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THE

CHURCH ADVOCATE:

A FAMILY PAPER,

DEVOTED TO THE DIFFUSION OF BIBLE TRUTH, RELIGIOUS NEWS & GENERAL INTELLIGENCE.

EDITED BY JOHN WINEBRENNER, V. D. M.

"EARNESTLY CONTEND FOR THE FAITH WHICH WAS ONCE DELIVERED TO THE SAINTS."

VOLUME ELEVEN.

HARRISBURG, PENN.
JOSEPH J. WELTMER, PRINTER, MULBERRY ST., BETWEEN FRONT AND SECOND.
1847.

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ONE DOLLAR AND TWENTY-FIVE CENTS A YEAR. "EARNESTLY CONTEND FOR THE FAITH WHICH WAS ONCE DELIVERED TO THE SAINTS." PAYABLE ALWAYS IN ADVANCE.

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THE CHURCH ADVOCATE, will be printed and published semi-monthly, on a large super-royal sheet, at $1,25 per volume, payable always in advance, or within the first three months of taking the paper.

All persons failing to comply with these terms, shall have their papers stopped at the expiration of the first quarter, from the time the paper is sent, and be held accountable for two quarters; that is to say, for 62½ cents, which sum shall be invariably exacted before the paper will be re-sent.

All the accredited ministers of the Church of God, and such other persons as shall have regular certificates of their appointment from the Editor, shall be the only authorized agents for this paper.

Letters and communications addressed to the Editor, through the Post Office, must be post paid, except those containing remittances.

EDITORIAL DEPARTMENT.

Our first and second Numbers.

WE were delayed with our first number beyond the date thereof, for several days. But as we are now better prepared for efficient operations, it is hoped the like will not occur again.

We are pleased to hear, that the appearance and contents of the paper, give pretty general satisfaction. If this can be kept up, together with its regular issues, it will, perhaps, fully atone for its long delay. On our part we shall do what we can to make every number of the Advocate interesting and acceptable. But we cannot do all ourselves. We hope, therefore, as we said before, that our old and new contributors, will come to our aid, with regular and suitable communications for each consecutive number. If every one will do a little, we can get along. Please then, one and all, to bear this reitterated request, in faithful remembrance.

We would, also, say again, to our general, travelling and local agents, now is your time for effective action. What can be done, towards increasing our subscription list, ought to be done in the commencement of the volume. Among other considerations, that may prompt you to vigorous effort, forget not our premiums. Who will come off victor and take the first and highest premium? And who the second! &c.

We would further request our brethern of the quill and pulpit to send us in full and regular accounts of religious, marriage and obituary notices. These are to our readers, very interesting and satisfactory.

This second number of our paper, will not have as much original matter, as the first, owing to the unavoidable delay with our first issue. In our next, we hope to give more.

Our news department will be found very rich and interesting.—The miscellaneous is good and worth a careful perusal.

Our contributors' department is improving. We hope it will continue to do so. One of the ex-editors has repented and come back. See his communication. We bid him welcome, and hope he may never have occasion to migrate again.

Those who send us new subscribers, will please to write their names correct and plain, and always give the post office, county and State.

War with Mexico.

HOSTILITIES have commenced between the United States and the Republic of Mexico.—On the 24th ult., an engagement took place, in the State of Texas, on the Rio del Norte, between the Mexican forces and a party of U. S. dragoons, in which about sixteen men were killed and wounded, and the remainder of the United States company, consisting of about 46, were taken prisoners. This sad affair has aroused the whole country. Gen. Taylor, the Commander of the United States army, in Texas, has called on the Governors of Texas and Louisiana for auxiliary forces. Gov. Johnson of Louisiana, has issued his requisition for 2500 volunteers. The Legislature of Louisiana has passed a bill by acclamation, appropriating $500,000 to equip and forward troops. The army under Gen. Taylor consists of from 2500 to 3000 men, whilst the Mexican forces are about 8000 strong, and increasing rapidly.

The President of the U. S. has sent a special message to Congress, recommending the adoption of some timely measures for repelling invasion and subduing the Mexican aggressors. Congress has passed an act authorizing the President to accept the services of 50,000 volunteers, and appropriating $10,000,000 for the prosecution of the war now existing between the United States and the Republic of Mexico.

Thus, then, the calamities and horrors of war, the greatest and worst of scourges, have broken in upon us. As a nation, we are guilty, and have long since deserved to be punished for our great and crying sins. May the Lord give us repentance and save us from the horrors and desolations of war.

The Weather, River, and Bridge.

THE weather for the last three weeks has been exceedingly wet and rainy. It rained more or less almost every day, and on some days in heavy falls—The heaviest of all were on Friday and Saturday last.

On Saturday night and Sabbath the Susquehanna river rose rapidly. It was about eight feet above low water mark. The weather having cleared off this week, it is now falling.—Yesterday it began to rain again.

The railroad bridge has again suffered some damage. The "false works" of the second span were swept away on Sabbath afternoon. This, however, was the result of accident, more than the violence of the flood itself. Two arks of lumber were caught by the ferry-rope of the old Harrisburg bridge, which broke off their oars. The consequence was, that the men on the arks had no means to steer them, so as to avoid the "false works" of the new bridge; and, accordingly, it was swept away. However, the most, if not all, has been recovered.

The re-building of this noble bridge, is now in rapid progression. Some three or four of the piers, between the Dauphin shore and the Island, have been repaired, and the first span of the wood-work re-built. A large force is employed, both on the stone and wood-work. If no further misfortune befalls the bridge, it will be ready for crossing sometime next fall.

Divorce Acts.

WE have seen it stated in several newspapers, that the Pa. Legislature have granted about *sixty divorces*, during the last session; and the tax levied upon each divorce was $20. The amount of taxation, on each case, we believe to be correct, but as to the number decreed, that is a mistake. There were only about half that number of divorce acts passed. But these were too many. I know not on what grounds, these numerous acts to annul the marriage contracts in a christian community can be justified. The Divine Saviour has expressly stated the law of divorce to be this: "Whoever putteth away his wife, *except* it be for fornication and shall marry another, committeth adultery; and whoever marrieth her which is put away doth commit adultery." Luke 19: 9. And the Apostle has said, 1 Cor. 7: 11. "Let not the husband put away his wife"—"let not the wife depart from her husband: but, if she depart let her remain unmarried, or be reconciled to her husband." "For the woman which hath a husband, is bound by the law to *her* husband so long as he liveth; but if the husband be dead, she is loosed from the law of *her* husband. So then if, while *her* husband liveth, she be married to another man, she shall be called an adultress: but if her husband be dead, she is free from that law; so that she is no adultress, though she be married to another man." Rom. 7: 2, 3.

These statutes of Heaven, prohibit and disannul all legislative acts and decrees, except in cases of fornication. Query:—Were these 28 or 30 divorce acts, passed by our late Legislature, for the cause of fornication or adultery? If not, how will that body justify itself?

The Notice Resolution.

THIS resolution, with the preamble, will be found among the news items, in the news department. The vote in the House, on the question, stood 142 to 46; and in the Senate, 42 to 10. The resolution was signed by the President, soon after its passage, and transmitted by the Secretary of State, to the British Government.

The Bribery Case.

MR. MCCOOK, who was charged with bribery before the Pa. Legislature, has had his trial before the Court of this county, and was sentenced to pay a fine of $600, with costs of prosecution. He has paid fine and costs, and is gone on his way, never we hope, to do so again. We hope, also, that this will be a lesson to all similar craftsmen, not soon to be forgotten. Some men's sins are open before hand, going before to judgment, others they follow after. But be sure, sinner, your sins will find you out, either here or hereafter.

Unity and Liberality.

THESE are cardinal characteristics of a true church, and of a good and prosperous state of religion; whereas, *disunion* and *illiberality* are sad marks of a corrupt and fallen church, and of a low state of religion; or, at least, promontory signs of being in imminent danger of soon lapsing into such a deplorable condition.

The Lord help the churches to examine themselves by the aforesaid *criterions*, in order that they may fully know their true character and condition!

Liverpool Conference.

THE conference which was held in Liverpool, in October last, and which issued the call for holding a *World's Convention* in London, in August next, for the purpose of promoting the cause of Christian Union, have issued a kind of creed, as a test of orthodoxy, a sub-

scription to which, is to be the test of membership in the Convention. Now, it may be useful for all concerned, to know the precise terms of admission, in order that they may judge whether they can coincide with the same, and under them claim a seat in the Convention. Accordingly, we insert below the *restrictive articles* as published in the proceedings of said conference, and which must be agreed to. They are as follows, viz:

1. The Divine inspiration, authority, and sufficiency of Holy Scripture.

2. The unity of the Godhead and the Trinity of persons therein.

3. The utter depravity of human nature, in consequence of the fall.

4. The incarnation of the Son of God, and his work of atonement for sinners of mankind.

5. The justification of the sinner by faith alone.

6. The work of the Holy Spirit in the conversion and sanctification of the sinner.

7. The right and the duty of private judgment in the interpretation of Holy Scripture.

8. The divine institution of the Christian Ministry, and the authority and perpetuity of the ordinances of Baptism and the Lord's Supper.

Bridge burnt—Rope Ferry—War.

On Thursday last, the remaining spans of the fine bridge at Clark's Ferry, 15 miles up the river, were burnt down, catching from a steamboat plying there. Great loss. The Rope-ferry at the old Harrisburg bridge is nearly completed.—A large War meeting was held here on Thursday evening, to sustain the Government in the war with Mexico.

Meaning of the word Kingdom.

This term, with its appelatives, is used to signify;

1. A country subject to a king; Deut. 3: 4. 1 Kings 2: 15. 2 Chron. 22: 9. Dan. 2: 37.

2. The people of a country; 1 Kings 12: 21-26.

3. The world; Matt. 13: 41.

4. Supreme power and authority; 1 Chron. 29: 11. 2 Chron. 21: 3.

5. Satan's dominion; Matt. 12: 26.

6. The Church; Matt. 5: 19. Ch. 20: 1-7. Ch. 25: 1-13. Acts 1: 3.

7. The Gospel; Matt. 13: 47, 48.

8. The means of grace, or the external system of revealed religion; Matt. 21: 43.

9. The reign of grace and rich provisions of the gospel, or the influence of the word and spirit of God on the minds of men; Matt. 13: 31-33. Ch. 22: 2, 3. Luke, 16: 16. Ch. 17: 21.

10. A spiritual and gracious state; Matt. 6: 33. Ch. 13: 45, 46. Mark, 12: 34. Rom. 14: 17. Col. 1: 13.

11. The Millenium; Matt. 16 28. 2 Tim. 4: 1. Rev. 20: 4-6.

12. Heaven, or eternal life; Matt. 5: 10,-20. Ch. 7: 21. Ch. 8: 11. Ch. 13: 43. Ch. 26: 29. 2 Tim. 4: 18.

Further doings of the S. Committee.

1. They have appointed Elder Wm. McFadden to fill the place of Elder J. H. Bamberger, in the charge at Harrisburg, Pa.

2. They have rescinded the action of the Eldership, in relation to the case of J. F. Weishampel, and restored him to church fellowship.

Pulpit Dispositions—No. 2.

Theme:—*THE GATHERING TO SHILOH.*

TEXT.—"The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and to him shall the gathering of the people be." Gen. xlix. 10.

Introduction.—The history and prophesies of Jacob. In discussing the text, we shall show,

I. To whom the gathering shall be: "To Shiloh."

II. Who shall be gathered: "The people."

III. What is implied by their gathering.

IV. By what means they are to be gathered.

I. To whom the gathering shall be.

1. Not to Moses and the prophets.

2. Not to Baal and idol deities.

3. Not to men and parties; but,

4. To HIM; that is, to SHILOH—the *Pacifier or Peace-maker.*

II. Who shall be gathered to Shiloh.

1. Not devils and lost men; but,

2. The people—i. e., *the people*, not all indiscriminately.

1. Not *impenitent* people. Luke 13: 5.

2. Not *unbelieving* people. Mark 16: 16.

3. Not *disobedient* people. Luke 19: 27; but,

4. Penitent, believing and obedient people; Matt. 11: 28—30. Heb. 5: 9.

III. What is implied by their gathering.

1. Dispersion; Matt. 9: 36. Chap. 23: 37. 1st Pet. 2: 25.

2. Separation; Isa. 59: 2.

3. Rebellion; Isa. 1: 2—chap. 65: 2.

4. Pardon, peace and union; Isa. 55: 7. 1st Pet. 9: 9, 10.

5. Gatherers, and means of gathering; Matt. 25: 24.

IV. By what means they are to be gathered.

1. By the Gospel; Mark 16: 15, 20. Rom. 1; 16.

2. By the Spirit; John 16; 7—11. Rev. 22; 17.

3. By the bride; Luke 14: 23. Rev. 22, 17.

4. By afflictions; Luke 15: 14. Ps. 119: 67, 71.

5. By the goodness of God; Rom. 2: 4.

6. By the Angels; Matt. 24: 31.

7. By the judgment trump, and invitation of the King; 1. Cor. 15: 52. Matt. 25: 34.

CONTRIBUTORS' DEPAR'T.

Letter from a Returning Wanderer.

Harrisburg, *May* 12, 1846.

To the brethren of the "Church of God:"—

Dear Brethren, by referring to the proceedings of the last Eastern Pa. Eldership, and the action of the Standing Committee on my case, you will see that I have sought a settlement of the difficulties which led to my withdrawal from the Church last fall a year, and that these difficulties have been so far removed (*especially* by the withdrawal of Geo. McCartney from the Church) as to induce me to *return* to the fold, from which I have been parted in *form* (but not in *principle*) for nearly two years. I have, upon application to the Standing Committee, been duly re-instated as a member of the Church, and shall defer further application till the next meeting of the Eldership. All the difficulties which led to my separation from the Church had their origin in the undue conduct of Mr. McCartney towards me, after he became editor of the "Gospel Publisher." And he having refused to do me justice, I was led to take the step I took; but as he has gone out of the Church, I leave him to his own reflections, and can now return with joy to the fellowship of my dear brethren of the "Church of God." I shall probably visit some of the churches during the summer and have the happiness to exchange salutations, and mingle my prayers with theirs.

And now I would suggest to all others, who may have become disaffected, during the past two years of strife and dissention, to remember the former days of happiness they enjoyed in the Church, and come back to sweet communion with their brethren, whom they once so fondly loved. The devil goeth about seeking whom he may destroy, and often accomplishes his end most effectually by causing a separation of brethren from the Church of Christ. There are some now standing aloof, who were perhaps influenced, more or less, by my example in becoming separated; and for their sake, especially, do I urge a due consideration of their present situation, and a return to the fold with which they formerly enjoyed themselves upon the green pastures of God's grace. Brethren, I know, from experience, that while you are parted, by disaffection, from the Church in which you were converted and taught the ways of the Lord, you cannot enjoy yourselves as formerly.—Therefore, let my admonition and warning voice be heard, and my experience and example induce you to return again. The Church has suffered through various influences, for several years; let us rally once more, and with consolidated force, in the name of the Lord, do battle against the spirit of darkness and division. As a Church of Christ let us do honor to his name.

I would also take the liberty to urge all the brethren and sisters to patronize the new paper, "The Church Advocate," and do all you can to extend its circulation in your neighborhoods. May the Lord bless you all and prosper the Church and all his individual children every where—Amen.

JOHN F. WEISHAMPEL.

P. S.—I understand that a writer in the "Religious Telescope," of last year, has reported, in a communication, that I said to him: "Miller wanted to destroy the world by *fire*, and Winebrenner wanted to destroy it by *water*." I deny that I made any such remarks to him or any person else. He must either have wilfully misrepresented me, or forgot *what I had said*—I trust the latter.

J. F. W.

The World's Convention.

In the last number of the Advocate, I see brother Winebrenner throws out the hint, that he would be willing to attend the great World's Convention in London (England,) to consider the subject of promoting Union among Christians. This is a very important matter, and should concern and deeply interest every Christian in the whole world; and every denomination should send a delegate to represent them in said Convention. It behooves us, who are so much striving to effect a gathering of Christians on primitive principles and grounds, not to let this opportunity slip to communicate to the world at large, *our views* of *Christian Union*, and the *proper means, in our opinion*, to effect it. Even, should the object aimed at, not be accomplished at this Convention, still it would be well for us to send one or more delegates, in order that Bible truth, and BIBLE LIGHT, may have its advocates and disseminators in great abundance, in the Convention; and then we may hope for at least *some good* to be done, though it fall short of the amount contemplated. I do not mean to say, that we alone have the true light on this Union subject; for I know there are others who see alike with us; but I mean: we should increase, by our delegation, the *number of those who are willing to lay aside all human doctrines*, and adopt the Divine plan exclusively, to effect the object.

But who shall pay the expenses? It will take, for one delegate, perhaps, to do the matter rightly, about one hundred and fifty dollars. Who will raise this? Fifteen rich brethren, by paying ten dollars each, can settle the question of sending a delegate; or thirty, by paying each five dollars. Let every one who feels interested in the matter, say *now*, what he will *give by the middle* of *July;* and if the sum sufficient can be raised, I have no doubt the Standing Committee of the General Eldership, will delegate brother Winebrenner, or some one else, to go in the name of the Lord and the "Church of God," to aid in this great and desirable object.

J. F. W.

Union.

May 12, 1846.

Without union of effort no great work can be done. One of the main causes of disunion is self-love, or selfishness which is the same thing. Self-love is indicative of a diminution of genuine piety. And soon as we see individuals no longer subordinate to co-operative principles, but each one trying to strike for the independency, we can fairly look upon such as disorderly and disobedient, and co-workers with Satan for the downfall of religion.

The cause of Christ demands concert of action to pull down the strong holds of Satan. And the real christian, who has the promotion of the kingdom of God truly at heart, will *always*, in view of this, carefully avoid every thing that would tend to break the union between him and his brethren. But it is not so with all, some from the moment they step within the bounds of the church, try to produce division, to disaffect the brethren, and depress the brotherhood. Paul speaks of them being in some of the primitive churches and calls them "false brethren." who crept in unawares, to spy out their liberty which they had in Christ, that they might make them slaves to satan again. But they soon rid themselves of these enemies of the cross of Christ, and then they had piece. It will be clearly seen by the most casual observer, that such persons are destitute of the peaceable spirit of righteousness, and like Ananias and Sapphira, are lying unto the Holy Ghost.—Show me an individual who is constantly finding a family fault, provoking contentions, and absenting himself from the house of prayer, and I will show you a mere pretender, a professor without a possession of the "one thing needful" for the salvation of the soul.

How can the labors of a minister of the Gospel be blessed, unless there be a union of

feeling between him and the "little flock" among which he labors. Often it happens that his labors are entirely lost, merely because the church will not co-operate with him. They seem to catch the confusion that reigned at Ephesus, when PAUL first labored there.—Some therefore cry one thing and some another; and they think they know all about spiritual matters when they are not yet out of their novitiate. And you may preach to them until you wear out you lungs, but all to no benefit, because their true master, the devil, has given them an elasticity of conscience, perfectly in accordance with their profession, that will bend to any way but the right one.—There is an obstinacy of character about them. that the fire of the pit will only subdue, but it will then be too late!

To the wise these few remarks would be sufficient, but to those that never apply anything that is said, to themselves, but are ever on the alert to judge others, we have a few concluding remarks to make. In Paul's letter to the Galatians 5th chap. 19th to 23d verses inclusive, we have both the works of the flesh, and of the spirit laid before us in plain and clear language, let us try ourselves by it and see whether we can pass the ordeal clear. But lest some might *forget* to refer to it, we will quote a few of the many sins, which if committed will exclude from heaven; viz, "hatred, variance, emulations, wrath, strife, seditions, heresies, envyings," &c. And yet it is greatly to be lamented, that many are daily doing the very things here spoken against, and which will inevitably bring them to misery, unless they repent of this glaring wickedness.

RUFUS.

Letter from Elder G. U. Harn.

PITTSBURG, Pa.

WE are frequently told by prayerless professors, that family religion is not commanded by God, and, therefore, should always be left to the choice of men and women, either to attend to it, or dispense with the practice. I shall, therefore, prove,—

1st. That family religion is divinely authorized; and,

2d. Notice the most proper order of conducting it.

We shall, then, prove in the first place, that it is divinely authorized.

In Gen. 18. 19, we read, that God said concerning Abraham, the father and pattern of all believers: "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord to do justice and judgment." From this we learn that Abraham's family was a religious school, in which the worship of the true God was taught and practised; and this, too, before the law was given. But Moses was not forgetful of this important duty, when giving his comment on the law. In Deut. 6: 7, he says: "And these words, which I command thee this day, shall be in thine heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house; and when thou walkest by the way, and when thou liest down; (or just before going to rest) and when thou risest up," (or in the morning before going about the duties of the day.) Also, see chap. 11: 19: And Joshua, the leader or generalissimo of the armies of Israel, after the departure of Moses, told the whole Israelitish host, "to chose whom they would serve; but as for me and my house, we will serve the Lord." Here is the resolution of one who might have been the king of that nation at a word, and who had successfully led them for many years, avowing his settled determination to set an example of holy living and family religion, before the world and his children. Jos. 24: 15. The prophet Jeremiah, (chap. 10: 25) prays the Lord to pour out his fury on the heathen who knew him not, and the families who call not on His name. This amounts to a prophecy that it will be so; and if it will be so, certainly the prophet considered it wrong to neglect this part of religious duties.

We find, then, that in the Patriarchal, Mosaical, and Prophetical ages, family religion was enjoined and practised; and is it not to be practised in the school of Christ? Some have wondered why the New Testament says so little about it. Well, some duties are so plain, that even the nature and necessity of things apprise us of them, and there is but little need of saying much about them in revelation; but we think there is sufficiently said to leave those without excuse, who are disobedient to this law of heaven and reason. We are informed, "men should pray every where, lifting up holy hands without wrath or doubting." A part of this *every where*, surely includes the family circle. Again, we are told, "to pray all manner of prayer," and this is one manner of prayer. And Paul, in Eph. 6: 4, says: "Fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord." After these scriptures and arguments, can any professor of religion be free from censure, who neglects this duty? I think surely not.

But even reason itself will teach us the necessity of so ordering our family affairs.—Shall we, as families, receive God's blessing; and not as families, give Him thanks for them? Shall we see our dependencies on Him; and not as such, pray together for His aid? Shall we, as families, see the necessity of learning His will concerning us, and not study that will togerher? Nay. Reason, then, tells us we should make the family circle a school for religious instructions and worship. But I proceed,—

2d. To notice the most proper order of conducting it.

1. I have long since thought the general order of merely reading a portion of God's word, in a cold, dead, formal manner, singing a few verses of a hymn, and then saying over a formal prayer, and then dismissing the whole as soon as possible, is far from answering the design of the Lord in requiring it.

2. There should be a regular hour for begining family worship, in every family, and should be well understood by all who appertain to it; that it is their indispensable duty to be ready at the appointed time. Allow no infringement. Particularly should this hour be early in the *evening*, before the children get sleepy, or go to rest, or get fretful and peevish. I have been in some families where worship was put off till the very last thing; all were dull and sleepy, except those who had retired, and some would get to sleep while I was reading, or on my knees praying. But where a regular time is appointed, and that at an early hour, all can be done in a lively, cheerful and profitable manner; and if there is any talking to be done, or if the domestics have any business to attend to, let this be done after worship.

3. Children should be made to be quiet during services. I have been in some families where two or three children, all the time of religious services, were either crying, running about the floor, pulling the chairs or something else about, so that I could not hear my own prayers, and have frequently cut them short, and got off my knees on this account. To avoid this, some parents will chose such times that their children are not in the house, or will put them into another room during services. This is wrong, and I verily hold such parents guilty before the Lord, who train their children in no better manner.

4. The best way of conducting family religion, is, to be punctual to the time. Let every one who can read, have a Bible or Testament, and read verse about; and let some one ask questions of the family circle. Then sing and pray; and if any thing else is then to do, do it. This will be doing as Abraham did, and as Moses commanded Israel to do, when he told them "to talk to their children when they were retiring, and when they rose up in the morning."

I have seen brother A——'s family formerly of Frederick county, Md., conducted in this way, and I was deeply impressed with the correctness of the order. In this way, families might become divines, and be learned in the most useful knowledge.

I am sorry you did not appoint your Eldership campmeeting. Urge this through the paper. I think I have preached more this winter, than I ever did. I am now at father KARN's, in Butler county. I came here on Monday, and will return to-morrow or Saturday. In four weeks I have preached about thirty discourses, and travelled one hundred and fifty miles—a great part of it on foot. Elder Knapp was with us for near two months last winter and has created quite a stir among the Baptists. I suppose they have baptized 125 since he came here. The Methodists have done a little. Elder Knapp has left for Albany.

The small-pox has been very bad in our cities. I suppose there have been 2500 cases of it, since I have been here. Brother Gray lost his eldest daughter, four years old.

I remain yours,

G. U. HARN.

Letter from Elder John S. Kerr.

FREEMAN'S LANDING, Brook co., Va.

BROTHER WINEBRENNER—

Dear Sir:—I herewith send six new subscribers for the Church Advocate. They are all good for their subscriptions, and will comply with your conditions. I am glad to see the good paper started again, and do hope that the brethren will sustain their ground.

There is no special news in this place.—The Wesleyan brethren are doing the only good here; the other sects gather in anything that counts. The former demand a change of heart. This is as it ought to be. I will write to you as soon as I receive the first number, and send you the money for your paper.—May peace ever be yours here and hereafter.

Yours in love,

JOHN S. KERR.

Letter from Elder T. Hickernell.

April 22, 1846.

BROTHER WINEBRENNER:—

This is to inform you, that I am now at brother John Bamberger's, Champaign Co., Ohio, on my way to Archibald Young's, north of Columbus. Last week I was at Cincinnati for the first time, and expect to return thither in June next. I also went to see Christian Winebrenner your cousin at Miamiesburg, Butler county. He is by all accounts a good christian, and a member of the Christian church. I saw brother Reis at Middletown, and found him strong in the faith of the disciples. I also saw brother J. Achey and family at Dayton, and found them all enjoying reasonable health. I likewise met our mutual friend brother David Kinsinger, formerly from Cumberland county, Pa., he seemed considerably discouraged on account of a want of the Society of his brethren. Brother John Bamberger has had a hard scourge of the winter fever, but is now in good health.

Revivals were more extensive in Ohio last winter than for years past. I heard of 10 or 12 different places where the good work was going on. I was in some neighborhoods myself, where we had refreshings from the presence of the Lord. The most extensive revival that I was in, was at Dalton or Dover, Wayne county; the brethren have built a fine meeting house there in which brother Magrew and myself commenced a protracted meeting the 21st of Feb. last. I only staid three days, during which time I did all the preaching, and had to leave on account of other appointments. I received a letter from brother Magrew dated the 11th of March, in which he states, that the meeting was going on still, and did not know when it would stop. About 30 had already been converted and 21 baptized, and others where making up their minds to follow the Saviour in the ordinance of baptism. Amongst those that were baptized, was David Myers, which astonished every body.

I will here also give you a short statement of the work in other places, of which I received intelligence. In the neighborhood of Chester there were 15 converted. Union church about 15. David Shelley's about 16. Shoup's Broad Run about 30. In the neighborhoods of Gills, S. N. Miller and Stevens about 60. In the neighborhood of Geo. Plaster's 8 or 9. Clark's 5 or 6. Hogereek about 3. I understand there are some revivals on Adams's circuit, but I did not hear the particulars. Brother John Martin was at my house and states, the Lord is reviving his work in the State of Indiana, some 40miles beyond Fort Wayne. He wants me to come out there and help him to hold a camp-meeting, which is to commence the last of May, which I purpose doing, when I get through with my appointments.

I presume you are anxious to know what we are doing for the Relief Project, in Ohio. I have about four hundred dollars subscribed, and have but ten dollars collected, which I will send to the East by the first opportunity. I suppose you are aware of the hard times in Onio: this operates very much against us.—Brother Magrew and myself have also collected some money for the Publisher, which we paid over on the St. Myers affair. There are probably 30 dollars yet to pay. You have

sent me a prospectus, and requested me to send on subscribers, by the first of January. But it so happened that I did not get it till the last of December. I passed around my old mission and received the following names for the Church Advocate which I send you.

Yours truly,

THOMAS HICKERNELL.

Letter from Elder Edward West.

Wooster, 1846.

Brother Winebrenner:—

I received your letter, and will proceed forthwith to answer your inquiries, and inform you of the state of things in Ohio. We held an extra session of the Eldership in January last; and the proceedings of that meeting were, as far as I can learn, satisfactory to all the brethren. And in consequence of the restoration of harmony and peace among all the members of the Eldership present, I have agreed to take an appointment in this Eldership. Where I may, labor is not yet positively ascertained; but I think it will be with brother Neal on the Mohicon circuit. I will, therefore, remain in Ohio for the present. I have not time to give you a minute account of the proceedings of the Eldership; but I will try to do so in my next letter to you.

The license granted to me by the East Pa. Eldership I shall not want, as I am not, nor do I expect to labor within its bounds; but I wish, through you, to tender my thanks to the brethren composing that Eldership, for their kindness shown towards me, in giving me an appointment.

We have had a precious revival in the church at Gile's, and the church where brothers Miller and Neal live, about three miles from the former place. The meeting commenced some time last fall, and up to the present time, there have been sixty or more conversions, and the meeting is still in progress. I have not been at home but a few evenings since the meeting began, nor do I expect to be at home much for sometime to come. There have also been about 10 or 12 conversions near Canal Dover, on brothers Magrew's and Murry's circuit.

We are looking for still better times, the churches generally feel encouraged to look for the coming of the Lord, to revive his children, and cause his work to prosper.

I have distributed those prospectuses sent to me, some of them have been sent on, and some I have not heard from, but I expect I will retain the prospectus I have; I may get more subscribers. I send you seven subscribers at present.

I remain your brother in the Lord.

EDWARD WEST.

NEWS DEPARTMENT.

Joint Resolutions Concerning the Oregon Territory.—Whereas, by the convention concluded the 20th day of October, 1818, between the United States of America and the King of the United Kingdom of Great Britain and Ireland, for the period of ten years, and afterwards indefinitely extended and continued in force by another convention of the same parties, concluded the 6th day of August, in the year of our Lord 1827, it was agreed that any country that may be claimed by either party on the Northwest coast of America westward of the Stony or Rocky Mountains; now commonly called the Oregon Territory, should, together with its harbors, bays and creeks, and the navigation of all rivers within the same, be "free and open" to the vessels, citizens, and subjects of the two Powers, but without prejudice to any claim which either of the parties might have to any part of the said country; and with this further provision, in the second article of the said convention of the 6th of August, 1827, that either party might abrogate and annul said convention, on giving due notice of twelve months to the other contracting party—

And whereas it has now become desirable that the respective claims of the United States and Great Britain should be definitely settled, and that said territory may no longer than need be remain subject to the evil consequences of the divided allegiance of its American British population, and of the confusion and conflict of national peace and good understanding of the two Countries.

With a view, therefore, that steps be taken for the abrogation of the said convention of the 6th of August, 1827, in the mode prescribed in its second article, and that the attention of both Countries may be the more earnestly and immediately directed to renewed efforts for the settlement of all their differences and disputes in respect to said territory—

Resolved by the Senate and House of Representatives of the United States of America in Congress assembled, That the President of the United States be, and he is hereby authorized, at his discretion, to give to the British Government the notice required by the said second article for the abrogation of said convention of the 6th of August, 1827.

Mormon Affairs.—The Hancock, Ill., Eagle, of April 17th, publishes a letter from Major Warren, in which he says, that he was directed, by the Governor, to disband the force under his command on the 1st of May, inst. And he hoped that the removal of the Mormons would be completed by that time. The "Eagle" estimates that about 5000 had already left the county. Some had gone to Wiskonsan; some had left for other States; many had gone by the way of the Missouri river to Council Bluffs, and the remainder were then in the camp of the "Twelve" on their way Westward. Another company were to have started in a week or two, and a large number of teams had already crossed the Mississippi, to form a camp, and others were crossing daily.

Emigration from Lancaster Co.—Lancaster county is one of the finest and most productive in the State, yet we see the spirit of emigration has seized upon its inhabitants, and several parties have left. The "Examiner" says, "On Thursday week 20 families, numbering about 100 individuals, from the Northern section of the county, started for Illinois, taking with them nine tons of household goods, &c., and a large amount of money. Another large party will start from the neighborhood of Mount Joy in a few days, and a number of individuals and families from other parts of the county have already left or are about leaving. Several families have gone to Maryland, but much the larger number have gone West."

Progress of the Telegraph.—A contract was concluded recently with Mr. Cornell by the Albany and New York Magnetic Telegraph Co. to build that line immediately. Mr. C. Livingston has made a contract to have a line built from Troy to Saratoga in time for the fashionable season. The Boston and New York line was to have been in working order by the 1st of this month. The Philadelphia line is ready to Jersey City, with the exception of crossing the river at Newark, arrangements for which were to have been perfected last week. The line between Albany and Buffalo will soon be ready. By the 1st proximo there will undoubtedly be telegraph communication complete between Boston and Washington. The Boston line is soon to be extended to Portland. By recent improvements, intelligence can be communicated at as many different points as desired, merely by placing a battery at the several places.

Canals.—The most stupendous canal in the world is one constructed in China, which passes over 2000 miles, and to 41 cities, commenced in the tenth century.—The canal of Languedoc which joins the Mediterranean with the Atlan. Ocean, was commenced in 1666. That of Orleans, from the Loire to the Seine, commenced in 1675. That between the Caspian Sea and the Baltic, commenced in 1709.—That from Stockholm to Gottenburg, commenced 1751. That between the Baltic and the North Sea at Kiel, opened 1785. That of Bourbon, between the Seine and Oise, commenced 1790. The Erie canal, which is 330 miles in length, was commenced in 1817. The first canal made in England was by Henry I., when the river Trent was joined to Witham, A. D. 1134. In England, there are 2800 miles of canals, and 5500 miles of rivers, taking the length of those only that are navigable—total 5300 miles. In Ireland there are but 300 miles of canal; 150 of navigable rivers, and 60 miles of the Shannon, navigable below Limerick; making in all 510 miles.

Great Meeting of the Jews.—Dr. Bushnell of Hartford, who is now on a tour for his health in Europe, says, in a letter dated Geneva, Oct. 7, 1845:—"When I was in Frankfort, a large city in Germany, which you know is the metropolis of the Jews, I was informed that a great meeting of Jews, from all parts of Europe, had recently been held there, in which they voted that there is nothing obligatory in the use of the Hebrew in their worship, and accordingly that it was best to retain it, only in part, as a badge of their nationality and a bond of unity. Also, on full discussion, that the Messiah is already come. The present toleration and comfort they enjoy, being what is meant by the promised Messiah. Also, that now there is nothing to forbid their freely blending with the nations among whom they reside. God is at work everywhere in all varieties of conflict and change, and whether we see it or not, truth is to conquer."

Bishopric of Jerusalem.—The death of Rev. Dr. Alexander having left this see vacant, it has been filled by the appointment of M. Belson, a converted Jew, by the King of Prussia, who holds the right of alternate appointment with the government of England.

The "Malleable" Glass Invention.—A paper on the continent mentions the re-discovery of "malleable" glass, in Saint Ettenne. "It is the production of a sort of glass as malleable when cold as while hot. This metal, which ere long will be more valuable than gold, and which the inventor has called 'Silicon,' is of a white color, very sonorous, and as brilliant and transparent as crystal. It can be obtained with equal ease opaque or colored; combines with various substances, and some of these combinations produce shades of extraordinary beauty. It is without smell, very ductile, very malleable, and neither air nor acids affect it—It can be blown like glass, melted or stretched out in threads of perfect regularity. It is very hard, very rough, and possesses the qualities of molten steel, in the very highest degree, without requiring to be tempered. A variety of objects have been made of this 'Silicon,' which are about to be exhibited to the public."—*Monitor.*

New use of the Daguerreotype.—We understand that the French people have recently applied the wonderful invention of M. Daguerre to a purpose which we think, will be attended with a great many good effects, and tend in a great degree, to the prevention of crime. The authorities take a Daguerrian portrait of every known thief and pickpocket in Paris, and send duplicates to the police authorities of all the other departments of the kingdom.—In this way, those characters are known to the police everywhere, and can be watched wherever they may be.

The Mail to Oregon.—We learn that the Post-master General has recently reported in favor of an ocean and overland mail to Oregon, which will be in a few days laid before the House of Representatives.

The design is to start a steamship every month from Charlestown to Havana and once in two months, the trip will be extended to charges, on the west side of the Isthmus of Panama; from thence the mails are to be conveyed in wagons to some convenient point on the west side, and then by sailing vessels to the mouth of Columbia river.

Extension Canal.—This Canal, says the Erie Gazette, is now in full tide of successful operation. Heavy amounts of groceries, glass and glassware, and other Pittsburg manufactured articles, have been carried from Pittsburg to Erie, to be there transhipped to various points on the lakes. From the auspicious commencement, we should judge that a brisk trade will be carried on this season.

A large European company have purchased about 300,000 acres of land in Hamilton, Bradley and Polk counties Tenn. It is intended to settle a large number of foreign emigrants on this tract of country, and direct their labors chiefly to wool-growing and manufactures.

New Discovery.—Professor Morse has ascertained that the Magnetic Telegraph can be worked without the use of batteries. The Baltimore Patriot says several experiments have been made, all of which proved satisfactory. The discovery will be the means of saving much trouble and expense.

Item.—The Connecticut sewing machine is said to stich 700 stiches in a minute.

"License or No License."—The Legislature of New York have submitted to the people the question whether there shall be in that State, after the third Tuesday of this month, any more licenses granted to retail alcoholic drinks. Mr. E. C. Delavan, in connexion with other noble friends of the cause and mankind, are earnestly and most actively engaged in preparing the minds of the people for the great decision. They have within a short time put in circulation near five hundred thousand copies of an able "Appeal" to the voters of the State, a copy for each family.

Towanda Relief Notes.—By a notice of the State Treasurer, the Collectors of tolls and taxes in this State are notified not to receive any more of the Towanda relief issues, as the states there are now but $275 outstanding, which amount can only be received at the State Treasury. Our readers had better remember this, and not receive any more of these issues.

A Curiosity.—We saw on the Schuylkill a few days ago, a beautiful iron steamboat, called the Mount Vernon. The construction of this little vessel is entirely new to our waters, having no smoke-pipes. Her length is about 86 feet and her breath 13 feet, and can accommodate fifty to one hundred passengers. Her speed is about ten to twelve miles per hour. She is well calculated to ply on any canal, displacing little or no water, and drawing but two feet.—*Ex. paper.*

Intemperance in England.—The London Temperance Chronicle estimates the amount expended in England for strong drink, together with the losses occasioned by intemperance, at £130,000,000, to which is added not less than £10,000,000 lost by accidents on sea and land, resulting immediately from drunkenness.

China Opened.—The Journal of Commerce gives an encouraging statement of Rev. Mr. Doty, who has just arrived from Amoy, and says, there is now no obstacle in that city to the distribution of Christian books, and preaching the gospel—that ladies may accompany their friends without molestation, on a walk through the streets—that the late edict of the Emperor grants free toleration, alike to the religious enterprises of all Western nations.—*Evan.*

Railroad Iron.—The Rolling Mill at Danville is now again in full operation, making, on an average, about forty tons of railroad iron per day. They have made as high as forty-five tons per day. The Great Western Company at Brady's Bend, above Pittsburg, have made a very large amount of railroad iron the past winter.—*Pittsburg Advertiser.*

A Presentment.—The Grand Jury of Wood Co., sitting at Parkersburg, have presented the "Western Christian Advocate," edited by Rev. Dr. Elliott of the Methodist Episcopal Church, as a nuisance and an incendiary publication! The Advocate is published at Cincinnati.

Indians.—The Indian population within the states and territories of the United States, including Oregon, is estimated at 350,000 souls.

Good Choice.—Hon. Theodore Frelinghuysen has been elected President of the American Bible Society—a worthy man for a worthy office.

Shocking.—A late London letter says:—"Some of the best blood of Poland has been poured out in the late insurrection. The Austrian authorities in the Grand Dutchy of Posen, offered about five dollars a head for every Polish nobleman, dead or alive! In two days more than 400 noblemen were massacred! And this barbarous and sanguinary order was issued by what has been mis-called the *paternal* government of Austria."

Transportation Wagons.—The mechanics of Pittsburg are making 100 large wagons, to be used in transporting goods from Independence in Missouri, to Santa Fe, the present Spring. They are building at the same place a splendid carriage, which will cost $1500, for a Mexican merchant.

Flood at Pottsville.—Loss of Life.—On the 1st inst. the Schuylkill river rose considerably, from the heavy rains, and did much damage at Pottsville and on the canal; and several persons lost their lives.

The Wheat Crop.—The wheat crop is spoken of every where as very fine. In Ohio it looks much better than usual. In Michigan it looks well, not having been injured by the late severe winter. The farmers feel much encouraged with the prospects.

Emigration.—The flood of emigration pouring, and yet preparing to pour into the United States, from Germany, is represented as immence. No less than 6,396 emigrants from England and France arrived in New York last month.

Marble.—A vein of fine marble between 30 and 40 miles in length, has been discovered in Hawkins co., Tenn., which alternates in color from the lightest to the darkest red and is susceptible of the highest polish.

Consumption.—Fifty thousand persons have fallen victims to Pulmonary Consumption, in the cities of Bosten, New York and Philadelphia, during only thirty years, as the bills of mortality will show.

Acquitted.—Ritchie who killed Pleasants of Richmond, in a duel, has been tried and acquitted. The laws of Virginia, it appears, do not punish the survivor in a duel as a murderer.

Tooth-ache.—To cure the Tooth-ache, plunge your feet in cold water. Strange, but true.

Dishonest and mean.—To refuse a paper after taking it for some time, without paying up arrearages.

Conference.—The General Conference of the Methodist Protestant Church was in session last week at Cincinnati.

MISCELLANEOUS.

A Whisper to Wives.

The first inquiry of a woman after marriage should be, "How shall I continue the love I have inspired? How shall I preserve the heart I have won?

Endeavor to make your husband's habitation alluring and delightful to him.—Let it be to him a sanctuary to which his heart may always turn from the calamities of life. Make it a repose from his cares, a shelter from the world, a home not for his person only, but for his heart.—He may meet with pleasure in other houses, but let him find pleasure in his own. Should he be dejected, soothe him; should he be silent and thoughtful, do not heedlessly disturb him; should he be studious, favor him with all practicable facilities; or should he be peevish, make allowance for human nature, and by your sweetness, gentleness, and good humor, urge him continually to think, though he may not say it, "This woman, is indeed a comfort to me, I cannot but love her and requite such gentleness and affection as they deserve."

2. Invariably adorn yourself with *delicacy* and *modesty*. These, to a man of refinement, are attractions the most highly captivating: while their opposite never fail to inspire disgust. Let the delicacy and modesty of the bride, be always, in a great degree, supported by the wife.

3. If it be possible, let your husband suppose you think him a good husband, and it will be a strong stimulus to his being so. As long as he thinks he possesses the reputation, he will take some pains to deserve it: but when he has once lost the name, he will be apt to abandon the reality.

4. Cultivate and exhibit with the greatest care and constancy, cheerfulness and good humor. They give beauty to the plainest face; and impart charms, where charms are not. On the contrary, a gloomy, dissatisfied manner is an antidote to affection: and though a man may not seem to notice it, it is chilling and repulsive to his feelings, and he will be very apt to seek elsewhere for those smiles and that cheerfulness which he finds not in his own house.

5. In the article of dress, study your husband's taste. The opinion of others, on this subject, is of but very little consequence, if he approves.

6. Particularly shun what the world calls in ridicule, "curtain lectures." When you shut your door at night, endeavor to shut out at the same moment all discord and contention, and look on your chamber as a retreat from the vexations of the world, a shelter sacred to peace and affection. How indecorous, offensive, and sinful it is for a woman to exercise authority over her husband, and to say, "I *will* have it so. It *shall be* as I like!" But I trust that the number of those who adopt this unbecoming and disgraceful manner, is so small as to render it unnecessary for me to enlarge on the subject.

7. Be cautious how you join in a jest and laugh against your husband. Conceal his faults, and speak only of his merits. Shun every approach to extravagance. The want of economy has involved millions in misery. Be neat, tidy, orderly, metodical. Rise early; breakfast early;—have a place for every thing, and every thing in its place.

8. Few things please a man more than seeing his wife notable and clever in the management of her household. A knowledge of cookery, as well as every other branch in housekeeping is indispensable in a female; and a wife should always endeavor to support with applause, the character of the *lady* and the *housewife*.

9. Let home be your empire, your world. Let it be the scene of your wishes, your thoughts, your plans, your exertions. Let it be the stage on which, in the varied character of wife, of mother, and of mistress, you strive to shine. In its sober, quiet scenes, let your heart cast its anchor, let your feelings and pursuits all be centered. Leave to your husband the task of distinguishing himself by his valor or his talents. Do you seek for fame at home, and let your applause be that of your servants, your children, your husband, your God.

Eloquent Extract.

A spirit of fault finding; an unsatisfied temper; a constant irritability; little inequalities in the look, the temper, or the manner; a brow cloudy and dissatisfied—your husband or your wife cannot tell why—will more than neutralize all the good you can do, and render life any thing but a blessing. It is in such gentle and quiet virtues as meekness and forbearance, that the happiness and usefulness of life consists, far more than brilliant eloquence, in splendid talent, or illustrious deeds that shall send the name to future times.

It is the bubbling spring which flows gently; the little rivulet which guides through the meadow, and which runs along day and night by the farm house that is useful, rather than swollen flood or the warring cataract. Niagara excites our wonder; and we stand amazed at the power and greatness of God there, as he "pours it from his hollow hand." But one Niagara is enough for the continent or the world; while that same world needs thousands and tens of thousands of silver fountains and gentle flowing rivulets, that water every farm and meadow, and every garden, and that shall flow on, every day and every night with their gentle quiet beauty. So with the acts of our lives. It is not by great deeds only, like those of Howard, not by great sufferings only, like those of the martyrs—that good is to be done; it is by the daily and quiet virtues of life—the christian temper, the meek forbearance, the spirit of forgiveness in the husband, the wife, the father, the mother, the brother, the sister, the friend, the neighbor, that good is to be done, and in this all may be useful.—*Rev. Albert Barnes.*

Albert and Victoria.

The present Royal Family of England consists of six persons: Alexandria Victoria, twenty-six years of age; and Albert Francis Augustus Charles Emanuel—we delight, like the good Vicar of Wakefield, in giving the full name—her royal husband, who is three months younger than the lady; his wife and Queen. The eldest child, will be five years old in November, and rejoices in the mellifluous appellative of Victoria Adelaide Mary Louisa. The next child is a boy, and will be four years old the 9th of November. He will be the king hereafter, if he outlives his mother, and the kingdom endures; the boy taking precedence of the sister, although younger. His name is Albert Edward, and his style the Prince of Wales. The second Princess Royal; two years old—is Alice Maud Mary.—The Royal Prince born the 6th of August last, is named Alfred Ernest Albert.

Twelve excellent Rules

TO PROMOTE HARMONY AMONG CHURCH-MEMBERS.

1. To remember that we are all subject to failings and infirmities of one kind or another.

2. To bear with, and not magnify each other's infirmities. Gal. 6 : 1, 2.

3. To pray one for another in our social meetings, and particularly in private. James 5 : 16.

4. To avoid going from house to house, for the purpose of hearing news, and interfering with other people's business.

5. Always to turn a deaf ear to any slanderous report, and to lay no charge brought against any person until well founded.

6. If a member be in fault, *to tell him of it in private, before it is mentioned to others.*

7. To watch against a shyness of each other, and put the best construction on any action that has the appearance of opposition or resentment.

8. To observe the just rule of Solomon, that is, to leave off contention before it be meddled with. Prov. 17: 14.

9. If a member has offended, to consider how glorious, how god-like it is to forgive, and how unlike a Christian it is to revenge. Eph. 4 : 2.

10. Remember that it is always a grand artifice of the devil. to promote distance and animosity among members of churches ; and we should therefore watch against every thing that furthers this end.

11. To consider how much more good we can do in the world at large, and in the church in particular, when we are all united in love, than we should do when acting alone, and indulging a contrary spirit.

12. Lastly, to consider the express injunction of Scripture, and the beautiful example of Christ, as to these important things. Eph. 32. I Peter 2 : 21. John 13 : 5, 35.

The American Tract Society.

The domestic operations of this Society are every year increasing in interest and importance. Our whole country lies before the Society as its field, without any restrictions of territory, and with almost none of sect or language. The system of volume circulation, prosecuted so successfully for many years, supplies tens of thousand annually with the choicest productions of centuries. Incessant streams are continually flowing from the Society's Depository to the army and navy, to criminal and humane institutions, and through missionaries to the West, and others, to the destitute settlements of the country ; the ordinary grants for these purposes amounting to not less than 26,-000,000 pages yearly.

There are, however, large districts of country, and scattered families in almost every district,—indeed whole classes of people, including swarms of emigrants that crowd every foreign vessel, and throng the canal and steamboats of our own waters, for whose spiritual instructions some other plan is imperitively demanded. The *Colporteur system* adopted by the American Tract Society has been found to meet this exigency. It is suited to a wide scattered population. For the newer settlements, where the people live far apart, and cannot be brought together statedly to hear the word—for the poor, the ignorant, the neglected classes of our wide country, this system is especially designed. The colporteur, or book agent for the destitute, has for his main object the supply of the families of his district with the Society's standard books by sale or gift, accompanied with religions conversation. In prosecuting his work he seeks the counsel and direction of the minister or ministers of the Gospel where he labors, if there are any ; and the co-operation of the people of God, when any such are to be found ; but where there are neither ministers nor christians, he trusts in God, and proceeds from family to family, from man to man, till all have been supplied with the means of salvation. In thousands of instances his visits and counsel are the first that ever came on a christian errand to the abode of poverty or vice ; and the remembrance of the colporteur, associated with the book that he left, will be an abiding witness for God.

The Home of the Drunkard.

A man who lived a drunken life for about ten years went from his already miserable home on a spree and was gone four weeks. On his return he found that the landlord, as the rent was not paid, had turned his family into the street.—After considerable difficulty he found that they had gone to a back cellar in the upper part of the city (N. Y.) With fear and trembling he approached the place; for he was sober then. After winding his way through a damp, dark and narrow passage, he discovered his family: he hid himself in a recess, and the scene which he beheld sent a convulsive thrill through his whole frame.

In one corner on a broken chair, sat his much abused and almost heart-broken wife, his children clinging around her ; the first words that caught his ear were from his little girl, who looked piteously up in his wife's face and said, "Mother, I'm so hungry !" It piereed him to the heart. His wife wept bitterly, while in another corner sat in solemn silence his poor old broken down mother. "My son," said the wife, when the weeping had subsided so that she could speak, "my son, go to the corner and ask the grocer for God's sake to give us something to keep us from starvation!" His poor little bare-footed, half-naked and half-starved son passed him, and after a short absence returned, saying that the grocer refused to give him any thing.—His wife arose almost in despair, looked round, and found some of the children's ragged clothing. The mother stood some time, as if turning over in her mind how she could make them go the farthest ; at length she told her son to get three cents' worth of potatoes, and as he was entering with them the little girl exclaimed, "Now we can have something to eat, can't we, mother!"

The father, before he became a drunkard, had supported his family in comfort. He now took the temperance pledge, and he and his family are once more happy. Young, husbands, fathers, shun the wine-cup before it is too late.

Parallel between Deism and Christianity.

1. I have never met a man, woman or child who had been made better by embracing deistical sentiments.

I have met hundreds of persons who had been benefitted by having embraced the principles of christianity.

2. I have seen those who, after having abandoned the faith of their fathers, (through the sophistry of the infidel,) have delivered themselves up to the most wicked deviations from the path of rectitude. And I judge of deism by its fruits.

3. I do not remember to have met with a deist who could assure me that his belief rendered him peaceful and happy.

I remember to have seen a great number of christians who have assured me that they owed to their religious sentiments a peace and happiness that passeth all understanding.

4. I have no where found a deist whose actions were really directed by a belief in rewards and punishments beyond the grave. The deist says he believes in a life to come, yet acts though he did not.

I have no where found a true christian whose actions were not governed by a belief in rewards and punishments hereafter. The christian not only *says* but also evinces by his actions that he believes in the life of the world to come.

5. I have seen many deists seized at the hour of death with a horrible despair, accusing themselves with having completely forgotten the commandments of God. Hell besieged their dying couch with all its horrors.

I have seen many christians rejoicing at the hour of death with ineffable joy, and blessing that Lord who had brought them to the knowledge of his mercies and commandments. Heaven brightened their dying bed with all its glory.

And I said—deism is an incomplete religion. an error of men—christianity is a perfect religion, a revelation of God.

Hints for Christians.

The way to secure the future, is to improve the present.

Opportunities to do good create obligation to do it ; he that has the means, must answer for the end.

Knowledge is power: seize every opportunity, therefore, to discipline the mind and to acquire as much knowledge as possible.

In all doubtful cases, take the safe side, remember he who parleys with temptation is lost.

Prefer the duty you owe to the danger you fear.

Pray often and you will pray oftener.

God requires the service of the *whole being*. Strive, therefore, for a pure heart, a clear mind and a sound body.

Let no impenitent husband, wife, parent, child or friend, go down to death unwarned.

Cultivate an enlarged benevolence,—remembering that you live in the nineteenth century ! Refuse no contribution to the cause of God until you have thought of the judgment.

Sow such seed while you live, as you would be glad to eat the fruit of when you die.

Do what you can to induce others to do what they ought.

Watch lest you go towards heaven by your resolutions, and towards hell by your conduct.

In dependance on the Almighty and sovereign grace of Jesus Christ, labor for a constant revival of religion, that the Holy Spirit may dwell in your heart, and that he may pervade the entire community aronnd you.

Rest not till you have evidence of increasing sanctification. Hear, think, read, speak, labor and live to be holy and useful.

Books.

There are three mistakes in regard to books.

1. Some persons through their own indolence, and others from a sincere belief of the vanity of human science, read no book but the Bible. But these good men do not consider, that, on the same principle, there ought to be no preaching, no sermons.

2. Some collect great quantities of books for show, and not for service. Of such as these Louis XI of France aptly observed, that "they resembled hunch-backed people, who carried a burden which they never saw." This is a vain parade, even unworthy of reproof.

3. There are others, who purchase large libraries with the sincere design of reading all the books ; a very large library, however, is but a learned luxury.—Nations may profitably make such accumulation, but an individnal is likely to be overwhelmed with vastness of his stores.

Reviving.—The N. Y. Observer states that there are encouraging appearances of awakening in Pearl Str. Church, and in many others of the city Churches, especially an increased interest felt among the young. There is also mention of reviving at Amherst College, Mass., and in Hamilton, and Greenbush, N. Y , and at South Bend, Ia. Forty will be added to Dr. Smyth's Church in Charleston, S. C., at the next communion.

A bad Training—a bad End.

Lucien Hall, lately executed in New-Haven, at the early age of twenty-eight, for a shocking and unprovoked murder, imputes his life of infamy and crime, and his miserable death. to the want of early religious training. His last words were these :

"I have given a full and true account of all the crimes I have committed in my short life. I desire before I close, to say to all, that I impute all my wickedness and crime to a bad bringing up. Nobody ever gave me a good advice ; my father either made me work, or allowed me to play on the Sabbath ; and I never heard a prayer in my father's house. If I had been taken to church, and religiously taught, I should not now be in my present situation. I wish to say to all parents, do not bring up your children as I was brought up. Give them the advantages of schooling, of religion, and good advice. For want of these I was led to be what I am. I wish to warn all young people against the course I have taken.—Beware how you reject good advice. or break the Sabbath. If you have religious

friends and religious privileges, value them more than anything else; reeeive the advice of such friends; improve those privileges while you have them. I wish with my last breath to warn all the young against the neglect of religion, and the Sabbath, which have brought me to ruin. I have suffered a great deal, and enjoyed myself very little, and have found that the way of transgressors is hard."

Things I don't like to see, and vice versa.

I don't like to see a Minister declaim against salaries, when if he can't get $200 or $300 a year will take to shoemaking.

I don't like to see a minister an hour behind his time.

I don't like to see ministers make appointments and not fill them.

I don't like to see a church member retailing intoxicating liquors, thereby causing men to lie in the gutter, and then go to meeting and pray for the poor inebriate.

I don't like to see a church member worth ten thousand, expect a brother worth five hundred, to pay as much for preaching as himself.

I don't like to see the seats of church members empty on days of public worship.

I don't like to see one brother misrepresent another in replying to his former article.

I don't like to see a person subscribe for a paper, and not pay for it.

I don't like to see a meeting house used for all kinds of debates, lectures and public gatherings.

I do like to see ministers punctual to their appointments.

I do like to see ministers sober, grave and intelligible.

I do like to see each church member pay a little for preaching, and the rich pay much.

I do like to see church members always at meeting.

I do like to see a warm missionary spirit in the church.

I do like to see ministers and brethren live soberly, righteously and godly in this present evil world.—*Gospel Herald.*

Salting Horses.

A curious fact is mentioned in Parker's Treatise on Salt:—"A person who kept sixteen farming horses, made the following experiment with seven of them which had been accustomed to eat salt with their feed. Lumps of rock salt were laid in their mangers, and these lumps, previously weighed, were examined regularly, to ascertain what quantity weekly had been consumed, and it was repeatedly found that, whenever these horses were fed on hay or corn, they consumed only two and a half ounces per day, and when they were fed with new hay, they took six ounces per day. This fact should convince us of the expediency of permitting our cattle the free use of salt at all times; and it cannot be given in so convenient a form as rock salt, it being more palatable than the other in a refined state, and by far cheaper. A good lump should always be kept in a box, by the side of the animal, without fear that it will ever be taken to excess.

First Synod in India.

The first meeting of the Synod of Northern India, in connection with the General Assembly, was held on the 15th of November, 1845, and was opened with a sermon by the Rev. James Wilson the oldest minister present. The following extract from the Records will be interesting to our readers:

"The following resolution was adopted, viz:

That a Committee of two be appointed to draw up a Report to be presented at the next meeting of Synod, in reference to the following and similar questions, viz.

"1st. Is the marriage relation dissolved by desertion, when the party deserting goes back to Heathenism, or Mohammadanism?

"2d. When a man embraces Christianity, having previously married a plurality of wives, what is his duty in relation to them?

"(1st.) Should he retain them all as his wives?

"(2d.) Should he separate from all except one of them?

"(3d.) In this case, should he be required to support those from whom he is separated.

"(4th.) If any of those thus separated embrace Christianity, are they at liberty to be married to another man?

Married Women.

A law recently passed by the Ohio Legislature, having in view the protection of the rights of married women, contains the following among other provisions.

1. The real estate of the wife, whether inherited, given, or devised by deed or in trust, is protected in all forms against the creditors of the husband—not for the wife only, but for the heirs of her body.

2. The personal property such as Stocks, Money, &c. (which the husband has not actually converted to his own use) is protected against his creditors.

3. The Furniture and Household goods, bought with the money of the wife, or given, or devised to her use, cannot be taken for debts contracted by the husband.

4. The interest of the husband in the estate of his wife cannot be conveyed except by Deed, properly acknowledged, &c.

This Act, however, does not take effect against the debts contracted during the marriage of the wife, and before the passage of this Act.

Church Union.

The divisions and contentions of those who claim to be the friends of the Savior have done more to foster infidelity, and to hinder the progress of evangelical truth, than all other causes put together. Such a state of things was evidently never contemplated by the great Head of the Church. It is antagonistic to his whole scheme of mercy to our ruined race. In constituting his Church, God designed that there should "be no schism in the whole body." Indeed it is utterly opposed to the whole spirit and genius of Christianity; as is evident from the very terms of our Lord's prayer: "That they all may be one; as thou, Father, art in me, and I in thee; that they also may be one in us: that the world may believe that thou hast sent me." Such a union among professing Christians would indeed have a most powerful and salutary effect upon the "world." It would stop the mouths of gainsayers, it would silence the clamors of infidelity, it would constrain many to "believe" to the saving of their souls.

Baltimore Conference.

We have been shown a private letter from a member of the Baltimore conference of the Methodist Episcopal Church in which it is stated that the conference has unanimously resolved to remain in connexion with the Methodist Episcopal Church; to resist, as it has uniformly from the first, the introduction of slavery among its members; to hold no connection with any ecclesiastical body that shall make non-slaveholding a condition of membership in the church, and to stand by the discipline as it is.

The conference also expressed its determination to favor the division of the general funds of the Church, as provided for in the plan of separation. The writer of the letter says, there was at no time any warmth of feeling or division of sentiment respecting these matters. It farther states that a pastoral address will be sent out in accordance with these facts. —*Phila. North American.*

Fashion--Dress.

"The estimated annual cost of dress in the United States, consequent upon the fluctuations of fashion, is $500,000,000, or about $25, for every soul in the union."

Silly butterflies! How inconsiderate! how foolish! how abominably wicked!!!

Ignorance, vice in every form, and agonies of physical suffering, enough to cause the very heavens to weep aloud, fill our land; and right in the midst of it all; $500,000,000—sufficient to educate every child, clothe and feed all the destitute: money sufficient to bring about the anticipated and long desired "Millenium" in many important particulars—this vast sum expended in offering sacrifices on the altar erected to that most whimsical and tyrannical goddess—fashion.

O that the Lord would deliver us from this fruitless, foolish, reckless servility!

The South a Field for Missionaries.

It is stated in a report of the New Orleans Presbytery, published in the *New Orleans Protestant*,—

"That there are within the bounds of the Presbytery, at least 100,000 colored persons, most of whom are slaves. It is a lamentable fact that by far the greater part of them, are famishing and perishing, for the bread of life, of the 100,000, it may be safely asserted, that 75,000 *never hear the doctrine of salvation*, through a crucified Savior, preached; and have none to tell them what they must do to be saved. And of the remaining 25,000 who occasionally hear the preaching of the gospel, not more than 5,000 enjoy its regular and constant administration."

Mode of increasing the Growth of Potatoes.

The flowers being cut off as they appeared on the plants, the number produced was much greater than where the blossoms had remained untouched. Early in October, the stems of the plant which had not borne flowers were strong and green; the other yellow, and in a state of decay. The plants which had been stripped of flowers produced (on the same space of ground) about four times the weight of large potatoes, very few small ones being found. Those on which flowers were left, produced but a small number of middle sized potatoes, with a great number of little ones, from the size of a common filbert to that of a walnut.—[New Genesee Farmer.

The above is one of the experieneed gardener's eommon praetiecs. Farmers seldom undertake the task which is deemed by them too tedious to pursue.

An undesirable way of Speaking.

A Christian brother, whom we highly esteem, though of another denomination, and whom we will not name in this connection, writes thus:

"The day of peaee and love among the followers of Christ MUST COME, or the Bible is not what it professes to be, the book of God, but a fable.

Why not rather say, the day of peaee and love must come. The Bible is not a fable, but the book of God. It has promised such a day, and it must come.

It may be true, that the former mode of speaking has the greatest strength of language; but the latter has the greater reverenee for the Divine word.

Geology and Infidelity.

Infidels and skepties are fond of appealing to the seienee of geology, as affording evidence against the truth of the Seriptures. How little they know whereof they affirm. What will they say to the faet, that there is not a living geologist of any celebrity who indulges skeptical views or disputes the Bible account of the creation? We have been assured by one of the most eminent scientific men in this country, who is in correspondence with almost all the geologists of any note on both sides of the Atlantic, that such is the fact, so far as his knowledge extends.—Let our young men who are so apt to be caught in this pseudo-scientific *trap*, take notice of this.—*Ex. paper.*

DISOBEDIENCE TO PARENTS.—A young man lately sentenced to the South Carolina Penitentiary for four years. When he was about to be sentenced, he stated publicly that his downward course began in disobedience to his parents—that he thought he knew as much of the world as his father did, and needed not his aid or advice; but that, as soon as he turned his back upon his home, then temptations came around him, like a *drove of hyenas*, and hurried him on to ruin. There is no place so safe and happy as a good home.

The best water-power in the West is said to be at Milwaukie, Iowa.

POETRY.

Jesus Christ came into the world to save Sinners.--1 Tim. i. 15.

Lo! at noon, 'tis sudden night!
Darkness covers all the day!
Rocks are rending at the sight;—
Sinners, can you tell me why?
What can all these wonders be?
Jesus dies on Calvary!

Stretch'd upon the cross, behold,
How his tender limbs are torn!
For a crown more rich than gold,
He has suffered one of thorn!
Cruel are the hands that bind
Thorns upon a brow so kind!

See! the blood is falling fast,
From his forehead, then his side!
Listen! he has breathed his last!
With a mighty groan he died!
Sinners, can you tell me why,
He should condescend to die?

He, who dwelt with God above,
Left his glory for the grave,
Came in pity and in love,
That the guilty he might save:
Down to this low world he came,
And life was offered in his name.

Come then, sinners! with your guilt;
Come to Jesus Christ, who died!
'Twas for you his blood was spilt!
For you the Lord was crucified!
Follow, to the liquid grave,
Him who died your souls to save!

SONGS OF INVITATION.

Voy'ger on life's troubled sea!
Sailing to eternity,
Turn from earthly things away—
Vain they are, and brief their stay:
Chaining down to earth the heart
Nothing lasting they impart—
Voy'ger, what are they to thee?
Leave them all and "follow me."

Trav'ler on the road of life!
Seeking pleasure—finding strife—
Know, the world can never give
Aught on which the soul can live:
Grasp not riches—seek not fame—
Shining dust nor sounding name!
Trav'ler, what are they to thee?
Leave them all and "follow me."

Pilgrim through this vale of tears!
Banish all thy doubt and fears;
Lift thine eyes—a heaven's above!
Where there dwells a God of love.
Wouldst thou favor with him find?
Keeps His counsels in thy mind.
Pilgrim, much He's done for thee!
Wilt thou then not "follow me?"

Wand'rer from the Father's throne!
Hasten back—thy errings own;
Turn—thy path leads not to heaven!
Turn—thy faults will be forgiven!
Turn and let thy songs of praise
Mingle with angelic lays.
Wand'rer, have they charms for thee?
Sure they have—then "follow me."

LITERARY NOTICES.

Missionary Map of the World.—We take pleasure in recommending to the attention of the community, and especially the friends of Missions, Mr. J. H. Colton's large Map of the World, just published. It is on cloth, each hemisphere six feet in diameter, so lettered and colored that its minute features may be readily distinguished at a distance, and so finished that it may be easily folded and conveyed from place to place, and suspended in any large room. As a work of art it is highly creditable to the publisher.

As a missionary map it is pre-eminently valuable. It presents to the eye at one view the moral and religious condition of the world, and the efforts that are now making for its evangelization. It is so colored that all the principal religions of the world, with the countries in which they prevail, and their relation, position, and extent, are distinguished at once, together with the principal stations of the various missionary societies, in our own and other countries, accurately laid down.

Hebrew Lexicon: By J. W. Gibbs, M. A., Professor of Sacred Literature in Yale College.

This invaluable work commends itself to every student, since, in condensed form, it presents what is requisite to obtain a good knowledge of the language. The kindred words from the Shemitic languages, as Syriac, Samaritan, Ethiopic, &c., which other Hebraic lexicographers have freely used, are entirely omitted. This removes the forbidding appearance of such lexicons, aids in remembering the meaning of words, and greatly facilitates their use.

The Mother's Practical Guide.—A new edition of this valuable work is published, containing an additional chapter, entitled "The Duties of Stepmothers," a subject with which the authoress has a practical acquaintance, she being not only a mother, but also a step-mother. This new matter, which fills about 24 pages, was first published in the third London edition. The price remains at 38 cents.

Music for Schools.—*The cheapest Music ever published.*—Between *forty* and *fifty* popular tunes, beautifully printed, with appropriate hymns to each, and a full elementary treatise on the rules of music, &c. 72 pages, 6¼ cents!

Kindness to Animals; or, the Sin of Cruelty Exposed and Rebuked. *By, Charlotte Elizabeth*: with Engravings. 106 pp. 18mo.—18 cts. Muslin 20 cts. A capital book, which no candid person, young or old, can read without deep interest, and conscious improvement.

My Mother's Stories—*Parts 1 and 2*—A most successful attempt to mingle instruction with entertainment, and to please children without imposing upon them.

The Cheap Library!—100 *hundred volumes for only* $10.—Juvenile and Sunday-School and Family Library, and sold at the very low price of *ten cents per volume.*

Life in Earnest; or, Christian Activity and Ardour Illustrated and Commended. —"*Not slothful in business; fervent in spirit; serving the Lord.*" Rom. xii. 2. 135 pages, 18mo: 21 cents. Muslin, 24 cents.

Curiosities of Egypt—*With Illustrations,*—180 pages, 18mo: 25 cents. Muslin, 28 cts. This volume reveals, in a most interesting manner, the lately discovered wonders of this ancient and remarkable people.

Wonders of Vegetation; *or, an account of the most remarkable Phenomena in the Vegetable World, with beautiful cuts.* 54 pages, 12 cts.

The Friend of Chastity; *or, an Inquiry into the Evils of Unchastity, and the means of its removal.* By M. J. Steere, and for sale at the F. W. Baptist's Book Room. 142 pp. 18mo.

The Temptation; or, Henry Thornton;—Showing the progress and fruits of intemperance. Sunday School edition. Revised by D. P. Kidder, and published by Lane & Tippet, 200 Mulbery street, New York, 1846.

Friendly Advice to Parents, on the *Management and Education of Children.*

The above works may nearly all be had at the Methodist Book Concern, 200 Mulberry st., New York.

RELIGIOUS NOTICES.

Protracted Meetings.

A protracted meeting will be held at Highspire, Dauphin county, Pa., commencing on Saturday afternoon the 30th of this month.

Another will be held at Orrstown, Franklin county, Pa., commencing on the 16th inst.

A similar meeting will be held at Bainbridge, Lancaster county, commencing on the 15th of May.

A series of meetings will also be held in Uniontown, Carroll county, Md., commencing on Saturday, the 30th of May.

Protracted meetings on the Cumberland circuit, will be held as follow, viz:

One at Mechanicsburg, Cumberland county, to begin on the evening of the 22d inst.

Another at Churchtown, Cumberland county, on Friday evening, the 15th of May.

Another at Shiremanstown, commencing on Friday evening, May the 29th.

The teaching Elders who are not otherwise employed, are affectionately solicited to assist in holding the aforesaid meetings on the Cumberland circuit.

SAMUEL CRAWFORD,
WILLIAM MOONEY,

Teaching Elders in charge of the circuit.

The Roman Catholic Bishops of the United States, are now holding a Provincial Council in the city of Baltimore. There are twenty-two Bishops, each attended by a priest as theologian. Archbishop Eccleston presides over the council.

Methodist Episcopal Church, South.—The first general conference of this church, assembled in Petersburg, Va., on the first of May.

The Southern Convention.—The Baptist Southern Convention will meet in Richmond, Va., on the 10th of June.

The General Assemblies.—Both of the Presbyterian Assemblies (Old School and New School) meet in the city of Philadelphia, on the third Thursday in May, at 11 o'clock, A. M.

MARRIAGES.

"I saw two clouds at morning,
Tinged with the rising sun;
And in the dawn they floated on,
And mingled into one."

MARRIED—On Thursday morning, the 7th inst., by the Rev. W. J. Roy, Lewis E. Mongan, of Allegheny city, to Miss Ann M. Adams, of this place.

OBITUARY.

"Leaves have their time to fall,
And flowers to wither at the north wind's breath,
And stars to set, but all,
Thou hast all seasons for thine own, O Death!"

DIED—On the 20th of March, in Martinsburg, Bedford county, Charlotte Maria, daughter of brother John and Maria Mateer; aged 5 years, 1 month and 17 days.

On the 5th of April, of apoplexy, sister Catharine Hamilton, sister-in-law of brother John Mateer.

Sister C. H. embraced the Lord in 1830, in Lancaster county, Pa. Like converts of old, she was baptized and added to the church.—Her christian course was consistent and exemplary; and having lived a pious and devoted life, we may rest in the firm and well-grounded hope, that she, with all God's saints, shall be a participant in the "First Resurrection."

J. H. B.

In this borough, on Wednesday the 13th inst., sister Eliza Brown, consort of brother William Brown, in the 31st year of her age.

Sister Brown "obtained mercy, and found grace to help her," in the revival of religion in 1843. She and her husband were both soon after their conversion, baptized and added to the Church. From that time, she lived in newness of life. Her disease was a lingering consumption. She suffered much, but bore it with resignation. On Wednesday last about eleven o'clock A. M. she fell asleep in Jesus. May the Lord sanctify her removal to all her surviving relatives and friends!

A GOOD MAN GONE!—We stop the press to announce the decease, this morning, of brother Daniel Seiler, long a worthy member of the Church here, and of the Board of Trustees of the printing establishment; in his 74th year. A more extended notice may be expected in our next.

TYPE FOR SALE.

THE Editor of the Advocate offers for sale the following fonts of type.

1. One font of second-hand Long Primer, weighing about 150 lbs., at 12½ cents per pound.

2. One font of second-hand Brevier, weighing about 200 lbs. at 18¾ cents per pound.

3. One font of second-hand Small Pica, of from 150 to 200 lbs. in weight, at 15 cents per pound.

4. One font of German Pica, at 20 cents per pound.

5. Several small fonts of Agate and bold-faced Minion, to suit purchasers. at 25 cents per pound.

JOB PRINTING

NEATLY EXECUTED AT THIS OFFICE.

JOSEPH J. WELTMER, Printer.

THE CHURCH ADVOCATE.

A Family Paper---Devoted to the Diffusion of Bible Truth, Religious News and General Intelligence.

ONE DOLLAR AND TWENTY-FIVE CENTS A YEAR. "EARNESTLY CONTEND FOR THE FAITH WHICH WAS ONCE DELIVERED TO THE SAINTS." PAYABLE ALWAYS IN ADVANCE.

VOLUME XI. HARRISBURG, Pa., JUNE 1, 1846. NUMBER 3.

THE ADVOCATE

Is printed and published in Mulberry street, near the Railroad Bridge, Harrisburg, Pa.,

By JOHN WINEBRENNER, V. D. M., Editor.

Terms and Regulations.

The Church Advocate, will be printed and published semi-monthly, on a large super-royal sheet, at $1,25 per volume, payable always in advance, or within the first three months of taking the paper.

All persons failing to comply with these terms, shall have their papers stopped at the expiration of the first quarter, from the time the paper is sent, and be held accountable for two quarters; that is to say, for 62½ cents; which sum shall be invariably exacted before the paper will be re-sent.

All the accredited ministers of the Church of God, and such other persons as shall have regular certificates of their appointment from the Editor, shall be the only authorized agents for this paper.

Letters and communications addressed to the Editor, through the Post Office, must be *post-paid*, except those containing remittances.

EDITORIAL DEPARTMENT.

Change of Post Masters.

James Megary is appointed Post Master, at Whitehill, in the place of Thomas Craighead, sen., resigned. That office is very important at present, and will be a great accommodation to that densely populated neighborhood; and as our patrons are now getting our paper free of postage, we hope it may be some inducement to those in moderate circumstances, to subscribe for it; and those that are well off, can have the amount of the postage to apply to some charitable purpose.

To Post Masters.

The Post Masters who may have occasion to send back any numbers of the Advocate, will please not to spoil the papers by writing on them. Do as you would wish to be done by.

The Advocate.

The agents and friends of our little sheet, will please to bear in mind that this is the time—the very best time—to procure new subscribers. The volume is just commenced, and those who subscribe now, can have all the numbers from the beginning, and so have the whole volume complete. After a little while we may not have back numbers to supply them. We still need many more subscribers. Who will send us the best list, and the money within the limited time!

It will be recollected, that all the regular preachers belonging to the several Elderships, and those appointed by us as general agents, are the only accredited and responsible agents for this paper. To these, and to these alone, the subscribers will please to pay their subscriptions, at any time within the first three months. Those who have no access to any regularly authorized agent, will please remit to us, by mail, as per terms.

Agents at a distance, will please to exchange small notes for large ones, and try to send us par funds. Be sure always to state the names of the persons who are to be credited, and the name of the Post Office where the papers are lifted.

Meeting in Ephrata.

We assisted in holding a meeting in Ephrata, Lancaster county, on Saturday and Sabbath, the 16th and 17th of last month. The meeting was appointed by Elder Samuel Bowman, at the earnest solicitation of a few friends, in that neighborhood. Brother Bowman invited us to accompany him, which was cheerfully agreed to. We accordingly started for the meeting on Friday morning the 15th ult. But the day being rainy, we only went as far as Landisville, Lancaster county, and stayed over night with our old friend, J. C. Landis. Next morning we set out for Ephrata, where we arrived about noon, and put up with Mr. W. Konigmacher, who received us very cordially, and treated us kindly till ———.

Saturday evening we commenced meeting in the "Saal," or Chapel, of the convent belonging to the "*Sieben Taeger*," or Seventh-day Baptists.

This society was founded by one Conrad Beissel, a native of Germany, in 1728. The *Kloster* buildings were erected, and a monastic society established about the year 1733. For some years it seemed to prosper, but of late years it has dwindled away to a mere handful.

The few remaining members of this society, and a considerable number of the inhabitants of the neighborhood, assembled together on Saturday evening, and paid a respectful attention to the preaching of the word. At the close of the meeting, we appointed three services for the Lord's day. Accordingly, we had English preaching in the morning, and German in the afternoon and evening. After preaching in the evening, brother Bowman invited mourners out. One young man came forward, and meekly knelt at the altar for prayer. This caused great surprise and excitement; and, as it would seem, gave offence to the society and trustees of the convent fraternity. Whilst, therefore, in prayer for the young man, one of the trustees came up and requested brother Bowman to close the meeting, stating, it was contrary to their rules to allow such things in their chapel or house. In the meantime, the father of the young man came forward, took him up from his knees, and went home with him—not forgetting to notify us at the same time, to look out for another lodging—which was accordingly done. So our meeting closed rather uncerimoniously. Next morning we saw the young man alluded to, who thought God had measurably relieved his mind from the burden of sin. Our prayer is, that he may come out a true convert and a sound believer.

But is it true that we violated any known and established rule of the society, by praying with and for a penitent sinner? What rule of God, or the church, prohibits prayer for the sick—either for the bodily or sin-sick? Praying for penitent sinners, is neither unreasonable nor unscriptural. Its propriety and utility may be argued,—

1st. From its beneficial results. It rouses the energies, quickens the zeal, and strengthens the faith of ministers and of the church. It mortifies pride, subdues shame, and overcomes fear, in seeking and weeping penitents. Thousands have sought the Lord in secret for a long time, under the influence of shame and fear, and found Him not; but no sooner than they come out openly to receive the prayers of the church, they obtained "redemption through Immanuel's blood, even the forgiveness of sins." A means, therefore, which God has owned and blessed in all ages, to the saving of unnumbered thousands, no one can make light of, despise and repudiate with impunity. But we argue its propriety,—

2dly. From Bible authority. Here we find both precept and example for it.

First. We have precept. God has made it the duty of penitent sinners to call upon His name; but he has left it optional with them to do it, wherever they see proper, either in private or in public. Ps. 50: 15. Jer. 29: 12. Matt. 7: 11. Rom. 10: 12, 13. 1 Tim. 2: 3.

He has, also, made it the duty of his ministers and people, to pray for "all men;" (meaning penitents as well as others) but he has left it to their own choice to do it, when and where they chose. 1 Ps. 2: 8. Ez. 36: 37. Matt. 18: 19. Ch. 21: 22. John 14: 13, 14. 1 Tim. 2: 1. 1 John 5: 14, 15.

But we have also examples for this practice. Abraham prayed for Abimeleck; Gen. 20: 7. Moses prayed for rebellious Israel; Num. 21: 7. Samuel prayed for guilty and penitent Israel; 1 Sam. 7: 5, 8. Ch. 12: 19. The old prophet of Judah, prayed for the idolatrous Jeroboam, when God withered his hand, as a punishment for his sin; 1 Kings 13: 6. Job prayed for Eliphaz and his two friends, and God accepted his prayer; Job 42: 7, 8. Jeremiah prayed for the hypocritical captains, and the remnant of Judah; Jer. 42: 2, 4. Peter and John prayed for Simon Magus. The centurion prayed for his sick servant; Matt 8: 5, 7. Jairus prayed for his dying daughter; Luke 8:41. The Syrophenician woman prayed for her daughter; Mark 7: 26; &c. &c. Hence, then, we see that this practice is strongly supported, both by precepts and examples.

Another fact may be mentioned here. Most, if not all, the primitive converts, were *public* converts. If, therefore, the Apostles and first ministers prayed for penitent sinners at all, they must have prayed for them *publicly*; because there was no time, in many instances, for *secret* or private prayer. But, moreover, we plead for this practice,—

3dly. Because, of the well-known fact, that the wicked, false professors and hypocrites, oppose it. What is *from men*, the wicked will usually approve of; whilst that which is *from heaven*, they will oppose and condemn. Now this is precisely so, with regard to the practice of praying for sinners. The Devil and wicked men have uniformly and universally opposed this, with every other efficient means and measure, for the conversion and salvation of men's souls. Hence, let those who suffer for well-doing, take it patiently, and resolve to persevere, knowing that in due time they shall reap (a harvest of souls, as well as other things) if they faint not. So long, then, as God will deign to bless, and put his broad seal of approbation upon this labor of love, let the sons of Belial and false brethren, rise up and oppose as much as they please; yet, let the saints of the Most High, who know the worth of prayer, "remain steadfast, immoveable, and always abound in this, and every other good work of the Lord, inasmuch as they know that their labor is not in vain in the Lord." 1 Cor. 15: 58.

Restoration to the Church.

We are requested to state, for the information of those whom it may concern, that the difficulties existing between brother Levi Campbell and the "Church of God," at Lancaster, and which resulted in his expulsion, have been amicably and satisfactorily adjusted, and that he is again restored to membership in said church, as a worthy brother.

Brother Campbell wishes it understood, however, that he still believes the Advent of the Saviour near. At the same time, he wishes to be tolerant. As he was never blamed for believing that doctrine, so he does not feel disposed to separate from his brethren, and

unchristianizing those who may chose to differ from him on that subject; but to exercise, as it becometh saints, a spirit of union, toleration and christian charity.

Our esteemed brother CAMPBELL has now taken, in our opinion, the true ground; which he, and all the brethren who grew strong in the faith of MILLER'S system of Adventism, ought to have taken from the beginning.—Had they done so, all controversy and schisms would have been avoided. Or could our erring brethren yet learn to see the error of their way, in separating themselves from the church, and be induced to copy the laudable example of our young brother C., "times and seasons" in their religious latitude and longitude, would soon change for the better. Come back, then, brethren, and take your former position in the "Church of God," where you were born, and nourished, and brought up. The "Church of God" holds the true advent doctrine, as taught in the Holy scriptures; and in addition to that, all the holy counsel of God, or precious truth as it is in Jesus. And where, let me ask, my brethren, where can you find a safer and better place to be, when Jesus comes, than in the *Church of God?*

War Intelligence.

THE war with Mexico is assuming a serious and thrilling aspect. The war spirit seems to have roused the energies of both nations, so that great and active preparations are being made for carrying on the war.

General GAINES, the commander of the Western Division of the U. S. Army, has made a requisition upon the Governors of the following States, to furnish re-enforcing troops to proceed as soon as they can be got ready, to the Rio Grande, viz:

Tennessee,	4	regs. of	600 men each,	2,400
Kentucky,	4	do.	do. do.	2,400
Missouri,	2	do.	do. do.	1,200
Mississippi,	2	do.	do. do.	1,200
Alabama,	2	do.	do. do.	1,200
Lonisiana,	1	do.	1,000 cavalry	
or mouuted gun-men, - - -				1,000
Total of requisition, - - -				9,400

A great number of volunteer companies have offered themselves to the government, to serve in the U. S. Army. Among the many who have tendered their services, are the company of the Harrisburg Rifle, under the command of Captain Dr. SEILER, of this borough.

Letters from the seat of war, since our last issue, bring the news that another battle has been fought on the Rio Grande, in which the Mexicans lost about twelve hundred men, and the Americans about two hundred. What mourning and lamentation this sad intelligence must produce among the kindred and friends of those who have fallen! May the Lord soon deliver us from the fearful calamities of war!

The Pulpit Cyclopedia.

THIS is one of the best works, of the kind, now extant. The dispositions are pithy, short and well arranged. The essays in the latter part of the work, are selected from the writings of the most eminent and pious men of the age, and they embody nearly the whole system of pastoral theology. Every young minister of the Gospel would do well to procure and study this excellent book.

Clark's Ferry Bridge.

THIS noble structure, as we noticed in our last, was destroyed by fire on Thursday the 14th of May.

This bridge was first built in 1827, destroyed by a storm in 1836, and rebuilt in 1837. It was twenty-one hundred feet in length, and the rebuilding cost, including piers and all, about ninety thousand dollars.

About four hundred feet of this bridge, were carried off by the great freshet in March last. Since that time, steamboats have been used to tow the canal boats across the river. The sparks of the steamboats fired the bridge, and as the wind was very high at the time, the bridge fell in twenty-three minutes after it caught on fire.

The piers of the burnt part, it is said, are but slightly injured. The bridge will be rebuilt this summer, at a probable cost of about forty thousand dollars.

The Harrisburg Bridge.

THE stockholders of this bridge will hold a meeting on the 16th of June next, at the toll gate on this side of the river, on the subject of rebuilding the bridge under the new charter.

The company has succeeded, at length, at a cost of several thousand dollars, to complete the Rope Ferry; but it is not yet fully ascertained whether it will answer a good purpose at all stages of water.

Delegates to the World's Convention.

THE Charles Street M. E. Church, of the city of Baltimore, have appointed COMFORT TILLANY to represent them in the London Convention.

The other churches of said connection, in Baltimore, have appointed the Rev. G. M. ROBERTS, M. D., to represent them in the Convention.

The Penn'a State Temperance Society, have appointed Prof. CALDWELL, of Carlisle, and the Rev. ALBERT BARNES, Rev. THOMAS BRAINERD, and Mr. L. JEWELL, of Phil'a., delegates to said World's Convention.

The United Brethren in Christ propose sending Bishop HANBY, as a delegate to the aforesaid Convention. Several ministers and circuits have pledged themselves to stand for various sums, from five to twenty-five dollars, towards defraying his expenses.

Fatal Duel.

A DUEL was fought on the 15th ult., at Carlisle, between General ARMOR and Colonel NOBLE, in which the latter was shot dead instantly, the ball passing through his head.—Col. NOBLE was buried on Saturday morning at 9 o'clock; and Gen. ARMOR has been taken and lodged in jail.

When will the time come that this barbarous, murderous and God-provoking practice, shall be eschewed and repudiated, as an evil not to be named among a civilized and christian people? Such criminal acts and affairs ought to be punished with imprisonment for life; or which, perhaps, would be better with a service in the army for life. Such a penalty might soon check the abomination, and bear some proportion to the heinious nature and magnitude of the crime.

☞ We stop the press to say that this story is now contradicted.

Doings in Congress.

CONGRESS has passed a bill providing for and appropriating near *seven* millions of dollars for the pay of the army.

They have also passed a bill providing for a regiment of mounted riflemen, and the erection of military posts on the route to Oregon.

They have retroceded the town and county of Alexandria, to the State of Virginia.

They have passed the Oregon Jurisdiction bill, extending the laws of Iowa over the Oregon Teritory.

Pennsylvania Railroad.

THE commissioners of the Pennsylvania railroad company, held a meeting in Philadelphia last week, and resolved to open books for subscription to the capital stock of the company, at the following time and places, to wit:

In PHILADELPHIA, at the Merchants' Exchange, on Monday the 22d day of June next.

In LANCASTER, at the house of Henry Kendig, Swan Hotel, on Monday the 22d day of June next.

In HARRISBURG, at Buehler's Hotel, on Monday the 22d day of June next.

In BLOOMFIELD, at Wm. Lackey's Hotel, on Wednesday the 24th day of June next.

In LEWISTOWN, at James Turner's Hotel, on Friday the 26th day of June next.

At MIFFLINTOWN, Juniata county, on Thursday the 25th day of June next, at Wilson's Hotel.

In HUNTINGDON, at Adam Hall's Hotel, on Tuesday the 7th day of July next.

In BLAIRSVILLE, at Samuel McAnnlty's Hotel, on Wednesday the 1st of Jnly next.

At HOLLIDAYSBURG, on the 6th of July next, at Lowry's Hotel.

At EBENSBURG, Cambria county, on Tuesday the 30th day of June next, at the house of Wm. Kettell.

In GREENSBURG, at Rohrer's Hotel, on Monday the 6th day of July next; and

In PITTSBURGH, at the St. Charles Hotel, on Wednesday the 8th day of July next.

The books will be kept open at each place for ten snccessive days, from 9 o'clock A. M. to 3 P. M.

License Question in New York.

THE right of selling ardent spirits, as a beverage, was tested at the polls, by a vote of the people, in the State of New York, on the 22d ult., and resulted, it is said, in favor of temperance and no liquor selling, in not less than nine-tenths of the towns and election districts. We hope this glorious victory (more brilliant than Gen. TAYLOR'S) will be remembered by the friends of temperance, economy and good order, when the time comes for deciding the license law question, by a vote of the people, in those counties who have or may yet obtain a law for it in this State.

Campmeeting Appointments.

THE brethren on the several stations and circuits, within the bounds of the East Pa. Eldership, who intend holding campmeetings this season, are requested to send in their intentions and notices to the Standing Committee, in order that they may duly arrange and publish them. The brethren in the West are advised to do the same.

New Subscribers.

NEW subscribers are beginning to come in, especially from some parts down east from this. We hope they will continue coming from all quarters. Let there be a general and simultaneous effort made, and let us see how many more can be procured and sent in during this month.

We feel thankful to brothers E. H. THOMAS, M. W. MAY, JOHN FUNK and others, for the handsome list of new subscribers which they have sent us.

The Weather, River and Crops.

THE weather, for the last two weeks, has been warm and showery. There have been several very heavy rains, and some hail.

The Susquehanna river has kept up in excellent rafting order, and a great quantity of lumber has floated down to market.

The crops, in general, look fine, and promise an abundant harvest. The grass crop, especially, will be very heavy.

Pulpit Dispositions—No. 3.

***Thema*—Daniel's Character and Fortitude.**

TEXT—"Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime." Dan. 6: 10.

Consider,—

I. The religious character of Daniel.
II. The manner in which it was tested.
III. The issue, or result of that test.

I. The religious character of Daniel.

The knowledge and worship of God, impart to man a religious character.

But as there is a great difference in men's knowledge of God, and also in their manner of worshiping Him, so there is, likewise, a great difference in the religious character of men. It is good or bad, in proportion as their knowledge and worship of God is right or wrong. Hence, Daniel's character was good; because he both knew and worshiped God aright.

1. He knew God right; that is, theoretically and experimentally. Chap. 5: 11 and 14.

2. He worshiped God right; that is, "in spirit and truth." God has not only commanded the duty, but prescribed the manner of worshipping him. This prescribed manner, Daniel observed. "Now when Daniel knew that the writing was signed," &c.

Here observe,—

1. The *place* where he worshiped God: "*His house.*"

2. The humble *posture* in which he worshiped: "*He bowed his knees.*"

3. The *frequency* of his worship: "*Three times a day.*"

4. The parts or matter of his worship: "*He prayed and gave thanks.*"

5. The constancy and regularity of his worship: "*As aforetime.*"

II. The manner in which his religion was tested."

1. By being thrown among strangers in a strange land. Chap. 5: 13.

2. By elevation to civil office. Chap. 2: 48. Chap. 5: 29. Chap. 6: 2.

3. By his official business. Verse 2 and 4.

4. By the envy, opposition and stratagem of his enemies. Verse 4—7.

5. By the King's decree. Verse 9, 12 & 13. This royal statute finished the climax of his

trials. This brought the test of his religion to a speedy crisis. Mark, now,—

III. The issue, or result of this severe test.

1. Daniel's heoric firmness and unshaken constancy in religion. "When he knew that the decree was signed, he went," &c.

2. His miraculous preservation and deliverance. Verses 22, 23.

3. The downfall and destruction of his enemies. Verse 24.

4. His own honor and advancement.—Verse 28.

5. The advancement and spread of religion he possessed throughout the Babylonish empire. Verses 25, 26 & 27.

CONTRIBUTORS' DEPAR'T.

A word to the Rich.

"BE RICH IN GOOD WORKS." 1 Tim. 6: 18.

To be rich in good works, is the greatest wealth a person can possess. By being rich in good works, the Apostle does not mean that we should be rich in silver, gold, lands, &c., but that our riches should consist in the proper use of these things, if a man have them at his disposal. The man, therefore, who does not make a proper use of his *earthly* possessions, is far from being rich in good works. A man having "this world's goods," may consider himself rich; but unless it be savored with a determination to "do good" with it, by a readiness to distribute, and a willingness to communicate, he is not truly and substantially rich. Indeed, the man who has in abundance the good things of this world, is poorer than the man who has nothing above a sufficiency of food and raiment, provided he (the rich man) is not a "good stewart" over that which God has given him, or suffered him to obtain. So, then, if a man who is called rich, in a worldly point of view, wishes to be truly rich, he must be a "good stewart"—he must make just appropriations of his possessions—he must, "according to his ability," be "ready to distribute, willing to communicate." Those who do this, are rich, truly rich—"rich in good works;" they are "laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life."

But we fear there are vastly more who are rich in things pertaining to this life, than there are those who are rich in the sense alluded to. But the grand reason of this is, those that have great possessions, most of them, also, have narrow hearts. By all appearance, riches and a close heart, go hand in hand; there appears to be some affinity between the two, or else riches begets stinginess. But who is in the fault of this?—the money or the heart? We should suppose the heart. Though "the love of money is the root of all evil," yet the heart cherishes that love. And since money bears the same affinity to the heart, whether loved by it or not, evidently the heart must be to blame. Oh, thou wicked, depraved and corrupt heart, to cherish a principle which is the very "root of all evil!" No wonder thou cans't not be rich in good works, Oh, thou vain mortal, so long as thou hast dwelling in thee, this monster evil!

But this monster-head will rise and ask, how will a man get money or riches, unless there be first a love created for it within? and how can he be rich in good works, unless he have money or riches?

To the first question we would answer, that men can become rich, or obtain more or less of this world's goods, without giving way to the inordinate love of money which characterizes some people. To the second question we would answer, that the idea to become rich in good works, should not cause us to cherish those inordinate desires, which frequently prompt men on to make unlawful sales, bargains, &c. This would be doing evil that good might come. And, indeed, the scriptures do not require a christian to have great possessions. Some will be poor—others rich, while the world stands. Let all those whom the good Lord sees fit to prosper, in temporal affairs, take heed that they hang not their hearts upon the world. This approaches the command Paul gave to Timothy. He says: "Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy." Paul's object here is, to impress upon the mind of Timothy, the great importance of being liberal, so that he (Timothy) may teach others, also, how to avoid the evils consequent upon a course characteristic of the miser. I suppose in the days of Paul, there were not wanting those (even as there are now) whose hearts and hands remained closed against all objects of pity. And nothing is more disgusting to the generous-hearted christian, than to see those around him manifest such a penurious spirit. The open-hearted christian would almost as soon be in the company of the man who swears occasionally, (though this is very unpleasant to him) than to be in the company of the man who makes a profession of religion, but is miserly, stingy and close-fisted—whose bowels of compassion are ever shut, and closed up! Indeed, I think, there is as much chance for the swearer to enter heaven, as there is for the narrow-hearted worldling, however much adieu the latter may make about religion. A man may sing, pray and preach, too, till he be grey-headed, if he have great possessions, and don't give in proportion to his possessions, to every good cause that may come under his notice, it is as impossible for him to enter the kingdom of heaven, as it is for a camel to pass through the eye of a needle. "To distribute"—"to communicate," according to our ability, is a command, and, therefore, a duty. And if we are not dutiful in this respect, we are just as guilty as we would be by not being dutiful in any other command. And the non-adherence, or violation to any command, will evidently exclude a man from heaven. So, then, in plain words, the man who does not do his duty in point of giving, as God has prospered him, is guilty. Guilty of what? Guilty of not doing his duty; therefore, guilty in having a condemned conscience. And can such a man get to heaven?

But, you will ask, what are we to understand by a man giving according to his ability? We are to understand by it, that if the man with one thousand dollars, gives ten dollars to a good cause, then the man with ten thousand dollars, should give one hundred dollars. Not so? This would be giving according to every man's ability. But you may answer, that the interests and demands of people, are not always in proportion to their principles. True, this may sometimes be the case. But it certainly is not, generally speaking, the case. And I am sure the demands and interests of people, do not vary so much in proportion to their principles, that the man who is worth ten thousand dollars, can only afford to give twenty dollars to that man's ten dollars, who has only one thousand dollars. But we very frequently see the man with one thousand dollars, give twenty dollars, whilst the man worth ten thousand dollars, only gives ten dollars. According to this ratio and calculation, the man with one thousand dollars, gives twenty times more than the man with ten thousand dollars. Thus, you perceive, how much more the man with a small capital sometimes contributes, than the man with a large capital. We very frequently see the preceding rule carried out by the rich, when they are called upon to subscribe for the relief of the poor, for the support of the ministry, &c.

How often do we see subscription lists going the rounds, to solicit moneys for the support of some good cause, where we see the name of some rich merchant or farmer with fifty cents, just above or below the name of some poor laborer with one dollar, who has nothing above a sufficiency of food and raiment; yea, we have seen it worse yet than this: the rich sometimes come with their *pennies*, of which the poorer class are ashamed. This is condescending to notice little things; but these little things are facts; and it does not require a very close observer to notice or discern these little things. We mention this to put scanty givers--and who give grudgingly—to shame!

We do not say this is invariably the case; but it is too often the case. If the rich would subscribe and contribute for the relief of the poor--for the support of the ministry—and for the support of the different christian institutions in the world, which have for their object the general good of society, according to their ability, as the poor generally do, there would be less suffering, less ignorance, less superstition, less misery, and less of every evil afloat in the world. But as long as people would sooner see the dollars rolling into their own hands and pockets, than see them rolling out to carry forward the REDEEMER'S cause, so long the cause of God will suffer. But the day will come, when those who shut up their bowels of compassion against all christian institutions and objects of pity, shall hear the doleful words: "Go to, now, ye rich men, weep and howl for your miseries that shall come upon you. Your wishes are completed, and your garments are moth-eaten; your gold and silver is cankered, and the rust of them shall be a witness against you, and shall eat your flesh as it were fire." Why this awful denunciation against the rich? Because they "have heaped treasure together for the last days."

By this, people ought to learn not to lay up treasure on earth, where moth and rust does corrupt, and where thieves break through and steal; but to lay up treasure in heaven, where neither moth nor rust does corrupt, and where thieves do not break through nor steal." But instead of laying up this never-fading, invaluable treasure in heaven, the resting place, the abiding home of the christian, many lay up treasure on earth, where moth and rust does corrupt, and where the weary "pilgrims and strangers have no continuing city." Seeing, then, riches decay and pass away, let us not fasten our hearts upon them; but let us well consider that "the earth is the Lord's, and the fulness thereof, and that God has placed us stewarts over the earth and the fulness thereof, that, by being good stewarts, we may "be rich in good works." Paul—1 Tim. 6: 18.

A SUBSCRIBER.

Religion the True Source of Happiness.

THE hopes of men, when stayed upon earthly things, are indeed vain. And although we may sometimes be almost led to think differently, yet the event will prove that all temporal things are "vanity and vexation of spirit." Our fondest hopes and brightest prospects may, in a few fleeting hours, be blighted by the black winds of adversity, or turned into sadness, by disappointment, sickness and death. We have this sight of earthly things hourly brought before our eyes, and yet we look thereon with an indifference almost stoical; and the frequency of their occurrence may account, in part, for this general apathy.

The whole world, in one united body, is seeking after pleasure and enjoyment. Some seek it in the ball-room, in loose revelry, and midnight riot, worshipping at the shrine of fashion, with far less consistency than the Hindoo Pagans, when they *dance* around the car of Juggernaut. Others seek it at the gambling board, wasting their time, losing their money, and ruining their characters. Others seek it at the tippling house, drinking the poisonous draught offered there, for their speedy and inevitable destruction. But these all see in the end, and often when too late, that they have been upon the wrong path to find true happiness. Thus do the young count upon much pleasure and length of days, but their earthly enjoyment is commonly overbalanced by distress and vexation, and their expected long life is crowned with an early tomb. And by this we learn that we need expect no substantial pleasure here; because disappointment meets us at every step, foes surround us, and the friends we took to be unflinching, turn and forsake us.

In moralizing upon this momentous subject, we are brought to ask, if earth and the things thereof are so deceitful and wavering, where can we look for stability and everlasting pleasure, where our prospects shall be fully realized, and our hopes can be with safety centred! The word of God, the pillar of truth, gives us an answer: "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal." Hence we should always place our affections upon "things above;" and if we trust in this holy counsel, and live devoted to God, we will find in Him a friend who will support and comfort us under every trial, and whose friendship will last when the earth shall be wrapt in the flames of the last day. And though threatening clouds may overhang us, and the fierce blasts of calumny and persecution may assail us and threaten to mar our peace, yet in God we have a true friend and supporter, who will impart to His people a sufficient measure of strength to comfort them through

the darkness of affliction; whose friendship will not cease, and whose promises cannot fail, if we love and serve Him, and put our entire trust in Him. As rational beings, we ought to weigh these matters properly, live conformable to God's will, and we will not be disappointed. Let us "lay up for ourselves treasure in heaven;" let our affections be seated there, and we will then enjoy what so many seek, but never find, because "they do not seek aright"—true happiness and the peaceful influence of religion.

May 19th. G.

Letter from Elder William Hinny.

Mechanicsburg, *May* 16, 1846.

Brother Winebrenner:—

I wish you success in the task and responsibility that you have taken upon yourself as editor. I have just taken a notion to write a few lines in favor of the Church Advocate; for it has been a welcome messenger to me and my family, and others that I heard say so: besides, I doubt not it has been so to many (if not all) the brethren and sisters, preachers and people. Without something of the kind, I cannot see how we could get along. And as we have been without a paper for some length of time, we know the want of it; and I hope we have learned so to appreciate the worth of it, that we will now try to sustain it,—

1st. By paying for it ourselves.

2d. By getting all the subscribers we can.

3d. By collecting its dues; (those whom may be appointed) and,

4th. By sending them in (when collected) to the proper person.

I would further say, let us not wait to the utmost extent of the limited time to pay in, but let those of us who can spare one dollar and twenty-five cents, send it in before the third number comes out; and if we have to send by mail, we can send one dollar without any inconvenience, and pay the balance some other time, and in some other way, or four might unite in sending five dollars. This, perhaps, would be the better way. For let us recollect how the paper is started. There are no special funds to resort to. It must support itself, or some person or persons must support it for us; (I say *us*, who are the readers of the Advocate) and this, I trust, we are not willing should be done. Let us, then, come up shoulder to shoulder, for there is abundant ability, if there is a willingness to act.

I am well pleased with the title, though I can say, with yourself, that I had no objection to the former one—the *Gospel Publisher*.

To the subscribers of the 'Gospel Publisher.'

Formerly, the editors would have to dun you, and call until they could call no more; and for some time past, we hope the agents have called on you, and, we trust, they have not called in vain, with some of you at least. But now in addition to all the calls you have had, we, the committee, or some of us, would give you another call, and say, to those of you who have not paid off all arrearages, come, brethren, stir up! You know the affairs of that paper are to be settled up as soon as possible, and all the dues of the office are wanted, and a little more. So we hope there will be no delay in the matter. Try and pay up between this and harvest.

To the Collectors.

Dear Brethren:—We hope you have not neglected your duty in calling on the people; for you are acquainted with the importance of having the accounts of the paper settled up. Let us hear from you, and send in what you have collected to brother Joseph Ross, or myself. Those agents who have left their former field of labor, should have given their successors the list of their circuit. If any have not done so, try and send them back.—The old collectors that are in arrears, will please do their duty, and pay up without delay.

WILLIAM HINNY.

Letter from Brother John Soule.

Perry County, *May* 18, 1846.

My Dear Brother Winebrenner:—

Permit me to address you for information, upon what I conceive to be rather a critical matter, and one directly derogative to your ministeral character, if reports, such as are circulated in this section, be correct. It is reported with us, by Mr. Hazlett and Mr. Bozers, Second Advent ministers, that you were instrumental in the expulsion of Mr. Adams, of Shiremanstown, from the Eldership of the "Church of God," on purpose to defraud him (Adams) out of his salary, when he had made ready to go to the State of Ohio. Now, for the sake of God's cause in this neighborhood, and to remove the doubts and suspicions of the credulous, please give us information on the above matters; and oblidge

Yours, in christain affection,

JOHN SOULE.

REPLY TO THE FOREGOING.

We state for the information of all whom it may concern, that the reports, as stated in the foregoing letter, are base and slanderous falsehoods; and none but base and malicious persons can make themselves guilty of giving currency to such vile and wilful detraction. I refer you to brother Henry Wingert, of Landisburg, for further information.—Editor.

Letter from Elder M. F. Snavely.

Linglestown, *May* 22, 1846.

Brother Winebrenner:—

Having noticed in the first number of your welcome guest, the Church Advocate, a solicitation to the "true, firm and unflinching advocates of the church, and the right ways of the Lord," "to take up their pens and favor you with their communications," I now take up mine; for I wish it understood that I claim to be one of that number; and, therefore, I shall venture to offer you a few lines for insertion in your paper, and to which I earnestly solicit the attention of my ministerial brethren *in Ohio*.

Last fall there was a brother from Ohio, a preacher among the "Evangelical Association," introduced to me, and we had a short interview. Since that time, he has written a letter to his friends in west Hanover, Dauphin county, in which he very earnestly and pressingly invites some of the preachers of the "Church of God," (such, in particular, as could preach English and German) to come out to them, and preach for them—that not only himself, but also others beside him, are ready to receive us. He writes there are seven or more places open for our reception.—His views are, I think, the same as ours, as it respects the things of God. This brother's name is Samuel Measy. His place of residence is three miles north from Baltimore, Fairfield county. Ohio. Brethren, of Ohio, can't some one of you that can preach English and German, visit him or them, and open a mission or circuit there? He very earnestly requests it. I rather promised to visit them, or send some one; but I cannot now make it suit. I heartily wish, however, that some one of the brethren in Ohio would go. Write to him. brethren. His Post Office address is Baltimore, Fairfield county, Ohio. Brother Measy was formerly from Schuylkill county, and, I think, a worthy brother.

In conclusion, I heartily congratulate the Western Pennsylvania Eldership, for their laudable *resolution*, passed in reference to "secret societies," which, if carried out, must, doubtless, meet the approbation of God, and save them from many evils, which must necessarily arise from the toleration of them. God bless you, brethren, and "keep you unspotted from the world." I think you are keeping in view the fourth chapter of the Epistle of James.

M. F. SNAVELY.

Temperance Societies.

Some professors of religion refuse to sign the temperance pledge, because they fear that the drunkard, after he has become a sober man, will settle down upon the *bed af morality*, and rest *there* for his hopes of salvation.—Now suppose this were so; would it not be still a gain to the world to have him live and die a sober man, rather than a drunkard?—Most certainly. Only see what earthly misery is occasioned in families, by the intemperance of a husband and father. Well, this misery is done away by the agency of the temperance reformation. Is this not worthy of our consideration? Certainly it is. And we should give our influence to this cause, if we saw no other good arising from it: for our blessed Saviour stooped to do temporal good to the people, in his sojourn "here below;" and we are to follow in his footsteps. But there are other considerations involved in the matter. The Bible says: "No drunkard shall inherit eternal life." And we know that very few actual drunkards repent, while hundreds of reformed inebriates have turned to God, and died happy during the past few years, of the temperance enterprise. Then we see that eternal, as well as temporal good, results from it; and yet some stand aloof, for fear *no eternal* good might be done. All who have eyes cannot help seeing, that both can be and is done; and to aid in it, is to do good; and to "know to do good, and do it not, is sin;" and not to do our "*Masters will*," which is to do all manner of good, subjects us to "be beaten with *many stripes*." We should not deal out wrath upon the poor drunkard, but pity and use every possible available means to reclaim him. He is a slave to his tyrant master, *Spirit Alcohol*, and we should break his shackles and help to free him. To stand aloof, is acting like the Priest and Levite, who passed the man who had fallen among thieves; but *to act* is to do like the good Samaritan! Oh! pity the drunkard, for he has fallen among thieves, who will rob him and his family of their earthly all, and eternity's blessings.

J. F. W.

Visit to Orwigsburg.

Brother Winebrenner:—

A few weeks ago, I visited the brethren at Orwigsburg, Schuylkill county. I found them enjoying peace and harmony in the church. I preached for them twice—once at brother J. Moyer's, and once at brother George Kimmel's, and was much pleased with the apparent zeal manifested among them.

I must, however, be permitted to say, that I am sorry to find the misunderstanding between brother Kimmel and brother Dobson, still uncompromised. This seems to be a barrier in the way of the good work. Why does not the Western Penn'a. Eldership urge the settlement? The charges seem to be of such a nature, as to require a settlement.—Brethren, do not suffer these two brothers to go to the judgment while unreconciled. If they cannot meet, why do they not correspond by letter, and settle it in that way? There seems to be culpable neglect in the matter somewhere. The Lord help us to do right!

J. F. W.

Filing and Binding Papers.

I have the first four volumes of the quarto-form, "Gospel Publisher," and would not take double their subscription price for them. So you, reader, if you take the "Church Advocate," use it carefully, and at the end of the volume have it bound.

No book is more interesting (the Bible excepted) than a volume of an old newspaper. This hint will, perhaps, lead many to file and bind their paper. Keep them from the flies and clean.

J. F. W.

Letter from Shippensburg.

Shippensburg, *May* 22, 1846.

Brother Winebrenner:—

In the region where I live, we have been much pleased with the arrival and appearance of the Church Advocate; the contents of which seems to give general satisfaction to its numerous readers. This moral organ which has been put in motion for the benefit of the church, and the community generally, can be enlarged and kept in motion by the energies of God's people. Every one who loves the cause of God, and wishes to see the church rise in dignity and usefulness, ought to put to a helping hand. There is room for young and old, rich and poor, to bear some humble part in this good work. Many persons destroy their own usefulness, and embarrass the operations of the church, by an obstinate adherence to their own notions. If things are not managed or done just as they think best, they will stand aloof, or use their influence against those who are trying to do all the good they can, in the best possible way. Such persons can seldom co-operate with their brethren in works of love, mercy and usefulness. They must do every thing in their own way, or not at all. There is a sort of selfish religious feeling, which seems to stop with the cultivation of personal experience. Yet, if our religion stops there, it is good for nothing; so far, at least, as regards the great object of philanthropy, for which the church is sustained. We must look beyond ourselves, and labor to promote the welfare of others as well as our own.—Hence, it is written: "Let every one of us

please his neighbor, for his good to edification;" Rom. 15: 2. "Look not every man on his own things, but every man, also, on the things of others;" Phil. 2: 4. The christian religion breathes a spirit of expansive benevolence. So, likewise, will every true christian. Unlike the painted hypocrite, who is a kind of *religious* hypochondric, continually espying death in every sympton, while he refuses the only remedy which infinite wisdom has found to heal his spiritual madness. He looks away from himself, keeps his eye steadily upon Christ, and goes about his master's business, seeking continually to know what he can do for the glory of God, and the temporal, as well as the spiritual, salvation of men. O! for the spirit of disinterested benevolence! Lord, give it to me, and give it to my brethren.

ANTI-PENULTIMA.

Explanation.

HARRISBURG, *May* 21, 1846.

BROTHER WINEBRENER:—

As that part of the report of the Standing Commmittee, published in the CHURCH ADVOCATE, (number one) which refers to my separation from the body to which you are attached, is calculated to make a false impression, and lead the readers thereof to suppose that I desired to withdraw without settling my account with the printing establishment, permit me, through the same medium, to inform the public that my account with said establishment was settled, the books audited, and all things properly adjusted, by the committee appointed by the last Eldership for that special purpose, previous to my resignation.

That this is the fact, the following, which is a copy of the certificate I received from the auditing committee, will abundantly testify:

"The committee appointed to settle with GEO. MCCARTNEY, the editor of the "Gospel Publisher," hereby certify that they have attended to the same, and find a balance of one hundred and-sixty one dollars and seventy-nine cents in his favour.

"JOHN WINEBRENNER,
"JOHN C. OWENS.

"*December* 27, 1845."

My resignation was not tendered until the 3d of March, 1846; consequently, it is very clear that I settled my account with the printing establishment, some time previous to my withdrawal.

I regret much, that the manner in which the Standing Committee has presented my case to the public, makes it necessary for me to offer this apparent defence; but a just regard for the good opinions and esteem of my fellow-men, and a due respect for my own character, seem to demand it. I sincerely hope, however, that no subsequent act, either on their part or that of others, will call for a repetition of this (to me) unpleasant duty.

Respectfully and fraternally yours,

GEO. McCARTNEY.

EXPLANATORY REMARKS.

IN explication of the foregoing, (explanation) and in justification of the Standing Committee, in giving the notice refered to, we would merely say that brother MCCARTNEY is in error,—

1st. With regard to the nature of the settlement of his account. The committee appointed by the late Eldership to settle his account, simply cast up the Day-Book accounts of receipts and disbursments, according to his own showing, and struck the balanee; which, as stated in the certificate above given, amounted to one hundred and sixty-one dollars and seventy-nine cents. But as it respects the subscribers' accounts, and his final settlement with the Board, the committee had nothing to do. "The books and accounts of the establishment, therefore, were not audited, and all things properly adjusted, before his resignation," as above asserted. It was not till the subscriber's accounts were made out, and presented for settlement, (during the winter) that inaccuracies and mistakes were discovered. All that the Standing Committee ask, is, that these mistakes, so far as it can be clearly shown and ascertained that they are such, be rectified. Again: brother MCCARTNEY is in error,—

2d. As it regards the effects of the report, in his case, made by the Standing Committee. He is inclined to think, "the manner in which his case is presented to the public," is calculated to make "false impressions" and lead to wrong conclusions. We think otherwise. The committee have simply said that they are not disposed to give him, as he requested, a speedy and honorable dismissal, before his account was finally settled. They have not said, nor do they pretend to say, whether all the complaints, as to errors and mistakes in the subscribers' accounts, are well founded or not. But they hold, and give it as their opinion, that it would be inexpedient, because, contrary to established usages, to give brother MCCARTNEY, or any other person, an honorable dismissal before things are fairly and finally matured for such an act. We hope it may all come right upon a final settlement.

EDITOR

Letter from Elder T. Strohm.

ELIZABETHTOWN, *May* 22, 1846.

DEAR BROTHER WINEBRENNER:—

I thought I would suggest a plan to you and the brethren, for raising funds to send a delegate to the World's Convention, which is to meet in London in August next. I consider this matter of great importance, and I think it should be unhesitatingly attended to. My plan, then, would be for each preacher to raise as much on his circuit or station, by collections or voluntary donations, as he can. If only sixty preachers would raise, on an average, two dollars each, it would amount to one hundred and twenty dollars; and I think this could be accomplished without any trouble or difficulty. I, for my part, would obligate myself to raise at least five dollars. I hope the brethren will take this matter into timely consideration; and if some one has a better plan to offer than this one, let us hear from them soon. All I want is, that something definitely may be done.

Your brother, &c.,

T. STROHM.

Letter from Brother J. Foreman.

FAYETTEVILLE, *May* 10, 1846.

BROTHER WINEBRENNER:—

This is to inform you that I this day received the first number of the CHURCH ADVOCATE, and that I am much pleased with it. I wish you much success in your undertaking the publishing of a paper for the church, which is very much needed.

The terms of the Advocate, I see, are ONE DOLLAR AND TWENTY-FIVE CENTS, *in advance*, or *within the first three months*; otherwise the papers of all non-paying subscribers, will be stopped. *This is as it should be.* And as I wish to have the paper sent on to me, and to read its contents with a *clear conscience*, I send you enclosed *the pay for it.* I hope that others will *do the same*, and that the paper will be liberally sustained.

Yours, in love,

JOHN FOREMAN.

NEWS DEPARTMENT.

A Negro Mathematician.—In New Orleans there is a slave, 20 years old, who has been almost an idiot from his birth, except in making arithmetical calculations. From hearing the children of his master first recite the multiplication table, he gave the first glimpse of a reasoning or calculating mind, and has since displayed a most astonishing knowledge of figures. He can answer any question in the rules of addition, subtraction, division, or multiplication, no matter how complicated the figures may be, and can give the correct result before the questioner can put down the figures of the sum, or its answer is proposed.

The Temple at Nauvoo.—We are gratified to learn that there is a prospect of converting the Temple, recently erected at Nauvoo by the Mormons, to a most useful and charitable purpose. A wealthy gentleman from the South arrived here a few days since, to purchase the Temple, if it can be bought for a reasonable price. His object is to convert it into an asylum for destitute widows and females, and to purchase lands and town lots, and endow it out of the rents of them.—*St. Louis Republican.*

Pestilence in Ceylon.—At the last accounts the cholera was raging frightfully on this island. Many were dying; and great consternation prevailed among the inhabitants. The natives were about to hold a great festival in honor of the goddess of pestilence, at which a grand offering of fowls and rams was to be presented to the goddess to propitiate her favor. The ceremonies were to be closed by the sending forth of a seape-goat, bearing on his person the dreadful pestilence. By this means they expected to rid themselves of the terrible scourge. Some £300 had already been collected to defray the expenses of this grand sacrifice.—*N. Y. Evan.*

Emigrants to California.—There were in St. Louis, on the 14th of April, a number of gentlemen on their way to Independence or Weston, to join a company which is going out to California. If the grass was sufficient for their horses and stock, they were to have started on their long journey by the 15th of May. The company consists of about 300 men. The largest number of them go to remain in that country; others only to see it. The companies for California will follow the Oregon route to Fort Hall, when they will diverge in the direction of the Great Salt Lake, and thence to the place of destination.

The Southern Conference of the Methodist Church, contributed during the past year the sum of $68,529 29 for domestic missions. 127 missionaries were employed amongst the colored population, who have under their care 29,430 colored members. 32 missionaries were sustained in the Indian territory, church members 3404. The Texas mission employed 61 missionaries, church members 6817 white 1005 colored. German mission, 5 preachers, church members 139. French mission, one preacher.

Capital Punishment.—The Louisiana House of Representatives on the 8th, discussed a bill to abolish public executions, and passed it by a vote of 38 to 24. A substitute proposing the entire abolition of a strangling to death was discussed and withdrawn, as not consistent with the main proposition. An attempt was made to have slaves hung in the old way, but defeated, 38 to 25.

Famine in Northern Brazil.—A letter received by a gentleman in this city, says the Baltimore American, dated Araeaty, February 20, gives a heart-rendering descrip- of the sufferings of the inhabitants of portions of Northern Brazil. At Aracaty, in consequence of the protracted drought, the trees were withering, and the people were famishing for want of food.

Insanity.—In Italy there is one insane man to 4800; in France, one to 1000; in Whales, one to 800; England, one to 862; Scotland, one to 574; Russia, one to 666; United States, one to 500. Among the Chinese insanity is almost unknown.—There are about 600 idiots in the State of Massachusetts.—*Zion's Herald.*

The Lead Trade.—The Galena Jefferso- [illegible] opening of the navigation of the Mississippi, the amount of lead corded upon the wharves at Galena, was as large as eight millions of pounds. The lead produet, the coming season, will be enormous, and will somewhat evince the capacity of the great West.

Another lesson from the Gallows.—James M'Cafferty, convicted of murder, was hung on Friday of last week, at Hundingdon, Pa. He warned those around him to avoid bad company and strong drink, by which he had been brought to his present condition. On the first experiment, the rope broke, and he fell to the ground with violence, being a large and robust man.—He then renewed his warning against bad company and liquor, and the second trial succeeded in accomplishing the legal murder.

Southern Methodist Conference.—The proposal of the Trustees of Transylvania University, to place that Institution under the control of the Conference, has been accepted, and Rev. Dr. Bascom unanimously appointed its President.

Locomotion.—The number of railroad trains leaving Boston daily, is about ninety, for some twenty-five different stations. About one in every ten minutes, for sixteen and a-half hours each day.

Want of Churches.—New York city contains a population of 370,000; it was stated recently by a preacher, at the opening of a new church, that 200,000 have no place in the sanctuary.

Terrible Tornado in Mississippi.—Thirty Persons Killed—Great Destruction of Property.—The town of Grenada, Mississippi, has been almost swept away by a terrible tornado, which visited that place on the afternoon of the 7th inst. A letter dated May 8, says :—Between twenty-five and thirty persons are killed, and many others wounded. The sufferers are mostly children. The school house of Mrs. Plummer was blown down, and that lady and several children killed.—The Male Academy was also blown down, killing several children, and wounding Mr. Simple, the teacher. The Baptist Brick church was blown down, with all the houses north of it—the tornada missing the business part of the town, but sweeping with death and devastation the private residences of the place. The whole town is clothed in mourning, and the deepest, distress and confusion is occasioned by this heart-rending occurrence.

The Presbyterian Board of Foreign Missions, held its anniversary at the First Presbyterian Church, on Sabbath evening May the 17th. From statements of the secretary, it appeared that the Society has now about 40 ordained missionaries, and an equal number of assistants; 13 churches and about the same number of schools among the heathen, and 2 printing establishments; and that the receipts for the last year have exceeded $91,000. The Missionaries of this Society have labored with animating success and brightening prospects in China in Northern India, in Western Africa, in Texas, and among our Indian tribes, in the South and West.

The Oregon Emigrants.—A gentleman from the Indian territory, informs the Louisville Public Ledger, that emigrants for Oregon were collecting in large numbers at Independence, Missouri, and busily engaged making the necessary preparations for their long and toilsome march across the mountains, to the last great El Dorado of the West. The present company, which will probably be the largest that has ever gone out, will take their final departure about the last of this month. Gov. Bogg's California company were also preparing to leave.

The American Seamens' Friend Society, held its anniversary May 11. The receipts for the year have been about $29,000.—The society has Chaplains and Sailor Missionaries at the Sandwich Islands, at Havre, at Stockholm, and Gottenburg, in Sweden, and has just appointed one for Canton. About 50 temperance boarding houses for seamen have been established along our seaboard. The "Sailor's Home" at New York, has accommodated the past year about 13,820 sailor boarders; and it is estimated that three or four times as many sailors attend church in that city, as did five years ago. Other animating facts were reported.

Insurrection in Portugal.—The north of Portugal has been the scene of an insurrectionary movement, originating with the wine growers, who have risen against the exactions of the Government. The country has been put under martial law. The insurgents numbered between 3000 and 4000; they showed some courage, but were imperfectly armed.

We learn that the Tide Water Canal is now in good navigable order.

Matamoras.—Matamoras is situated immediately upon the banks of the river Rio Grande and surrounded by fresh water ponds, all being upon the south side, from 36 to 40 miles from the Gulf of Mexico, in lat. 27°. It is a handsome village—all the buildings are of brick—built by American architects, and much resembles our Southern towns. It is also much esteemed for its salubrity. Since the revolutions of '35 all the merchants have left, and Matamoras has become a mere barracks for soldiers. The town is about the size of Wilmington, Del.

Statistics of Distilleries.—The Albany Knickerboeker says :—

"It is estimated that the present number of distilleries in the U. S. is 10,400; the number of gallons of liquor distilled annually is 41,402,507; which, if sold at 20 cents per gallon, would produce $8,000,000, half a million of assaults and batteries, one hundred thousand thefts, eight hundred suicides, and about one hundred murders."

The Emigration from Germany this year, it is represented, will be immense. Preparations are being made on an extensive scale in parts of the country, where hitherto there has not been much emigration. The emigration spirit prevails, not among the poor, but among persons in good circumstances, and even among the rich and wealthy. People who own large and beautiful estates are selling off their property and getting ready to emigrate with family and friends to America.—*Phila. News.*

Church Temperance Pledge.—At a meeting of the New England Conference held at Lynn Massachusetts, the following resolution was adopted :—

"*Resolved*, That it would be of great advantage to the cause of Temperance, and the cause of God, for every Church in N. England, to draw up a pledge of Total Abstinence, called the 'Church Temperance Pledge,' upon which should be placed the name of each present member, and ever after to be presented to all who may wish to join the Church for their signatures, thus making every particular Church a temperance association of itself."

The Crops.—The wheat crops in Ohio, Missouri, and Illinois, promise an abundant yield, and the Southern papers represent the prospect of the coming crops, both of corn and small grain, as unsurpassed by those of any previous year.—The most abundant harvests are expected in Georgia, South Carolina, Alabama, North Carolina, Mississippi, Louisiana, and Texas.

Russia.—The government has determined on making great reductions in the Custom duties—experience having demonstrated that such a measure is always profitable to the treasury. It intends, also, to negotiate new treatise of commerce with different nations, beginning with Prussia.

Tidewater Canal.—A letter from Havre de Grace says that business operations have been resumed on the Tidewater Canal, and a large number of boats was arriving.

A Veteran Preacher.—The Rev. Benjamin Harvey, a Baptist minister, who served under Washington in the Colonial Army, and is now 111 years of age, is at N. Y., and is to deliver a course of lectures at the Tabernacle next week.

MISCELLANEOUS.

Jews in Palestine.

We make the following extracts from an article in the Princeton Review, on an interesting book lately published in Scotland, being the "Narrative of a Mission of Inquiry to the Jews from the Church of Scotland." What we have selected is an abridged report of the answers made to questions furnished by the Scottish Committee.

1. What is the number of Jews in Jerusalem and in the Holy Land?

In Jerulalem, 1000 Jews pay taxes, and all of these are males from thirteen years old and upwards. The Jews marry very young; so that allowing five to a family, there are 5000. Foreign Jews, not taxed, may give 2000 more. This however is more than the real amount. They are increasing in the cities on the east coast. They are now admitted to Tyre. Algerine Jews now emigrate under French protection. At the utmost, the Jewish population of Palestine may be set down at 12,000.

2. Has the number of Jews been increasing of late years?

Their numbers increased from 1832 to 1837, under the Pasha's government, and since the French occupation at Algiers. During the last two years, there has been little or no increase. Their reasons for coming are, 1. The universal belief that every Jew who dies out of the Promised Land, must perform a subterraneous passage back to it, that he may rise in the valley of Jehoshaphat. 2. They believe that to die in this land is certain salvation, though they are not exempted from "beating in the grave, and the eleven months of purgatory." 3. They believe that those who reside here have immediate communication with Heaven, and that the Rabbis are in a manner inspired. 4. They expect the appearing of the Messiah, and think a crisis is approaching.

3. Are the Jews in Palestine supported by their brethren in other parts of the world?

Generally speaking, they are all supported by a contribution made by their brethren in other lands. A few have property, but even these may receive a share. Five ducats, or about seventeen dollars, is thought a good share. Messengers used to go to the chief cities of Europe, to make collections. Of late, money is deposited in Amsterdam, and thence transmitted to Beyrout. The average is about $14,000. The largest collections are from Amsterdam; not much from Great Britain. A small portion is appropriated, by legacy, to those who study here.

4. Is there kept up a constant and rapid communication between the Jews in Palestine, and those in other parts of the world?

The Rabbis of Palestine maintain a constant communication with their brethren all over the world.

5. From what country do the Jews principally come?

The greatest number come from Poland, and the Austrian dominions. Many come from Russia; some from Wallachia and Moldavia; a few from Holland; but scarcely any from Britain.

6. Are there many Rabbis in Palestine?

There is often a great mistake made about the rank of those who get the title of Rabbi. The truth is, all are included in that class, who are not in the class *Am Haaretz*, that is, the uneducated. Formerly, the Rabbis were a kind of clergy, and were appointed by laying on of hands; but now there is no such distinction.

7. What are the peculiar characteristics of the Jews in Palestine?

Their principal characteristic is, that they are all strict Rabbinists, though in this they can hardly be said to differ from the Polish Jews. They are also superstitious in the extreme. Their real characteristic may be inferred from the fact, that those who come are the *elite* of the devotional and strictly religious Jews of other countries. They have so little trade that their covetousness and cheating are turned upon one another.

8. What are the feelings of the Jews in Palestine towards Christianity?

9. What success has attended the efforts hitherto made for their conversion?

These two questions involve one another. The first effort of the London Society was made in 1820, by a swiss clergyman named Tschudi. Joseph Wolff then made two visits. Soon after, Mr. Lewis Waye, and Mr. Lewis, an Irish clergyman, came out, and were followed in 1824 by Dr. Dalton, a medical man. It was to aid him that Mr. Nicolayson was sent out in 1825. In 1826, Mr. Dalton died. Mr. N. lived some time at Beyrout and Saphet, making much impression, but awaking the jealousy of the Rabbis. He left the country in 1827, for four years, and travelled on the Barbary coast. In 1832 he returned, and under favor of the Pasha, spent the winter at Sidon. In 1833, he and Mr. Calman, who had recently come, visited the holy cities. In 1833 Mr. N. brought his family to the house on Mount Zion, where he now lives. From the year 1835 the Jewish mission may be regarded as established in the Holy City. In 1836 Mr. N. visited England, and returned the next year. In July 1838, Mr. Pieritz and Mr. Levi, converted Jews, but not in orders, were sent out; and in December, Dr. Gertsmann, and his assistant, Mr. Beigheim, both converted Jews and both physicians, arrived.

The made efforts have been blessed to the conversion of some Jews in Jerusalem, though it is still the day of small things. A Jew named Simeon, was awakened at Bucarest by reading a New Testament, and some tracts which he received from a Jew who did not understand them. In Smyrna he met Mr. N., and accompanied him as a servant to Jerusalem. He and all his family were batized at Jerusalem last Easter. Another case was that of Chaii, or Hymen Paul, an acquaintance of Simeon: In 1838, Rabbi Joseph was awakened at Jerusalem: he is a young man of learning. Three Rabbis have lately become inquirers. When Rabbi Joseph was awakened, a *herem* or excommunication was pronounced against the missionaries, and all who should have dealings with them. But when Dr. Gertsmann came, the Jews began to break through it.—Another *herem* was pronounced, but in vain. The Rabbi refused to publish it, saying he would not be the cause of hindering his poor and sick brethren from going to be healed. This shews the value of medical missionaries. The more

general fruits of the establishments have been these: 1. The distinction between true and false christianity has been clearly set before the eyes of the Jews. 2. The study of the Old Testament has been forced upon them; so that they cannot avoid it. 3. The word of God has become more and more the only ground of controversy. The support of inquirers and converts is one of the chief difficulties that meets a missionary here.—The institution of a printing press, to afford them both manual and mental labor, has been proposed. An hospital has also been set on foot.

10. What modes of operation have been employed?

Personal intercourse only. The missionaries make tours, and distribute books. Mr. N. has sold about 5000 Hebrew Bibles. The New Testament is given to persons in whom confidence is reposed. At one time fifty copies of the whole Bible were sold; but they afterwards found the New Testament torn out, and its place supplied by Jarchi's commentary in manuscript. The Jews will not take tracts openly. Many of their Old Testaments have been conveyed to Bagdad and to India.

11. How far is the health of the missionaries affected by the climate?

The climate of Jerusalem is decidedly healthy. The sickness and deaths among the missionaries can hardly be attributed to the climate.

12. What kind of house accommodation is there, and what is the expense of living in Palestine?

The house accommodation in Jerusalem is tolerably comfortable. One of the missionaries pays £15, and another £17 a year, as house-rent. In the winter it is hard to keep them dry. Provisions are easily got, but the expense of living is rising, as there is more money in the country. It is necessary to keep a house and servants, and to lay up stores: this would require at least £100 a year.

Making Secret Prayer Pleasant.

1. Be regular in the observance of it.—Arrange your affairs with reference to your daily seasons of retirement; and do it with just as much purpose as with reference to your ordinary meals, and if you are ever irregular in the latter, with more. More depends upon this than most are aware.

2. Watch over your life and conversation. If you suffer yourself to be betrayed into irregularity of conduct, or frivolity in conversation, it will press like lead upon your spirit as you enter your closet. There is meaning in the words of the Apostle—"Watching thereunto with all perseverance."

3. Prepare for it by meditation. The mind that has been engrossed, as it is sometimes necessary that it should be, in secular business, needs time to recall itself, that it may gain a proper attitude to commune with Jehovah. You must labor to secure the conception of a present God. You are alone with a grieved, offended, yet compassionate Friend. That friend is He, before whom the angels veil their faces. There must be preparation, in order to enter suitably into communion with Him.

4. Read, in connexion with your devotions, a few pages in such works as Baxter's Saint's Rest, Kempis' Imitation of Christ, and, *above all*, devotional portions of the Bible.

5. Let your heart dictate every word uttered in the form of prayer. In other words, do not go to the closet merely to discharge your conscience in relation to the duty; but go there to unburthen your soul of its emotions; and while there, do not utter words significant of desire you do not feel. If you have not the emotion which you ought to have, do not mock God by expressions which signify its possession, but meditate and pray for it till it is awakened; and when it comes, utter it.

6. Pray much to Christ. He can be touched with the feeling of our infirmities. He was tempted—tried—in all points as we are, and presents himself before us in a form to meet our sympathies and invite our most confiding approaches.—Why did Stephen in the hour of his trial, pray, Lord Jesus, receive my spirit? There is a volume of instruction in that prayer. It points us to one who, having trod the path of temptation, suffering, death, bears towards us the heart of a brother—that can be touched;—combined with omnipotence to save.

Beautiful.

There is something in beauty, whether it dwells in the human face, in the pencilled leaves of flowers, the sparkling surface of a fountain, or that aspect which genius breathes over its statute, that makes us mourn its ruin. I should not envy that man his feelings, who could see a leaf wither, or a flower fall without some sentiment of regret. This tender interest in the beauty and frailty of things around us, is only a slight tribute of becoming grief and affection, for nature, in our adversities, never deserts us. She even comes more nearly to us in our sorrows, and leading us away from the paths of disappointment and pain into her soothing recesses, allays the anguish of our bleeding hearts, binds up the wounds that have afflicted, whispers the meek pledges of a better hope, and, in harmony with a spirit of still holier birth, points to that home where decay and death can never come.

Lines—*By J. Q. Adams.*

The Washington correspondent of the Philadelphia Daily Chronicle, publishes the following verse, by our distinguished countryman, John Quincy Adams. They were written a few weeks ago, while Mr. A. was sitting at his desk in the House of Representatives. and handed by him to Mr. Brinkerhoff, of Ohio.

"Matter and mind, mysterious one,
Is man till three score years and ten!
Where? ere the thread of life was spun;
Where! when reduced to dust again!
Almighty God! the doubt suppress,
The doubt thou only can'st relieve;
Let me, to solace my distress,
Fly to the Gospel! AND BELIEVE!"

Cement.

Three parts of ashes, three parts of clay and one part of sand, is said to make a cement as hard as marble and impervious to water.

PRESIDENT'S PROCLAMATION.

Whereas, The Congress of the United States, by virtue of the constitutional authority vested in them, have declared by their act, bearing date this day, that, "by the act of the Republic of Mexico, a state of war exists between that government and the United States:"

Now, therefore, I, James K. Polk, President of the United States of America, do hereby proclaim the same to all whom it may concern; and I do especially enjoin on all persons holding offices, civil or military, under the authority of the United States, that they be vigilant and zealous in discharging the duties respectively incident thereto; and I do moreover exhort all the good people of the United States, as they love their country, as they feel the wrongs which have forced on them the last resort of injured nations, and as they consult the best means, under the blessing of Divine Providence, of abridging its calamities, that they exert themselves in preserving order, in promoting concord, in maintaining the authority and efficacy of the laws, and in supporting and invigorating all the measures which may be adopted by the constituted authorities for obtaining a speedy, a just and an honorable peace.

In testimony whereof, I have hereunto {L. S.} set my hand, and caused the seal of the United States to be affixed to these presents. Done at the City of Washington, thirteenth day of May, one thousand eight hundred and forty-six, and of the Independence of the United States the seventieth.

JAMES K. POLK.

By the President:
James Buchanan,
Secretary of State.

GOVERNOR'S PROCLAMATION.

The following proclamation has been issued by the Governor of Pennsylvania, in reference to the above:

Pennsylvania, ss.

{L.S.} *In the name and by the authority of the Commonwealth of Pennsylvania.*

By Francis R. Shunk, Governor of the said Commonwealth,

A PROCLAMATION.

Whereas, The President of the United Stated, in his Proclamation of the 13th instant, has announced, that by the acts of the Republic of Mexico, a state of War exists between that Government and the United States.

And whereas, It is our first duty to acknowledge our dependence upon the Great Ruler of the Universe:—I do, therefore invoke the good people of the Commonwealth, by their religion and their patriotism, to submit as freemen should, to this dispensation of Providence, and humbly ask HIM, who alone can give counsel and strength, to sustain us in the last resort of injured nations.

And whereas, The President has been authorized by Congress, to call for and accept the services of fifty thousand volunteer soldiers, to protect and maintain the honor and security of the Union.

And whereas, All the force that may be required promptly and efficiently to conduct the War, and bring it to a speedy and successful termination, should be in readiness, to meet every contingency that may occur in its progress.

And whereas, The Union of the States binds together the separate sovereignties, and secures one common feeling and interest, in which the people of Pennsylvania largely participate.

The *Officers and Soldiers* of the Commonwealth will, therefore, with that alacrity and zeal which animate freemen, and for which they are distinguished, hold themselves in readiness promptly to meet and repel the enemies of the Republic, and to preserve the rights and honor, and secure the perpetuity of the Union.

All persons who have charge of public arms, and other munitions of war, are reminded by our existing relations, that it is their imperative duty immediately to prepare them for the Public Service.

And whereas, The power of the Union is made effective for protection and defence, in all emergencies, by the harmony and enercy of the people of each State:

Therefore, All the citizens of the Commonwealth, are exhorted to be united, firm and decided "in preserving order, promoting concord, in maintaining the efficacy of the laws, and in supporting and invigorating all the measures which may be adopted by the constituted authorities, for obtaining a speedy, just and honorable peace."

GIVEN under my hand and the Great Seal of the Commonwealth, at Harrisburg, this sixteenth day of May, in the year of our Lord 1846, and of the Commonwealth the seventieth.

By the Governor:
J. MILLER,
Secretary of the Commonwealth.

Metrical Grammar.

1. Three little words we often see,
Are Articles, *a*, *an*, and *the*.

2. A Noun's the name of any thing,
As *school*, or *garden*, *hoop* or *swing*.

3. Adjectives tell the kind of noun,
As *great*, *small*, *pretty*, *white* or *brown*.

4. Instead of noun the pronoun stands,
John's head, *his* face, *my* arm, *your* hand.

5. Verbs tell of something being done,
To *read*, to *write*, *sing*, *jump* or *run*.

6. *How* things are done, the Adverbs tell,
As *slowly*, *quickly*, *ill* or *well*.

7. Conjunctions join the words together,
As men *and* children, wind *or* weather.

8. Prepositions stand before
The noun; as *in*, or *through* the door.

9. The *Interjection* shows surprise.
As *Oh!* how *pretty! ah!* how wise!

The whole are called nine *parts* of *speech*,
Which *Reading*, *Writing*, *Speaking* teach.

Tooth-Wash.

To four ounces of fresh prepared water, add about one drachm of Peruvian Bark, and wash the teeth with this water in the morning and evening, before breakfast and after supper. It will effectually destroy the tartar on the teeth and remove the offensive smell arising from those that are decayed.

POETRY.

[For the Church Advocate.]

SLEEPING IN JESUS.

BY MRS. MACKAY.

1. A sleep in Jesus! blessed sleep!
From which none ever wakes to weep:
A calm and undisturbed repose,
Unbroken by the last of foes.

2. A sleep in Jesus! Oh, how sweet!
To be for such a slumber meet:
With holy confidence to sing,
That death has lost his venom'd sting.

3. A sleep in Jesus! peaceful rest!
Whose waking is supremely bless'd:
No fear—no woe—shall dim that hour,
That manifests a Saviour's power.

4. A sleep in Jesus! Oh, for me!
May such a blissful refuge be:
Securely shall my ashes lie,
Waiting the summons from on high.

5. A sleep in Jesus! time nor space,
Debars this precious hiding place:
On Indian plains—on Lapland's snows,
Believers find the same repose.

6. A sleep in Jesus! far from thee,
Thy kindred and their graves may be;
But thine is still a blessed sleep,
From which none ever wakes to weep.

[From the Methodist Protestant.]

THE WATER OF LIFE.

(John iv. 14.)

Oh, come to the fountain of mercy and grace,
Which Jesus has opened for Adam's lost race;
'Tis pure and translucent, abundant and free,
Come, sinner, partake, it is offered to thee.

It cleanses from moral pollution the heart,
And gives its recipient a glorious part,
In the happiness purchased by Christ for the saints;
Removing forever, all evil complaints.

The thirst of the soul 'twill effectually slake,
Of all who its thrice blessed waters partake;
Give real and lasting enjoyment and peace,
Forever upspringing, it knows no decrease.

Without it, true pleasure can never be found,
The world with its joys is a mere empty sound;
While with it, pure happiness ever shall be,
As certain, and endless, as eternity.

Then come to the fountain, nor longer delay,
For now is the time, the acceptable day;
Oh, lose not a moment, but speedily fly,
And drink of the fountain that never runs dry.

THE SABBATH VERSE.

"A Sabbath well spent
Brings a week of content,
And health for the toils of to-morrow;
But a Sabbath profaned,
Whate'er may be gain'd,
Is a certain forerunner of sorrow."

LITERARY NOTICE.

"Rules of Order"—Mr. James Hamstead, No. 40, north Fourth street, has published a very useful little volume with the above title, being a manual for conducting business in Town and Ward meetings, Boards, Societies and other deliberative bodies. By a Member of the Pennsylvania Legislature, (Mr. Benjamin Matthias.) The obvious utility of this book, will guarantee its extensive circulation.

RELIGIOUS NOTICES.

Protracted Meetings.

The following protracted meetings will be held on the York county circuits, to wit:

One at the Cross Road school-house, commencing on Friday evening the 5th of June.

Another at the River school-house, near brother J. G. Keister's, commencing on Friday evening the 12th of June.

Another at Andersonstown, commencing at the same time.

A protracted meeting will be held in Shippensburg, commencing on Friday evening the 5th of June.

Anti-Slavery Convention.—On the 19th of May, this convention met in Dr. Wylie's Church, in Phila. They designed to bring forward some bnsiness in reference to the system of slavery, for the action of both the Old and New School G. Assemblies, now in session in that city.

The Episcopal Convention.—This body is now in session in the city of Phila. Bishop Potter fitts the chair.

Camp Meeting.—A campmeeting will be held by the ministers and people of the "Church of God," in the State of Indiana, about forty miles beyond Fort Wayne, during the first week in June.

MARRIAGE NOTICES.

"I saw two clouds at morning,
Tinged with the rising sun;
And in the dawn they floated on,
And mingled into one."

MARRIED—On the 5th of March, by Elder E. H. Thomas, Mr. George Livergoon, to Miss Martha Pancake, all of Lancaster county.

On the 21st ult., by Elder J. C. Owens, Mr. Wm. Gibler, to Miss Elvina Mowery, both of Cumberland county.

On the 12th of May, by Elder Thomas Strohm, Mr. Joseph Schoch, of Lebanon county, to Miss Ann Herr, of Lancaster county.

On the 10th of March, by the same, Mr. David Brenneman, to Miss Eliza Brenneman, both of Lancaster county.

On the 18th ult., by the Rev. C. W. Schaeffer, Samuel Alleman Esq., to Miss Ann E. Holman, daughter of Samuel Holman, Esq., all of Harrisburg.

On the 19th inst., by the same, at Cedar Spring, Franklin county, Mr. G. W. Hummel, Merchant, of Harrisburg, to Miss Margaret Isabella Kisecker, of the former place.

On the 20th inst., by the same, at Greensburg, Mr. Peter S. M'Cullough, to Miss Matilda Simmons, both of Greensburg.

OBITUARY NOTICES.

"Leaves have their time to fall,
And flowers to wither at the north wind's breath,
And stars to set, but all,
Thou hast all seasons for thine own, O Death!"

DANIEL SEILER HAS DEPARTED THIS LIFE!

He died at his brothers, in this borough, as was stated in our last, on Saturday morning the 16th ult.; in the 74th year of his age.

Brother Seiler was an old disciple. He was converted many years ago, and from the time of his conversion to the day of his peaceful death, he maintained his integrity.

He was long a member and Elder of the "Church of God." He was also a member of the Board of Trustees of the printing establishment.

The best and only encomium we shall bestow upon him at this time, is, that he was a good man—that his praise was in all the churches of the saints—and that he had a good report of them that are without. The Lord sanctify his removal to all his surviving friends and brethren in the church.

Near Elizabethtown, May 20th, Mr. Jacob Gish; in the advanced age of 78 years, 5 months and 16 days.

His remains were followed by a large concourse of people, to the narrow limits of the grave. Father Gish was a man extensively known, and highly esteemed by all that knew him; but he is no more!—we hear his voice no more, to cheer the broken-hearted; nor witness his aid in relieving the poor. May he rest in peace, (for which we have a good hope.)

Thomas Strohm.

On Saturday morning the 25th of April, brother Henry Sunday; aged 26 years, 10 months and 15 days.

Brother Sunday embraced religion in the great revival of 1843, and from that time his christian character has evinced the sincerity of his profession. He died in peace, leaving a small family to deplore his early departure.

On Saturday May the 9th, at 3 o'clock P. M., in peace and triumph, the Rev. C. J. Torry, who had been confined in the Md. Penitentiary for the abduction of slaves; or, at least, for an unlawful interference in the matter.

His funeral sermon was preached in Boston, by the Rev. J. C. Lovejoy, from the text: "Whose feet they hurt with fetters: he was laid in iron."

He was buried at Mt. Auburn. A suitable monument will be erected by his anti-slavery friends, to his memory.

In Hanover township, Dauphin county, on Sunday the 17th inst., Hon. William Simonton, late member of Congress from this district; aged about 50 years.

On the 17th of May, Catharine, daughter of Christian Forney; aged 9 years, 6 months and 6 days.

LIST OF THE GENERAL AGENTS.

We hereby announce the following brethren General Agents for the Church Advocate, viz:

Elder EMANUEL LOGUE, of Mount Pleasant, Iowa, is our General Agent for that State. All persons, therefore, wishing to subscribe for the Advocate, or to make remittances for the same, will please address him as above.

Brother JOHN SHULER, of Ottawa, Illinois, is our General Agent for that State.—Persons in said State, wishing to order the paper, or to pay for it, are requested to address brother J. Shuler.

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The Editor of the Advocate offers for sale the following valuable Books, viz:

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Harrisburg, *May* 1, 1846.

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The Editor of the Advocate offers for sale the following fonts of type.

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2. One font of second-hand Brevier, weighing about 200 lbs., at 18¾ cents per pound.

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THE CHURCH ADVOCATE.

A Family Paper---Devoted to the Diffusion of Bible Truth, Religious News and General Intelligence.

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THE ADVOCATE

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By JOHN WINEBRENNER, V. D. M., Editor.

Terms and Regulations.

The Church Advocate will be printed and published semi-monthly, on a large super-royal sheet, at $1,25 per volume, payable always in advance, or within the first three months of taking the paper.

All persons failing to comply with these terms, shall have their papers stopped at the expiration of the first quarter, from the time the paper is sent, and be held accountable for two quarters; that is to say, for 62½ cents; which sum shall be invariably exacted before the paper will be re-sent.

All the accredited ministers of the Church of God, and such other persons as shall have regular certificates of their appointment from the Editor, shall be the only authorized agents for this paper.

Letters and communications addressed to the Editor, through the Post Office, must be *post-paid*, except those containing remittances.

EDITORIAL DEPARTMENT.

A Word to our Subscribers.

Our subscribers will please to bear in mind, that all the accredited ministers of the *Church of God*, and especially the stationed and travelling ministers, are the regular and authorized agents for the Advocate. To any of them, therefore, payment can be made for the paper, during the first three months. Those who have no opportunity to see any of the preachers, within this time, can remit their dues to us, or to any of our *general agents*. See list on last page.

In our next two numbers, we shall give alphabetical lists of the names of those subscribers who have made payments. Agents will please to remit, by mail, or otherwise, all moneys paid in on subscriptions, and a list of the names of the payers, and likewise a list of the respective Post Offices where the papers are lifted. In this matter we wish our agents to be very particular, for this obvious reason: that we have many subscribers of the same name, and unless we have both the name and the Post Office, we cannot always identify the person. To prevent mistakes, please be particular.

Our Subscription List.

We are happy to say that our subscription list is still increasing. If our agents and friends, and friends of the cause, will only continue to exert themselves, we have no doubt but what many more names can be added to our list; and if so, the General Eldership will soon have a fund in hand to aid and sustain our missionaries in new and destitute places, and, perhaps, also, for some other benevolent and needful purposes. It would, doubtless, be gratifying to us all, if we could once succeed in procuring a sufficient patronage for our paper, to make it not only pay its way, but to yield a profit or revenue for general and benevolent purposes. Brethren, with the blessing of God, this can be done. Only do not depend on one another for doing *that* which belongs to *all*, and in which each one should vie with his brethren. Let it once come to this pass, and the end we have long aimed at, will soon be accomplished. Who, then, will send us in the best list for the next number?

Letter from Elder Calton Price.

Brother Price informs us that the brethern in Baltimore do not receive their papers. This must be owing to some neglect in the Post Office department. We hope it may be ferretted out and corrected. We shall hereafter send the most of the papers in one pack, directed to Elder C. Price who will be kind enough to distribute them.

He further states that they worship at present in the Howard Street Chapel, formerly occupied by the M. E. Church; but that they are under a very heavy rent, fifteen dollars per month, and will, perhaps, be obliged to give it up. They have in contemplation to build a meeting-house for themselves, if, by any means, they can raise the funds necessary for that purpose. He wishes to know what can be done for them in the country.—There are many generous and noble-minded brethren, who would, no doubt, be willing to assist them; but there are so many calls of this kind, and some other heavy claims to be paid off shortly, that no considerable aid, out of the city, ought to be relied on at the present time. At some future day, the brethren in the country may be in a situation to do something handsome, by aiding them, in building a house for the Lord. In the meantime, we hope the little church in Baltimore will not be discouraged, but keep up the meetings in the best way they can. The Lord will provide.

Meeting at Uniontown.

On Whitsuntide, a special meeting was held in Uniontown, Carroll county, Md. Ministers present, J. Keller, T. Bean, S. Fleole, S. Bowman and ourself. On Friday morning, brother Bowman and I started for the meeting, arrived at Gettysburg in the evening, and were kindly received and entertained by cousin John Winebrenner and his amiable wife.—Next morning we resumed our journey, and arrived at Uniontown in the afternoon. We stopped with brother J. Gore, but stayed most of the time of our sojourn, with brother Christ's family, who treated us very kindly—brother C. being from home on a journey to Indiana and Ohio.

On Saturday the congregations were good, and the people attentive, but nothing special. On Sabbath and on Monday, the congregations were large, serious and attentive throughout, with the exception of a few, who seemed to be strongly beset and overcome by *Somnus*.

This may be a *frailty* in some, but we are inclined to think it is rather a *fault* than an *infirmity* in most people; and a practice, to say the least, so unseemly and sinful, that all persons, and especially professors of religion, ought carefully and strenuously to guard against it.

The meeting, on the whole, was a pretty good one: two were out to be prayed for and professed hope: one was baptized, a promising young man, formerly a student of the Pennsylvania College, at Gettysburg; and prospects, on the whole, tolerably good.

The brethren, on the Uniontown circuit, contemplate holding a campmeeting some time in August next. We hope they will try to get it into a new neighborhood, if they can, as that generally works best.

There are a goodly number of young men in that section of country; some just beginning business for themselves, and others about preparing for it, who we should like to have on our subscription list for the Church Advocate. The paper is now cheap, so that the young and the poor, as well as the old and opulent, can afford to patronize us, if they will. Who will send us their names?

Meeting in Shippensburg.

On Saturday the 6th inst. we left home, took the cars and proceeded to Shippensburg, to assist in holding a protracted meeting. On arriving there, we stopped with our old friend and host, brother John Carey, who, as usual, received and entertained us with much kindness and christian urbanity.

Brother John Booth, from Newburg, preached to a large and attentive congregation on Saturday night.

Brother J. C. Owens, pastor loci, preached on Sabbath morning, on the subject of christian baptism. His sermon was excellent, and seemed to be well received.

In the afternoon, brother Wm. McElroy preached a feeling and practical sermon, after which we proceeded to the water, where three brethren were baptized in the presence of a large and well behaved congregation.

On Sabbath evening *we* sought to edify the people. Two young men came out to be prayed for, one of whom professed hope in Jesus. On Monday evening the ordinances of Feet Washing and the Lord's Supper were administered; preparatory to which, we delivered a short discourse. On Tuesday morning we left, but the meeting was continued, and, we hope, will result in the conversion of many souls, and the revival of pure religion.

Things at Shippensburg seem to be looking up. The congregations are large, and the prospects, we think, quite cheering and favorable. May the Lord soon send them a gracious rain!

News from Mexico.

No further battles have been fought in the Mexican war since the 8th and 9th ult., as reported in our last. But great preparations are still being made, on both the Mexican and American sides, to carry on the war with great vigor. On the 17th ult., Gen. Arista, the commander of the Mexican army, sent a flag of truce to Gen. Taylor, and requested an armistice of six weeks. Gen. Taylor replied that he would give him till 8 o'clock next morning, to leave the city of Matamoras. On the 18th, the American army crossed the Rio Grande, and took possession of Matamoras without opposition, the Mexican army having fled, leaving a large amount of amunition, which is said to be a valuable acquisition to Gen. Taylor's supplies.—Twenty-two Mexicans were made prisoners soon after the capture of the city. The regular business of the city is allowed to go on as usual. The American forces, now in actual service, number about seventeen thousand. Orders have been issued for the enrolment of an additional force (if not supplied by volunteers) of twenty-eight full regiments of infantry, seven hundred and seventy-seven men each, and seven half regiments of two hundred and ninety men each. If these are added to the regular force established by law, (eighty-one hundred) and the volunteers already called into service by the government, there will be an aggregate force of nearly fifty-three thousand men under arms. What an oppressive burden will the supplies for such an army impose upon the country! not to say any thing of the loss of time, the stagnation of business, the sheding of blood, the destruction of life, and the ruin of souls. May kind Heaven save us from the awful calamities of war!

Mansion House.

This house has lately been fitted up and opened anew, as a public Hotel and boarding-house, upon strictly moral and temperance prineiples, by our young and enterprising citizen, DAVID LINGLE, Jr.

The Mansion House is elegantly filled up with new furniture, and is very conveniently and pleasantly situated on the corner of Second and Mulberry streets, one square from the east end of the railroad bridge.—Our friends from the eountry and the traveling public, who may have occasion to visit Harrisburg, will find very good and ample aecommodations by stoping at the Mansion House.

A Gag-Law Reversed.

A MINISTER, in the Presbyterian chureh, by the name of WILLIAM GRAHAM, and a member of the Synod of Cincinnati, was *suspended* by that body for holding and teaching the opinion, "that the Bible sanctions the relations of master and slave."

Mr. GRAHAM took an appeal from this gag-decision of the Synod, to the General Assembly reeently held in Philadelphia. The Assembly, after a full day's discussion of this case, passed the following resolution, to-wit:

Resolved, That the proceedings of the Synod of Cincinnati, in the institution and prosecution of judicial process against William Graham subjecting him, first to censure, and afterwards to suspension, under which he now labors, are unconstitutional and irregular, and, therefore, null and void; and that said Synod be, and is hereby, enjoined and required to take constitutional action in the case, and to review and correct its proceedings accordingly. The resolution was adopted by a vote of 60 to 29—silent, 7, and absent, 42.

Romish Baptism.

THE following resolution embodies the opinion of the Carlisle Presbytery, touching the character of the R. C. C. and of her baptism:

Resolved, That it is the deliberate and decided judgment of this Presbytery, that the Popish church has essentially apostatized from the religion of our Lord and Saviour Jesus Christ, and, therefore, cannot be recognized as a Christian church, and that, by consequence, her baptism is not to be deemed Christian baptism.

Chorasin—(*This Secret:*)

A TOWN of note on the north-western shore of the Sea of Galilee, about two miles from Capernaum, in the land of Galilee. This is said to be one of the cities in which our Lord performed most of his "mighty works," and which he severely upbraided, because of the people's impenitence and infidelity. Matt. 11: 21. Luke 10: 23.

Bethsaida—(*The House of Fishers.*)

THERE were two ancient cities by this name. The first was a city of Galilee, belonging to the tribe of Naphtali, situated at the north-eastern end of the Sea of Galilee, otherwise called the Lake of Gennesaret, and Lake of Tiberias: the other was a city *of Galilee*, and lay somewhere in the vicinity of Capernaum, on the north-western side of the aforenamed Sea or Lake.

This latter city was the birth-place of Philip, and at one time the residence of Peter and Andrew, who were fisherman by trade.

Against the guilty inhabitants of this devoted city, Christ pronounced a fearful woe, because of their disregard of the Gospel. This doom has long since been executed. A few half desolate and miserable cottages, are all that now remain of this ancient and once flourishing city. It is now called *Batsida*. See Matt. 9: 21. Mark 6: 45. Luke 5: 1. John 1: 44. Chap. 12: 21.

Capernaum—(*City of Comfort:*)

A CITY of Galilee, on the north-eastern coast of the Sea of Galilee, "in the borders of Zabulem and Nephthalim." Matt. 4: 13. Here Jesus, after his baptism, and during the time of His public ministry, usually resided: hence, called "his own city." Matt. 9: 1. Here, also, He preached and done many "mighty works," on account of which, and in point of signal privileges, Capernaum, as our Lord himself said, was "exalted to Heaven;" but in consequence of remaining impenitent, amidst all this *halo* of mercies, He pronounced a fearful malediction on here, saying: "*Thou shalt be brought down to hell!*" Matt. 11: 23, 24.

This horrific denunciation was duly executed. "Yet probably its desolation was gradual, and by natural means." The Divine threatenings, though sometimes slow in their execution, are, nevertheless, unavoidably certain. Capernaum, long since, is no more!—Its modern name is *Tahlhewn*.

Meeting in York County.

ON Saturday last, we went to York county to assist brother ABRAHAM SWARTZ in holding a special meeting at CROLL's school-house, opposite Middletown. Although the weather, during the first part of the meeting, was rainy; yet the congregations were large and the people solemn and feeling, especially on Sabbath morning. We left the meeting on Sabbath afternoon, and preached in Middletown in the evening. This morning we returned home, and are now busy in reading proof and getting out our paper.

An Acknowledgement.

BROTHERS J. H. HURLEY, T. HICKERNELL, GEO. U. HARN, D. KYLE, J. C. OWENS, M. F. SNAVELY, G. ROSS, S. CRAWFORD, and WILLIAM REICHERT, have our hearty thanks for the interest they have taken in behalf of the ADVOCATE, by sending us new subscribers, and in making remittanees.

PULPIT DISPOSITIONS---No. 4.

Thema--LOVE TO GOD.

TEXT—"And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. This is the first commandment." Mark 12: 30.

Consider,—

I. The nature and properties;
II. The signs and evidences; and,
III. The motives of love to God.

I. The nature and properties of love to God.

Love is an exercise of the heart, and lies in an affectionate regard for any given object.—When God is the object of our love, it must be,—

1. Sincere. Rom. 12: 9. James 3: 17.
2. Universal. John 17: 26.
3. Constant. John 15: 9. 1 Cor. 15: 58.
4. Progressive. 1 Thes. 4: 1. 2 Pet. 1: 5—7. Chap. 3: 18.
5. Supreme. Luke 14: 26. Col. 3: 2.

II. The signs or evidences of love to God.

1. A consciousness that we once hated Him; or, at least, that we did not love Him. 2 Cor. 5: 17.
2. A delight to think of Him. Ps. 94: 19. Ps. 10: 4.
3. A pleasure to speak of Him. Ps. 145: 7, 11, 12.
4. A desire to please Him. 1 John 3: 22.
5. A love for His people. John 13: 34, 35.
6. A relish for His word and worship. 1 Pet. 2: 2.
7. A regard for His cause. Is. 62: 1.
8. A hatred to sin. Ps. 97: 10.
9. A compassion for sinners. Rom. 10: 1. Phil. 2: 5.
10. A patient submission to His will. John 13: 9. 1 Pet. 2: 19, 20. Heb. 10. 36.
11. A longing for His presence and everlasting enjoyment. Phil. 1: 23.
12. A constant and universal obedience to His commandments. John 14: 15, 21. 1 John 5: 3.

III. The motives of love to God.

1. The fact that He first loved us. 1 John 4: 19.
2. The requirements of his law. See text, &c. Prov. 23: 26. Rom. 13: 10.
3. The excellency and glory of His character. Ex. 34: 6, 7.
4. His fearful threatenings against His enemies. Deut. 32: 41. 1 Sam. 2: 10. Luke 19: 27. 1 Cor. 16: 22.
5. His gracious promises to the righteous. Prov. 8: 17. 1 Cor. 2: 9. James 1: 12.

CONTRIBUTORS' DEPAR'T.

Missionary Societies.

May 30, 1846.

THE cause of missions demands the serious and zealous attention of every true lover of the cause of Christ. There are many parts, even of our own beloved land, in which the inhabitants are almost or entirely destitute of the preached Gospel. These are rapidly passing from earth into an eternal world, uninvited to flee to Christ for salvation, unconverted and unsaved. To such the Gospel must be preached, but the means to do it, must first be furnished; and the funds necessary for this purpose, can, perhaps, be better raised on the plan proposed by the GENERAL ELDERSHIP, viz: by missionary societies, than on any other.

But it behooves us to push this matter forward, not slothfully, but with zeal and energy, lest nothing in a manner be done. In the present state of affairs, we hold it to be a duty binding upon all, to take an active part therein, and give liberally. And if the ministers of the Word of God, having charge of the several circuits and stations, take this thing in hand, as it is their duty to do, and urge upon the people the extreme need of engageing in it, surely the cause must and will prosper. But if each one folds his arms in carelessness, and expects others to do all, then the project will sink. And we set it down as a conclusive argument, that those who are truly anxious for the promotion of God's work, among the children of men, will show it by their zeal and liberality in this good cause, and *vice versa*.

Knowing full well that human calculations often fail, when put into practice, yet allowing each member of the church to give the trifling sum of *fifty cents*, as recommended by the General Eldership, which is less than a cent per week, we would have the handsome sum of FIVE THOUSAND DOLLARS per year, to devote to missionary purposes. And there are but few, if any, brethren and sisters in the church, who cannot give this small amount; many will give much more; so that if rightly managed, a sum exceeding the above, can be raised the current year, and an incalculable amount of good may be done therewith. The means is in the church. Is the WILL, to furnish it, there? We will see. Religion carries generosity with it.

Let no one say he can do nothing to aid this noble cause. God can see all our motives, and knows what is in man's heart, whether it be a spirit to give, or to withhold what rightly belongs to the Lord. Men are placed here to promote the glory of God, and woe betide those who do it not! Consequently, we are bound to lend our support to sustain domestic and foreign missions, which have been, and are doing, so much good throughout the world. Reflect! there is a day of final accounts and unbending trial near; yes, very near at hand, where our abilities to aid God's cause, will be contrasted with our neglect to do it, and the result may be woeful to many! More anon.

RUFUS.

Universalist Props Broken.

BALTIMORE, *May*, 1846.

BROTHER WINEBRENNER:—

It seems our Universalist friends endeavor to use every passage they can, to support or prove their heterodox notions. I shall here notice three of them.

In Romans, 11th chap. and 36th verse, we read: "For the gifts and calling of God *are* WITHOUT REPENTANCE." This passage is wrested to prove that God will save all men, *not* on condition of *their repentance*, but *without it*. I will here add to the common version, quoted above, the German translation by Luther: "The gifts and calling of God may (or will) *not repent him.*" (*"Die Gaben und Berufung Gottes moegen ihn nicht gereuen."*) In this version the sense is quite the reverse of that which they draw from the text. Another German translator of the New Testament, whose name is not given, renders it: "For the grace-gifts and the call of God *cannot repent him.*" (*"Denn die Gnaden-Gaben und der Beruf Gottes koennen ihn nicht gereuen."*) VAN ESS, whose translation was approved by kings and priests of Germany, to a great number, has it: "For God can never repent his testimony (or affirmations) of grace and the invitation." (*Denn Gott koennen seine Gnaden bezeugungen und die Einladung nie gereuen.*")

Now, here are four different versions of the passage, and the last three bear the absolute meaning that the *repentance* applies to God, and not to man, *i. e.* that *God* does not repent that he gave gifts and calls man to eternal life; and the first, though not as clear as the rest, can as readily (if not more so) be construed in the same light as the other way. I hope this may have a tendency to open the eyes of some to the true meaning of the text. For this purpose I send you this communication.

In Isaiah, chap. 45, verse 7, we read: "I form the light and create darkness; I make peace and create EVIL. I, the Lord, do all these things." This passage is quoted, by some, as proof that God is the author of wickedness, and, therefore, cannot justly inflict punishment, in the world to come, for our wicked deeds. This is, however, a forced and

false construction. The *evil*, spoken of in the passage, is not *sin*, but *distress*, such as befel Job in the days of his visitation of misfortune, and as is adverted to in Amos 3: 6, and other cases.

Everlasting punishment, you know, is the great *objectionable* point of doctrine held by us orthodox people. The Universalists cannot *endure* the idea of such *enduring endurement* of punishment. But that does not alter the doctrine any. I will here give the different versions of the above quoted translators, on Matt. 25: 46: "These [the wicked] shall go away into everlasting punishment; but the righteous into life eternal." Dr. LUTHER renders it: "And they [the wicked] will go into everlasting (or eternal) torment; but the righteous into everlasting (or eternal) life." ("*Und sie [die Gottlosen] werden in die ewige Pein gehen; aber die Gerechten in das ewige Leben.*" In this version the term *everlasting*, or *eternal*, which are both the meaning of the German word *ewig*, are alike applied to the duration of the punishment and the life, one of which is to be the portion of each of us after the Judgment. And, therefore, it follows, that if the threatened *punishment* is not to be of unending duration, then is the promised *life* not of unending duration. What then comes of our hopes of a *blessed immortality beyond the grave?* The anonymous translation renders it: "Then will (or shall) these [the wicked] go away into the everlasting (or eternal) torment; (*punishment*) but the righteous into the everlasting (or eternal) life." ("*Da werden diese [die Gottlosen] hingehen in die ewige Pein*, (STRAFE) *die Gerechten abar in das ewige Leben.*") Here, again, is the word *ewig* (*eternal* and *everlasting*) applied alike to both classes. Dr. VAN ESS renders it: "So these [the wicked] will go to everlasting (or eternal) punishment; but the righteous in the everlasting (or eternal) life." "*So werden diese [die Gottlosen] zur ewigen Strafe, die Gerechten aber in das ewige Leben eingehen.*") In this the meaning is the same as in the other translations of the passage.

Now, if "*everlasting punishment*" and "*eternal life*" are terms signifying the *same duration*—and that they are, these three German translations fully and most clearly prove—then, I ask, what becomes of our hope of future salvation, if it be not "worked out with fear and trembling" this side of the grave? Will not the deceived knock at the door and say: "Lord! Lord! open unto us?" But hear him answer: "Depart from me, all ye workers of iniquity; I never knew you!" If the believers in eternal punishment are in *error*, and the Universalists are *correct*, then are *we still safe*, IF *we do make* that preparation which we believe God requires, and which the Universalists deny; and in that case we would only "have our labor for our pains," but get to Heaven as well as they, only after a greater effort. But if they are *wrong*, and, persisting in their error, refuse to *repent* of their past sins, to lead a holy life and to abstain from all evil, keeping all the commandments of God, then sad will be their mistake, indeed! May the Lord in mercy save us all from false doctrine!

J. F. WEISHAMPEL.

The Literature of the Day.

June 1, 1846.

LIVING in the nineteenth century, with every facility for acquiring serviceable and salutary knowledge, with every variety of books, on religion, science and general intelligence, we are highly astonished at the perverted taste of the mass of the reading world. Their selections are often in very bad keeping, with their pretensions to respectability. Whether we enter the drawing-room of the opulent and fashionable, or the hut of the outcast from society, we can generally find a range of books, teaching nearly the same thing in substance, although clothed in more refined language. Fictitious tales of crime and heroic licentiousness, murder, suicide, and every kind of loose conduct, are greedily sought after and perused, always with serious detriment to a virtuous mind, and too frequently the remote cause of loathsome disease and premature death: while works of truth and useful knowledge, that would improve the mind, and make men more happy and intelligent, and fit them for a better world, are, in a measure, neglected. And a just estimate may always be formed of an individual's character and principle, by the books he peruses.—For as good and useful books will tend to lead men forward on the path of rectitude, so bad ones will lead men astray, and into sin. Shun them, then, as you would the most deadly poison!—Shun them, if you would avoid the path that leads to disgrace in this world, and endless torment in the world to come!

And inasmuch as we can judge of an individual's reputation so well, by the character of the books he reads, we would advise *all* to avoid NOVELS, and other light reading, and employ that time in reading the BIBLE, and other works of solidity and sense, wherein they can gain salutary instructions that will "make wise to salvation," if carefully regarded and pursued. And should any be in want of a volume, teaching refinement and etiquette, we would say, read the Bible; it is the best book on that subject: it points out the way to Christ, who will purify the heart from all uncleanness, after which, all the actions will be pure, or refined. And in regard to good manners, the golden rule, given us, is, of itself, a sufficient guide for every sensible person: "And as ye would that men should do to you, do ye also to them likewise." Luke vi. 31.

RUFUS.

Letter from Elder Jacob Myers.

ALLEGHENY CITY, PA., *May* 26, 1846.

BROTHER WINEBRENNER:—

I herewith transmit to you, for publication, a short communication, and the doings of the Standing Committee of the West Pa. Eldership for the present year.

Since I have been to home, I have somewhat assisted brother HAHN here and in Pittsburg, though not much in the way of preaching. The cause here is not so much on the advance, as one could expect; yet there is no doubt, if certain obstacles were once removed, matters would go on better. Brother H. is very industrious, and I am sure nothing is wanting on his side, so far as finite beings are able to judge.

The church in Irwin township, (my charge) has hitherto still held its own, and in some things, I think, has improved. I succeeded, during last winter, to organize a tetotal society; into which many of the brethren and sisters entered truly whole-souled, and have since endeavored, by precept and example, to discourage the unnecessary use of intoxicating drink. This spring I succeeded, likewise, in commencing a Sabbath school among them, which was likely to become prosperous when I left in last month. I do hope and pray, that these two institutions will be attended with God's blessing; if so, that part of Venango county will no little feel the good effects thereof. The people here have, hitherto, almost been perishing for lack of knowledge.—Many, for want of better knowledge, will resort to the intoxicating cup—some to drown sorrow, others to get happy; and the ruinous effects of "*King Alcohol*" are often exhibited in the *bleeding noses*, *broken heads*, and *mutilated profiles*, of otherwise rational creatures; and in *broken windows* and *doors* of *houses*, and the *ragged habiliments*, and *haggard* and *woe-stricken faces* of the wives and children of those *inebriates*. I hope the brethren in Irwin township, will do all in their power, to forever annihilate the effects and influence which jugs, taverns, and doggerels have exercised over their poor actions in this section. God grant it! Amen.

I have visited the church at Rockland, occasionally, last winter and this spring. They are doing well there, considering that they have no regular ministry; for brother SETH RICHMOND does not, for certain reasons, attend there. He has moved to Athens county, Ohio. But the fact is, they ought to have a preacher—one that could reside among them.

We are bad off for preachers here in West Pa.; that is, for actual laborers. Out of something like twenty licensed preachers, only five are in active service; and should I now be laid up, there would still be one less in the small number. What shall be done? "The harvest is truly great, but the laborers are few: pray ye the Lord of the harvest, to send us more laborers."

In my first and short letter, I promised to give the result of our last campmeetings; but as it is now so long since, I am affraid a long report respecting them, would taste rather stale to the readers of the ADVOCATE. Suffice it to say, then, that at all the campmeetings I attended, some good was done, even to occular demonstration, and much more, I trust, which we shall only and fully know in the church triumphant.

I attended the Slippery Rock, Irwin township, and Rockland campmeetings. At the first, there were about fifteen tents, and a large concourse of people attended: some few conversions and baptizings were the result. At the second, quite a refreshing season came to us in the last, which resulted in the conversion of more than a score, and the baptism of half a score. Here were twenty-five tents. At the last named place, the times were not so propitious as they could have been: rainy weather was a great drawback on the laboring class.

If I shall be necessitated to stay at home for the present, but yet able to wield the pen, I will send you some more communications on different subjects, connected with religion, which lie near my heart, and concerning which, all should have correct views. Nothing more, but remain

Your brother and fellow-laborer,

In the Kingdom and patience of Jesus,

J. MYERS.

The World's Convention.

June 6, 1846.

WHAT is done in regard to raising money to send a delegate to the great "WORLD'S CONVENTION," to be held in London, in August next, must be done soon. Time flies swiftly by, and I know that if the brethren neglect to send a representative from the "Church of God," they will be sorry for it in future. The money is what is wanted. Now, I do believe that there are few of the rich brethren, but that would give from *five to ten dollars each*, for this great purpose. All they want is asking. And I would suggest, (and ask) that a trial may be made of the suggestion, that some one visit the brethren to this end, *immediately*. One person can collect the required sum in less than a week. For my part, I hereby pledge myself to give five dollars for that purpose. And I will send it to you, by letter, as soon as required. Others with whom I have spoken on this subject, will likewise do their share. BRETHREN! awake to the importance of this matter, and victory will perch upon our united efforts.—Let there be no delay—no backwardness.—Who will take this matter upon himself, to collect the money?

LONDON.

Letter from Brother J. Miller, Ill.

CHERRY GROVE, CARROLL COUNTY, ILLINOIS, *May* 15, 1846.

DEAR BROTHER WINEBRENNER:—

I take up my pen to inform you where we are—how we are—and how we are pleased with this country. In the first place, I am happy to inform you, that we are all well; for which blessing we thank the good Lord. We got to this State on the 21st of September last. We were five weeks on the road; but we only travelled thirty days. We did not travel on Sundays; therefore, we were one week longer on the road. I stopped in Oregon city last winter, in Ogle county; and this spring I moved to Cherry Grove, where brother ISAAC and I have rented a large farm, and are farming. We are seven miles from Mt. Carroll, seventeen miles from Savana, and forty miles from Galena, the lead mines.

This is a fine country, and well watered, and as good water as ever I drank. The land is rich, and like a garden to work, and is very productive. The only objection is, the timber is too scarce. But that difficulty, however will be overcome soon, as the timber grows very fast here. On the whole, therefore, I am glad to inform you, that we are all well pleased with the country, and never regretted that we come out here.

But I am sorry to say, that there are but few of the brethren and sisters out here, as yet; still I feel very much encouraged to think that there will be a goodly number coming this summer, from the Fording, Md. Brothers REINECKER, M'CORMICK, JAMES MILLER, the two SHEAFFERS, and some others, are expected to be on here soon.

The people here are very friendly, and turn out well to meetings. They are also very orderly, and are not filled with prejudice like the sectarians in the East. Just around us, the Disciples and Dunkards are most numerous. We are not settled yet. Perhaps we may go to Iowa after awhile, as some of the brethren who are coming out, wish to go

there. We have but a short distance there, and there appears to be a better chance of getting timber in that country.

I think when some more of the brethren come out to this country, we ought to have a preacher or two out here. I think that the preachers might be very useful in this country. I am in hopes, also, one day or other, to see you out here. Isaac and I want the Advocate sent to us. Address to Cherry Grove Post Office. I would like to see the Journal of the last Eldership: please send me one.

I still feel a strong desire to serve the Lord, and to make my way to Heaven. I beg an interest in your prayers. God bless you and all the brethren.

Yours, in christian love,

JACOB MILLER.

Camp Meetings.

June 8, 1846.

Many souls were converted to God last year at the campmeetings. This summer there may be even a more abundant ingathering of precious souls. The seed of most of the first churches was sown at campmeetings. Many persons who would think themselves defiled, if they entered a Bethel, will visit the campmeetings merely to see, but the preached word often operates upon their hearts, convictions of guilt seize them, that they cannot readily shake off, and the result is, the vilest persecutors of the religion of Christ, become its strongest defenders. Most of the aged brethren and sisters tell us, that there the Lord first awakened them to see their danger, and coming forward to the altar of prayer, became the happy recipents of redeeming love. Now, we earnestly hope the brethren will think of this matter in time, and not do as some churches did last year—not tent at all! If we are rightly informed, some of these brethren, when they heard how many were converted at the campmeetings, were extremely sorry that they had not made arrangements for having one; but it was too late to appoint one then. Let us bear these things in mind in future. Brethren! attend to this matter in time. Don't listen to the *luke-warm*, who are negligent about tenting on account of the little trouble and expense. Go to work, brethren, in due time you shall reap your everlasting reward. Heaven will smile upon your praiseworthy efforts. God will bless your fervid zeal for the spreading of His blessed word among the people, to the benefit of their undying souls.

G.

A Communication on Watchfulness.

Lancaster county.
June 6, 1846.

Our Divine Master inculcates a spirit of watchfulness in all who profess to be his servants. Hence, he says: "Watch and pray, that ye enter not into temptation." Now, the the question naturally arises, what our Lord meant in saying this, or giving this charge? We may form various opinions of this passage, but we are fully aware that the adversary of souls is always busily engaged in laying snares, or tempting those who have avowed obedience to Christ; therefore, we should be on our guard at all times, to stand in awe and sin not. We read that he does not only come to us as a roaring lion, seeking whom he may devour, but he comes, also, in sheep's clothing; and we are warned to beware of them. Frequently, it is the case, that those who have been regenerated or born again, have been drawn away. By these means, they have left these things slip, that they have heard, and have not given earnest heed to their steps. In fact, all those who have ever backsliden from God, have been led into temptation through their own carelessness, and when lust had conceived, it brought forth sin. The Apostle says: "We are not ignorant of his devices;" that is, as long as we are striving against sin. But as soon as we leave ourselves be lulled asleep on the lap of carnal security, then soon symptoms of luke-warmness develope themselves, and before they are aware of the consequence, they find themselves away off from the track or path of duty; and it is to be feared that few ever return again. We have many things to guard against, while sojourning through this vast howling wilderness. Therefore, it becomes us to pray without ceasing, knowing that we are in an enemy's land, surrounded by those who are trying to impeed our progress in the Divine Life. But God has promised that no weapon formed against us shall prosper, while we are fighting the good fight of faith. Now we are commanded to abstain from all appearance of evil, and to cleave to that which is good, and die daily to these vain and perishing things of time and sense, and to grow in grace and in the knowledge of the Lord. And it requires a great deal of caution, prayer and watchfulness, in order that we may overcome the world, the flesh and the devil. Nothing is more dangerous and ensnaring to the soul, than worldly riches.—How many, who have been enabled to stand unshaken against all the blasts of adversity, have visibly lost ground, when the tide of prosperity has flowed in upon them. It is an undeniable fact, that it is difficult to have riches and not set our hearts upon them. It is not wrong to have wealth, if we apply it to good and proper purposes; but the vain and transitory things of this world are so enticing, that we are more prone to serve the god of this world, than the God who made us, and to learn to possess the things of this world, as though we possess them not, and live and walk according to the requirements of the Bible. "Unless a man forsake all and follow me," says Christ, "he cannot be my disciple." How ready are our hearts on hearing this, to cry out: "This is a hard saying; who can bear it?" It is an easy thing to say: "We have left all for Christ;" but very few are found in the practice of self-denial, and patiently bearing the cross of Christ. Yet this is the test of a true disciple. Under these considerations, we should ever confide in the Lord for grace to serve Him with an eye single to His glory, and then all will be right.—How often do we see, in times of revivals of religion, that many who, we have reason to believe, have been brought from darkness to light, and from the power of Satan to God, are very ready to say, "that their feet have been established, and are now firmly built upon the rock;" yea, and at this important crisis, they will also claim: "I fear no danger; I am certain I shall not fall, or ever backslide again." But, alas! little do they think that the devil is so near ready to quench the sparks of grace, which have been sown in the heart, and rob them of the pearl of great price. And it is at this point that many make shipwreck of faith, and the cause assigned for this is, they have not resisted to blood, striving against sin. They began to build before they counted the cost.

The path to Heaven, as described in the scriptures of divine truth, is very narrow, and it requires us to give heed to our feet that our steps slip not, because there are so many ways leading away from the straight path. And while we are looking forward to the day when all these things will be dissolved, what manner of persons ought we to be in all manner of holy conversation? Seeing that the day is fast approaching; yes, we have reason to believe it is near at hand, therefore, we should be always on the watch, for fear that that day should overtake us unawares, and we should be found wanting before the Lord. In view of all these things, it becomes us to watch and pray, and to contend earnestly for the faith once delivered to the saints, that we may be found ready, and then we shall have part in the first resurrection, and hear that joyful approbation: "Thou hast been faithful over a few things; I will make thee ruler over many; enter thou into the joy of thy Lord."

W. H. WAGNER.

Letter from Brother J. H. Hurley.

Lisburn, *June* 4, 1846.

Brother Winebrenner:—

I lift my pen to drop a few lines for the Advocate, and to let the friends of Zion know, that I have just returned from a recent visit to Maryland, and saw much to encourage me, and every other lover of the cause of God. I commenced a meeting on the 23d of May, at brother Young's; and like in the days of Job, when the sons of God met together, Satan also met with us, in order to molest us. But we tried, in our weak manner, to hold forth the Word of Life to the people, but with little success until Sunday, when the truth of God "began to run and be glorified," and many were seen to weep on account of their sins. During the meeting, five persons presented themselves as subjects of prayer, and three were happily converted to God, and one buried with Christ in baptism. May the Lord bless the converts, and make them strong in the Lord. On Wednesday I left for York county, and left sinners crying for mercy. May the Lord have mercy upon them! The prospects are now better than I ever knew them to be. I trust the day is not far distant, when the Lord will get for himself many witnesses in that place. Could not some of the brethren visit them occasionally? I conclude by sending you seven more new subscribers for the Advocate.

JOSIAH H. HURLEY.

Letter from Brother George Diltz.

Woodbury, *May* 29, 1846.

Brother J. Winebrenner:—

I have been requested to write to you, by several brethren, and request you to send their papers to this office. For my own part, I am well pleased with the new paper. It appears to me that it is altogether a *better* paper, than what it has been under the old name. The title, also, of the new paper, pleases me much better than the old one. I think it is more suitable than the other.

I was also highly pleased when I got the paper, and found accounts therein of revivals in different parts of the country. God knows it revives my soul to hear of some poor rebellious sinners having turned to God. I love to see and hear of people getting religion, and then living consistent. The world is full of ungodly professors, who walk not at all in accordance with the Bible, and who, in my opinion, are ten times more the enemies of the Cross of Christ, than those who make no profession at all.

I shall close with these few remarks for the present. If God spares me, I intend to write, perhaps, a few letters this year for the Church Advocate. I like to find articles of your own writing in it. Please give us more of them. Oh! that the "*Church of God*" may multiply, and alway be governed by pure motives and true principles.

Yours, &c.,

GEORGE DILTZ.

Doings of the Standing Committee of the West Pa. Eldership.

The Standing Committee of the West Pa. Eldership, for the present year, met on the 1st of May, at the house of J. Myers, in Allegheny city, and transacted the following business, to wit:

The holding of the campmeetings, for the current year, was taken into consideration, and the following was concluded upon, viz:

1. A campmeeting at Slippery Rock, Beaver county, on brother Swick's land, (for Harmony circuit) to commence on Thursday, the 20th of August next.

2. Another at the meeting-house, in Irwin township, Venango county, to commence on Thursday, the 27th of Augnst.

3. Another at Rockland, Venango county, commencing on the 3d of September, near the Pine Hill school-house.

Westmoreland and Indiana circuits, not being represented or heard from, it was decided, that should they want campmeetings this season, that they be held as follows, viz:

In Westmoreland county, commencing on Thursday, the 13th of August next; and

In Indiana county, commencing on Thursday, the 10th of September next.

The next West Pa. Eldership will commence its next annual session, by the leave of Providence, on Wednesday, the 28th of October ensuing, in the Union Bethel, in Cambria county, Pa.

J. HICKERNELL,
JACOB MYERS,
Committee.

NEWS DEPARTMENT.

The News by the Hibernia.—The most interesting characteristic of this news is the evidence it affords of a desire on the part of Great Britain to settle the Oregon question in an amiable manner. This desire, we are sure, is reciprocated by every reasonable person in this country. It is thought that positive instructions have been communicated to Mr. Pakenham to settle the matter at once, and that negotiations will immediately be renewed at Washington.

Presbyterian General Assembly—Afternoon Session.—The devotional exercise having been concluded, and before entering upon business the following useful hint was thrown out applicable in more places than one. The venerable Moderator, Doctor Cox. who, it appears, *eschews* tobacco, said that a petition, signed by a number of pew holders, and the sexton of the church, had been handed to him, which loudly complained that some of the members had disgraced the pews by a shower of saliva from that accursed weed, tobacco. (Sensation.) The effusions and monuments of this detestable weed were plainly to be seen. (Considerable laughter.) He did not wish to hurt the feelings of any of the members, but he would like his remarks to go through them like an electric steam. (Great sensation.) He thought chewing tobacco a great sin. The use of that weed certainly hurts their bodies and souls.

Public *vs* Secret Associations.—A sharp discussion recently took place in Foxboro' Mass., on the subject of secret societies, occasioned by the organization in that place of an Odd Fellows' Lodge. The discussion resulted in the formation of a new order called the "Foxboro' Pro Bono Publico Family." This association has no secrets, and admits ladies and gentlemen to membership, (provided they do not belong to any secret society,) on their paying, the former 75 cents, and the latter $1,50 per year. They already number 300 members. — Article second of their constitution says:

"The object of this association shall be the relief of the destitute, attention and kindness to the sick, the friendless, and the suffering poor, residents in the town of Foxboro', except such as are already provided for by their connection with those societies whose affairs are conducted with secrecy, and, whose internal organization and policy are not open to the inspection of the public."

The rivalry of these two associations, says a letter writer from Foxboro', will afford, for a while, relief to the poor, the sick, and the afflicted.—*Am. Express.*

The Citizens of St. Louis have subscribed nearly $10,000 for fitting out volunteers for the war. The St. Louis Insurance Co. have loaned $10,000 for the purpose at nominal interest.

The National Fair.—The Great National Exhibition of the Manufactures and skill of the citizens of our country, at Washington city, closed on Wednesday the 3d instant.

Congress.—On Thursday, May 28, the House of Representatives of U. S. unanimously passed the following:

"*Resolved*, That the thanks of Congress are due and are hereby tendered, to Brevet Major Gen. Zachary Taylor, commanding the army of occupation, his officers and men, for the fortitude, skill, enterprise, and courage which have distinguished the recent brilliant operations on the Rio Grande.

"*Resolved*, That Congress sincerely sympathize with all the relatives and friends of the officers and soldiers of the army of the United States who so bravely fell in the service of their country on the Rio Grande."

Slavery in the M. P. Church.—The General Conference, assembled in Cincinnati, adopted the following:

1. *Resolved*, That in the judgment of the General Conference, the holding of slaves is in many circumstances a sin against God; (2) and in such cases should be condemned by the M. P. Church; (3) nevertheless it is our opinion that under some circumstances it is not sinful. (4) This General Conference does not feel authorized by the constitution to legislate on the subject of slavery, and by a solemn vote we present to the Church our judgment that the different Annual Conferences, respectively, should make their own regulations on the subject, so far as authorized by the Constitution.

Copper Mines of Lake Superior.—The following extract of a letter to the trustees of the Empire Mining Company in N. Y. is from Col. Charles L. Schlatter, U. S. Engineer, dated,

Fort Wilkins, Copper Harbor, *May* 14, 1846.

The news from Eagle river, the Cliff mines, and the Pittsburgh Company, is so favorable as to be scarcely believed. They have ore out, in large quantities, estimated as worth one million of dollars. Masses of native copper, so far uncovered as to show from ten to twenty tons, have been showing themselves in several mines. Native silver is found in some veins in masses weighing from one ounce to five pounds. You will have heard ere this of the arrival of 60 tons of silver ore from the Pittsburgh Company. They have several hundreds of tons (308) selected specimens, ready to barrel, as soon as they get the barrels.

American Temperance Union.—The Evangelist gives the following summary of the report read at the recent anniversary:

"The report then discussed at some length the question whether licenses were for the good of the people? The State of Massachusetts had decided that they were not and had abolished them. In Connecticut, 200 out of 220 towns had given their virdict against the law.—Maine, Vermont, Michigan and other States had submitted the question of license to the people, and thus far the decision had been on the right side.

Crutchet's Solar Gass.—This new light, with which the National Fair at Washington was lighted, is said to be the most brilliant, safe and economical light ever introduced, being made from common oil or any kind of grease at about one third the cost of common gas. The apparatus for making this gas is so simple that it can be used by any one, and is exceedingly cheap. It is intended for hotels, manufactories, steamboats, private houses, churches, &c, it is perfectly inoffensive, and occupies but little room The principal hotels through out the country are about adopting the invention.

The General Assembly.—It will be seen that the Assembly have appointed Richmond, Va., as the place of meeting in 1847, and that they have refused to appoint delegates to the World's Convention for the promotion of Christian Union. The report of the proceedings will be found pretty full and accurate.

Jamaica—Improvement of the Negroes.—The moral improvement recently brought about in this island, is truly cheering to the Philanthropist. In the different congregations, formed by the Scotch missionaries, there are now 2,400 communicants and 1,600 scholars. A due regard to the marriage relation is observed, where a few years since concubinage was almost universal.—*Jour. of Com.*

More Heresy!—Our Sovereign Lord, the Pope, has discovered another "damnable heresy," in addition to that ancient one, "the diurnal motion of the earth on its axis," and those modern ones, viz. Railroads and Galvanism!! By the last Steamer we are informed that an edict has been issued at Rome, "denouncing the modern innovation of *Gaslight*, and requiring that all private gasworks should be suppressed!" Bravo, Pope Gregory XVI!!

Harrisburg Volunteers.—We learn that the Dauphin Guards have made up their compliment of men, 77, and have tendered their services to the Governor to fill up the requisition of the President.

We understand that the Harrisburg Rifle have also their compliment of men. and have made known to the Governor their rediness to march in defence of their country.

New School Assembly.—Wednesday, Thursday and Friday, May 27, 28 and 29, were consumed chiefly in discussing the subject of Slavery, though without final action. On Friday the committee on that subject reported the answer of our General Assembly on the subject of a united celebration of the Lord's Supper. They express regret that the Old Aassembly did not accede to the proposition.

Terrible Fire in Warren, Ohio.—The Cleveland papers announce the destruction of the greater portion of the business part of the flourishing village of Warren, by fire, last Monday night a week. The fire borke out about 11 o'clock, and spread with fearful rapidity. One whole square, in which were the Post Office, two Printing Offices, the Democrat and Herald, a large row of dry goods and business establishments, some 20 in number, was entirely consumed, together with a number of barns, out-houses, &c.

The Mormons.—A Mormon settlement, under the influence of Sidney Rigdon, has been commenced in the vicinity of Greencastle, in the adjoining county of Franklin, Penn'a. and some eight or nine miles distant from this place. They have purchased a large tract of land from Mr. McLanahan, for which they paid some fifteen thousand dollars. Upon the tract, is a very valuable water power, and we are told they propose erecting extensive manufactories—among the rest a cotton factory. A considerable number of the faithful have commenced locating upon their new premises, Sidney Rigdon being present and directing their movements. —*Hag. (Md.) News.*

Army Items.—The President has appointed two Roman Catholic Clergymen, viz: Rev. J. McElroy, late of Frederick, and Rev. Mr. Rea. of Georgetown, D. C. chaplains to the army.

Constitution of Iowa.—The Convention which recently assembled to form another Constitution for Iowa, have completed their work and adjourned. The present Constitution is the same in its most essential features as the one which was adopted by the former Convention. It prevents the General Assembly from contracting any debts exceeding $100,000, and prohibits any corporate body from exercising banking privileges.

Conviction of a Postmaster.—Eben H. Clark, Postmaster at Cherry Ridge, Wayne county, Pa., was convicted in the U. S. Circuit Court at Phil'a. on the 2d inst., of purloining money from letters.—He was sentenced by Judge Randall on Saturday, to ten years imprisonment in the Eastern penitentiary.

Gen. Taylor raised to the rank of a Major General.—The U. S. Senate, in consideration of the distinguished services this gallant officer has rendered his country, unanimously confirmed the nomination made by the President, raising him to the brevet rank of Major General.

Colonizing Palestine.—A book is circulating in Europe called 'Hibbath Jerusalem,' written from the Ribbi's in Jerusalem to their countrymen thoughout the world. It is a call to all the Jews to come up to the Holy Land, showing the facilities and the removal of all obstructions to their doing so.

Lake Superior Copper.—The developments of the copper mines on Lake Superior are most extriordinary, and bid fair to excel anything the world ever saw. They are not only rich in copper but in *Silver* also, and will hereafter doubtless supply a large quantity of that precious metal.

Great Load.—The Empire, the most magnificent boat now running on the Lakes, lately came into Cleveland with a load of *thirteen hundred* passengers. She is reported to have taken in *six thousand dollars* before leaving the Buffalo wharf.

Abolitionism.—At the recent anniversary of the American Anti-Slavery Society, "a letter was read from Dr. B. Child, Esq., of Northampton, denouncing the American Union, declaring that he should hail rebellion as a blessing, and look forward to its desolution as a glorious consummation."

Popish Intolerance.—The Spanish Government has expelled the Baptist Missionaries who were stationed on the island of Fernando Po., near the African coast.

"Their property, which they had regularly purchased, and for which they had paid about $15,000, has been taken from them without compensation."

Sons of Temperance.—The Sons of Temperance held a grand national celebration at New York, on the 9th of June. There are now six hundred Divisions in operation in twenty-four of the States, embracing nearly 40,000 members. The Order commenced a little over three years ago.

The License Question.—In the State of N. Y. 399 townships or districts have voted, "No License," and 73 "License:" leaving a majority of 326 against licenses for the sale of ardent spirits. Nobly done, New York!

Locusts.—The Washing Pa., Reporter, May 29th, says the locusts are here. The woods are vocal with their muisc. Untold millions cluster upon the boughs of the forest trees, and the orchards are literally black with them. Whether or not our fruit trees are to fall a prey to their *voracity*, or only their *foliage* is to suffer, future observation must decide.

The War on the Rio Grande.—The mails, yesterday, brought three days later intiligence from Gen. Taylor's army. The enemy has not ventured again on the east side of the river. If there are 7000 fresh troops at Matamoras, they seem to be content to remain there. Gen. Taylor had returned to his camp opposite the town. He was preparing to secure himself from future attack by occupying the small towns on the Rio Grande. An expidition had departed for the town of Barreta, and it is probable that he will also occupy Matamoras.

MISCELLANEOUS.

Excellent Advice in Brief.

"Never be cast down by trifles. If a spider breaks his thread twenty times, twenty times will he mend it again.—Make up your mind to do a thing, and you will surely do it. Fear not if trouble comes upon you: keep up your spirits, though the day be a dark one.

Troubles never stop forever—
The darkest day will pass away.

If the sun is going down, look up at the stars; if the earth is dark, keep your eyes on heaven! With God's presence and God's promises, a man or a child may be cheerful.

Never despair when fog's in the air!
A sun-shining morning will come without warning.

Mind what you run after! Never be content with a bubble that will burst, or a firework that will end in smoke and darkness. Get that which you can keep, and which is worth keeping.

Something sterling that will stay,
When gold and silver fly away.

Fight hard against a *hasty temper!!*—Anger will come, but resist it stoutly. A spark may set a house on fire. A fit of passion may give you cause to mourn all the days of your life. Never revenge an injury.

He that revenges knows no rest;
The meek possess a peaceful breast.

If you have an enemy, act kindly to him, and make him your friend. You may not win him at once, but try again. Let one kindness be followed by another, till you have compassed your end. By little and little, great things are completed.

Water falling day by day,
Wears the hardest rock away.

And so repeated kindness will wear away a heart of stone.

Whatever you do, do it willingly. A man that is compelled to work, cares not how *badly* it is *performed!*

A cheerful spring gets on quick,
A grumbler in the mud will stick!

Evil thoughts are worse enemies than lions and tigers; for we can keep out of the way of wild beasts, but bad thoughts win their way every where. The cup that is full will hold no more; keep your heads and hearts full of good thoughts, that bad thoughts may find no room to enter.

Be on your guard, and strive and pray,
To drive all evil thoughts away."

A Tremendous Scene.

The hour of man's departure from the present world, often reveals to the neglector of the great salvation most affecting and tremendous scenes, when the veil of eternity is suddenly rent asunder.

Some men die (said a faithful preacher) as stupid and as ignorant of their awful sinfulness in the sight of God as they have lived. O, what a tremendous scene opens upon them in eternity! Others continue to keep their eyes closed, till they lie stretched on a dying bed, and then the truth flashes in upon them in a moment.

A few years since a case of this kind was related to me by a friend, under whose own eyes it happened: One who had lived so as to gain the general esteem of his neighbors, and who had reached a good old age, was at length laid on the bed of death. The thought of going into the unveiled presence of God, to be tried for his soul, awoke him from his spiritual slumbers. He sent for his pastor, and upon his arrival, said to him:—"Why have you not plainly told me of my guilt, and laid before me my danger?" The pastor replied: "I have repeatedly in the pulpit, yea, constantly proclaimed the guilt and danger of all unconverted men." "But," said this awakened and dying sinner, "I always thought that you were speaking to others. Now I feel that I am the man: and now it is too late! O, what a load of guilt is now on my soul! Threescore years and ten I have lived, and neglected God all the time! I used to think I was ready and prepared to meet him; but I did not then see the exceeding wickedness of my heart, and now it is too late. O, if I could live only one week—only one week—how would I work to save my soul. But I cannot do it—I cannot do it—I am lost, for I feel that even now I am dying!" It was indeed so. The ghastly hue of death sat upon his countenance, and though his pastor earnestly sought to direct him to Christ, no comfort dawned upon this aged sinner. In the midst of his distracting fears and bitter anguish, the string of life broke asunder, and his soul was hurried away to the judgment bar to hear the sentence that sealed its everlasting doom.

New Machine.

I have been examining a new machine for sewing, which has recently been invented and constructed by an ingenuous mechanic of Cambridge. So far as I am informed on the subject, this is the first attempt to construct a machine of the kind, and it appears to me to be an eminently sucsessful one. The machine is very compact, not occupying a space of more than about six inches each way. It runs with so much ease, that I should suppose one person might easily operate twenty or thirty of them, and the work is done in a most thorough and perfect manner. Both sides of the seam look alike, appearing to be beautifully stitched, and the seam is closer and more uniform than when sewed by hand.

It will sew straight or curved seams with equal facility, and so rapidly, that it takes but two minutes to sew the whole length of the outside seam of a pair of men's pantaloons. It sets 400 stitches a minute with perfect ease, and the proprietor thinks there is no difficulty in setting 700 in a minute. The thread is less worn by this process than by hand sewing, and consequently retains more of its strength. The simplicity of the construction of this machine, and the accuracy, rapidity, and perfection of its operation, will place it in the same rank with the eard machine, the straw braider, the pin machine and the coach lace loom—machines which never fail to command the admiration of every intelligent beholder.—*Bos. Cor. of Worcester Spy.*

Methodist Protestant General Conference.

The General Conference of this church closed its session in Cincinnati on the 20th ult.

The Home Mission controversy was so decided, by a vote of 59 to 12, that hereafter mission churches may be established in any unoccupied territory, in city, town or country, and remain free from the restrictive rule, limiting the term of ministerial service, as long as the annual Conferences shall deem proper. This change wisely admits the doctrine of accommodation to circumstances. A new district was set off also, to be called the "Philadelphia District."

On the subject of slavery, the Conference adopted the following resolution:

"That in the judgment of the General Conference, the holding of slaves is, in many circumstances, a sin against God, and in such cases should be condemned by the Methodist Protestant Church; nevertheless, it is our opinion that, under some circumstances, it is not sinful. This General Conference does not feel authorized by the Constitution to legislate on the subject of slavery, and by a solemn vote we present to the church our judgment, that the different annual Conferences, respectively, should make their own regulations on the subject, so far as authorized by the Constitution."

There are now thirty-one Annual Conferences in this confederacy.

The following delegates were elected by the General Conference, to represent the Methodist Protestant Church in the World's Convention on Christian Union, to be held in London in August next:

From the South—Rev. Dr. S. K. Jennings and W. W. Hill.

From the West—Rev. G. Brown and C. Springer.

From the East—Rev. Dr. Waters, T. H. Stockton, and W. Starr.

The next General Conference is to be held in Baltimore, May, 1850.

A Father's Advice to his Daughters.

Remember that in whatever station it shall please an All-wise Providence to place you in life, you will be linked by many and strong ties to your fellow-men, and that you have it in your power to make many hearts blessed and joyous, or to pour into many a cup the bitterness of anguish or sorrow. the strings of a thousand hearts, more delicate than the strings of the Eolian harp, are all around you. A look, a word, a breath, may cause them to vibrate in the most delightful harmony; a hand rudely drawn over them will produce the wildest discord and jarring.

How much you may do for yourselves, your parents and your friends, by making it a law of your minds and conduct, to use at all times and under every provocation, *only kind words.* "A soft answer" will appease the wrath of an angry man; a kind look, a silent tear, without the utterance of a word, may melt the stoutest heart. And these are the mighty weapons which God has given to you in your weakness for beauty and defence. Use them well. Let words of kindness dwell on your lips, the smile of cheerfulness sit ever upon your countenance, and an easy, benevolent courtesy mark your intercourse with all; then will you be truly daughters of grace, household jewels, and be the cherished treasures of homes made sacred and happy by kindness, contentment and happiness.—*N. Protestant.*

Newspapers.

A newspaper, says a contemporary, is a school in a family worth ten dollars a year. Even the most barren paper brings some thing new. Children read or hear the contents, gain inteligence of the affairs of the world, and acquire useful knowledge of more importance to them than a present of fifteen acres of land.—Parents are not aware of the vast importance of newspapers in a family of children. We have made the remark before, and we repeat it, that of two families of children equally smart and going to the same school—let one of them have the free use of a newspaper, and it would excite astonishment to mark the difference between them. Full one-half and an important half of education, as it respects the buiness of the world and the ability to rise and make one's self respectable in it, is derived from newspapers.—What parent would not wish his children respectable and inteligent.

An Honest Man.

James Read, of Boston, is an honest man—the "noblest work of God." In 1842 he failed in business and his liabilities amounted to $850,000. His assetts reached $800,000. He received from his creditors a full and honorable discharge, yet in two years and a half afterwards he paid them the remaing $50,000, and now "owes no man anything." His creditors have presented him with a rich service of plate in testimonial of their appreciation of his worth as an honest man. We note this fact with pleasure, and advise some whom we know who are now flourishing and "faring sumptuously every day," to "go and do likewise," and ease their consciences so that they may "wax fat," and become as men again. We are a little selfish in this to be sure, for well we know that if they were to follow this advice there, would be fine times for the *printer.*

A. Clarke, L. L. D. on Slavery.

I send you three quotations from his Commentary for your paper.

The first is from Isa. lviii. 6: "How can any nation pretend to fast or worship God at all, or dare to profess that they believe in the existence of such a Being, while they carry on the slave trade, and traffic in the souls, blood, and bodies of men! O ye most flagitious of knaves, and worst of hypocrites, cast off at once the mask of religion, and deepen not your endless perdition by professing the faith of our Lord Jesus Christ while ye continue in this traffic."

The 2d is from his remarks at the close of the 7th chap. of 1 Cor. "And to conclude, I here register my testamony against the unprincipled, inhuman, antichristian, and diabolical slave trade, with all its authors, promoters, abetters, and sacrilegious gains; as well as against the great Devil the father of it and them."

The 3d is from his Com.—on the Eph. vi. 5: "In heathen countries, slavery was in some sort excusable; but among Christians it is an enormity, and a crime for which perdition has scarcely an adequate state of punishment."

The Law of Newspapers.

1. Subscribers who do not give express notice to the contrary, are considered wishing to continue their subscription.

2. If subscribers order the discontinuance of their papers, the publisher may continue to send them until all arrearages are paid.

3. If subscribers neglect or refuse to take their papers from the offices where they are directed, they are held responsible till they have settled their bill and ordered their paper discontinued.

4. If subscribers remove to other places without informing the publishers, and the paper is sent to the former direction, they are held responsible.

5. The Courts have decided that refusing to take a paper or periodical from the office, or removing and leaving it uncalled for, is "prima facie" evidence of intentional fraud.

Beautiful.—There is something in beauty, whether it dwells in the human face, in the pencilled leaves of flowers, the sparkling surface of a fountain, or that aspect which genius breathes over its statute, that makes us mourn its ruin. I should not envy that man his feelings, who could see a leaf wither, or a flower fall without some sentiment of regret.—This tender interest in the beauty and fragility of things around us, is only a slight tribute of becoming grief and affection, for nature, in our adversities, never deserts us. She even comes more nearly to us in our sorrows, and leading us away from the paths of disappointment and pain into her soothing recesses, allays the anguish of our bleeding hearts, binds up the wounds that have afflicted, whispers the meek pledges of a better hope, and, in harmony with a spirit of still holier birth, points to that home where decay and death can never come.

The responsibilities of an individual are always proportioned to his privileges.

Dr. Franklin's Moral Code.

Our great American philosopher and statesman, Benjamin Franklin, drew up the following list of moral virtues, to which he paid constant and earnest attention, and thereby made himself a better and happier man:

Temperance - - Eat not to fulness; drink not to elevation.

Silence - - - Speak not but what may benefit others or yourself; avoid trifling conversation.

Order - - - Let all things have their places; let each part of your business have its time.

Resolution - - - Resolve to perform what you ought; perform without fail what you resolve.

Frugality - - - Make no expense but to do good to others or yourself; that is, waste nothing.

Industry - - Lose no time; be always employed in something useful; cut off all unnecessary actions.

Sincerity - - Use no hurtful deceit; think innocently and justly; and if you speak speak accordingly.

Justice - - - Wrong none by doing injuries, or omiting the benefits that are your duty.

Moderation - Avoid extremes; forbear resenting injuries.

Cleanliness - - Suffer no uncleanliness in body, clothes, or habitation.

Tranquility - - Be not disturbed about trifles, or at accidents common and unavoidable.

Humility - - - Imitate Jesus Christ.

Alphabet of Short Rules.

A ttend well to your own business.
B e punctual in all your engagements.
C onsider well before making engagements
D o right in all things, without fear.
E nvy no man his apparent prosperity.
F ret not at disappointments.
G ive liberally to the suffering poor.
H old fast your integrity.
I nfringe on no man's rights.
J udge not others severely.
K eep away from evil company.
L end to those that cannot buy.
M ake no display of your charities.
N ever profess what you do not practice.
O ccupy your time in usefulness.
P ay every one their just dues.
Q uarrel not with your associates.
R emember your dependence on providence
S trive to promote the happiness of others.
T reat every one with civility.
U se the things of this world with discretion.
V ilify no person's reputation.
W atch against every temptation.
X amine your own character.
Y ield not to the persuasion of the vicious
Z ealously pursue the path of duty,
and hope for everlasting joy.

The Cost of War.

During the fifty-six years' existence of our federal government, the entire expenditures of that government, excluding the principal of the public debt, have been a little under one thousand millions of dollars, which have been appropriated as follows:

For the military service,	$286,998,357
For the naval do.	179,933,124
Pensions,	54,012,485
Interest of public debt,	42,494,853
Total,	$663,438,821
The balance has been expended as follows:	
Principal of revolutionary debts and claims, (estimated) nearly,	$100,000,000
Civil list,	63,855,525
Foreign intercourse,	36,166,868
*Indian department,	42,893,488
†Miscellaneous,	64,107,721
Total, very nearly,	$306,033,602

*Including payments for Indian lands.

†Including, we presume, the purchase of Louisiana.

Thus we see that this most Christian nation, in something less than a lifetime, has paid nearly seven hundred millions of dollars directly for the cost of war, or more than twice the cost of all its public service beside. The expenses of foreign intercourse, and much else, are indirectly created or exaggerated by the spirit of war. The real expenses of war, including the destruction of property, the stoppage of industry and improvement, and the blocking up of our coasts and harbors, have been not less than two millions of dollars during these fifty-six years of almost unbroken peace. What would be the cost of a seven years' war at this rate? What comparison do all our expenditures for religious, benevolent and philanthropic purposes bear to those resulting from this infernal scourge?—*N. Y. Tribune.*

A Useful Hint for Every Day Intercourse.

It was Goldsmith, we think, who said that nine-tenths of the petty livings and small difficulties springing from every day intercourse with our fellow-men, originate with ourselves. "Few of us," said he, "possess such well balanced minds, that we are not opperated upon by a spirit of envy or dislike. I have seen one act of a former companion and associate, so disturb the feelings of a friend that it converted him into a bitter enemy. It is an indication of a great mind to see and acknowledge the merits of a former associate, and to be justly proud of them. But it is the sure indication of a paltry, little, and envious mind, to take every occasion to detract and deteriorate from the talents or attainments of one who has given his days and nights to the most persevering industry, that he might do some good to the age in which he lived. It is a capital mistake, (very often fallen into) when we act upon the principle, that, by awarding the due meed of praise to others we thereby detract from the consideration which our fellow men may entertain for us.—The history of all true distinction will show, that the very reverse of this proposition is strictly true. Truly great minds are never envious, but small ones always are.

Santa Anna.—The Baltimore Clipper says: "It is now almost certain that this General will be recalled and again placed at the head of the Mexican Government; but how long to remain in power is uncertain, so frequent and sudden are the revolutions in that country. What effect his elevation to the presidency of Mexico will have upon the relations between that Government and the United States, it is impossible to say; but we incline to the opinion that it will be favorable to the preservation of peace. He is a man of ability and of experience, and of great ambition—and will therefore be more likely to employ his time and resources in endeavoring to secure himself in power, than in a hopeless contest with the United States."

A Prediction and its Fulfilment.

"In Mr. Clay's Raleigh letter, on the question of the Annexation of Texas, he used the following words:

"Under these circumstances, if the Government of the United States were to acquire Texas, it would acquire along with it all the incumbrances which Texas is under, and among them the actual of suspended war between Mexico and Texas. Of that consequence there cannot be a doubt. *Annexation and war with Mexico are identical.* Now for one I am certainly not willing to involve this country in a foreign war for the object of acquiring Texas. I regard all wars as great calamities, to be avoided, if possible, and honorable peace as the wisest and truest policy of this country."

Who Would!

Who would entrust an important law suit in the hands of a drunken Attorney?

Who would employ a drunken clerk to transact his business?

Who would vote to place a drunkard in an important office of trust?

Who would trust his life in the hands of a drunken physician?

Who would employ a drunkard in *any* capacity?

Not even the drunkard himself.

War and the Lord's-day.

Observation has taught us that war has respect for the Lord's-day, by making it the greatest day of war-movements. More than double the number of battles, I think have been fought on Sunday than an any other day of the week, among the nations who are *called* Christian nations!

The first important battle between the Americans and Mexicans, it appears, was on the Lord's-day. The Lousiana legion volunteered for war, on the *Lord's-day.* The city of Mobile called a public meeting at the Theatre on the Lord's-day, to adopt measures to further the Texas war.

Napoleon said that a handsome woman pleases the eye, but a good woman pleases the heart. The one is a jewell, the other a treasure.

POETRY.

'SLEEPEST THOU.'

BY MISS H. C. H.

Watchmen! are ye weary—sleeping
At your posts on Zion's towers?
Are ye tired, your vigils keeping?
Wake! the fearful tempest lowers!,
See! the cause of Zion languish,
Enemies her borders waste;
Hear her children's cry of anguish,
'Give us bread!' Oh, wake thee—haste!

Sleepest thou, Christian, near the altar
Where thy gifts are newly laid!
In thy warfare dost thou falter?
Rouse thee! seize the battle blade;
Thou must fight—the war cry soundeth,
Foes without and foes within;
Fierce temptations thee surroundeth,
Wake thee—wake; the strife begins.

Sleep'st thou, Sinner! dangers thicken
Round thy guilty head; oh, wake!
Lest perchance from mercy stricken,
Storms of wrath may o'er thee break;
Sleeping! tender mercy calling,
Falls unconcious on thine ear;
Wake thee! thou art stumbling—falling,
Where no voice of love thou'lt hear.

Father! by thy spirit waken,
Give us each thy voice to hear;
Onward—firm—our steps unshaken.
May we press;—and be thou near;
We are weak; Oh, wilt thou strengthen;
Teach us in thy strenght to fight;
Absent shadows 'round us lengthen,
With THY PRESENCE all is bright.

Elliot, Maine.

SPIRITUAL SONG.

1. There is a happy land,
Far, far away,
Where saints in glory stand,
Bright, bright as day.
O, how they sweetly sing,
Worthy is our Saviour king,
Loud let his praises ring,
For evermore.

2. Come to that happy land,
Come, come away.
Why will ye doubting stand?
Why still delay?
O! we shall happy be,
When from sin and sorrow free,
Lord, we shall live with thee,
Blest evermore.

3. Bright in the happy land,
Beams every eye;
Kept by a father's hand,
Love cannot die.
O! then to glory run,
Be a crown, and kingdom won,
And bright above the sun,
Reign evermore.

Here is this body pent,
I live and strive and roam;
And nightly pitch my moving tent
A day's march nearer home.

Time and Eternity.

A lady had written on a card and placed in her garden-house on the top of an hour-glass, the following beautiful stanza. It was at a season when the flowers were in their highest beauty:

"To think of summers yet to come,
That I am not to see;
To think a weed is yet to bloom
From dust that I shall be!"

The next morning she found penciled on the back of the same card:

"To think when Heaven and Earth are fled,
And times and seasons o'er,
When all that can die, shall be dead,
That I must die no more!
Ah! where will then my portion be?
How shall I spend Eternity?"

LITERARY NOTICE.

The Farmer's Dictionary: a vocabulary of the technical terms recently introduced into Agriculture and Horticulture, from various Sciences, and also a compendium of Practical Farming, &c. Edited by D. P. Gardener, M. D., Honorary member of several Agricultural Societies. New-York: Harper and brothers. 1746.

Dr. Nevin against Popery.—Prof. Nevin, of Mercersburg, has recently published a new work, explaining fully his views on the subject of Christ's presence in the Lord's Supper, in which, as we are pleased to learn from the papers, he very decidedly and clearly disavows any "papistic tendency."

RELIGIOUS NOTICES.

World's Convention.—The World's Convention, to be held in the city of London, will commence on Wednesday, the 19th of August next.

World's Temperance Convention.—The World's Temperance Convention will be held in the city of London, commencing on the 4th of August next.

MARRIAGE NOTICES.

"I saw two clouds at morning,
Tinged with the rising sun;
And in the dawn they floated on,
And mingled into one."

MARRIED—On the 16th of April, by Elder D. Kyle, Mr. George D. Shaeffer, to Mrs. Margaret Myers.

On the 28th of May, by the same, Elder Solomon Bowser, to Miss Martha Myers, all of York county.

In Middletown, on the 2d inst., by the Rev. Dr. DeWitt, James Burnside, Esq., of Bellefonte, to Miss Rachael J. Cameron, eldest daughter of the Hon. Simon Cameron, of U. S. Senate.

On the 4th inst. by the Rev. C. W. Shaeffer, Mr. Henry W. Hoffman, to Miss Sarah Uhler, both of Dauphin county.

On the 31st ult., by the Rev. C. W. Schaeffer, Mr. John Musselman, to Miss Margaret Ann Johnson, both of Cumberland county.

OBITUARY NOTICES.

"Leaves have their time to fall,
And flowers to wither at the north wind's breath,
And stars to set, but all,
Thou hast all seasons for thine own, O Death!"

ELDER JOSEPH H. BAMBERGER IS DEAD!

He departed this life in Martinsburg, Blair county, Pa., on Sabbath afternoon, the 31st of May, 1846; in the 29th year of his age.

His disease was a *congestive typhus fever*. He lay sick about two weeks. Particulars in our next.

Funeral Sermon.

The editor, by special request, will preach a funeral sermon on the death of Elder Bamberger, Deo volente, in the Bethel, at Middletown, on Sabbath morning the 21st; and in the Bethel, at Martinsburg, on Sabbath morning the 28th inst. Services to commence in each place at 10 o'clock, A. M. The members of the churches in the aforesaid places, and the citizens generally, are respectfully invited to attend.

On Saturday morning, the 23d of May last, at her residence, near Landisville, East Hempfield township, Lancaster county, Pa., with a long contracted disease of a (scrofula) cancer tumor in the breast—Anna Landis, wife of John Landis; aged 61 years, 3 months and 20 days.

On the 25th ult., her remains were interred in the "family grave-yard," amidst a large concourse of friends and neighbors; on which occasion, David Gerlach and C. Longenecker, German Baptist ministers; and John Schlott, Menonist preacher, preached from the 5th chap. and 1st verse of 2 Corinthians.

Our wasting lives grow shorter still,
As months and days increase;
And every beating pulse we tell,
Leaves the small number less.

In Mechanicstown, Frederick county, Md., on Saturday the 16th inst., Susan, wife of John W. Charlton; aged 44 years, 4 months and 26 days, leaving a husband and eight children to lament their irreparable loss.

Mrs. Charlton has been, for many years, a professing christian, and lived as become her profession—a pious and zealous member of the "Church of God." After sustaining the various relations of life with the greatest propriety, she died, cheered by the hope of a glorious immortality. "Blessed are the dead which die in the Lord."

E. L. B.

On the 27th May, at Newport, Perry county, Pa., Aseneth, daughter of John and Jane Wagoner; in the 6th year of her age.

On the 8th inst., in Philadelphia, the Hon. Archibald Randall, Judge of the U. S. District Court for the Eastern District of Pa.

On the 1st of June, at Erie, Pa., Rufus S. Reed, Esq.; in the 71st year of his age.

LIST OF THE GENERAL AGENTS.

We hereby announce the following brethren General Agents for the Church Advocate, viz:

Elder EMANUEL LOGUE, of Mount Pleasant, Iowa, is our General Agent for that State. All persons, therefore, wishing to subscribe for the Advocate, or to make remittances for the same, will please address him as above.

Brother JOHN SHULER, of Ottawa, Illinois, is our General Agent for that State.—Persons in said State, wishing to order the paper, or to pay for it, are requested to address brother J. Shuler.

Dr. J. BOBBS, of Indianapolis, Indiana, is our Agent for the Southern and Central part of Indiana.

Elder JOHN MARTIN, Marcy, Larange county, Indiana, is our Agent for the Northern part of Indiana; him, therefore, the people of that part of the State will address.

Brother JOHN ACHEY, of Dayton, and CHRISTIAN WINEBRENNER, of Miamiesburg, Montgomery county, Ohio, are our General Agents for the south-western part of Ohio. To them the people of that quarter will apply, who may have business with the Advocate office.

Elder THOMAS HICKERNELL, of Mendon, Mercer county, Ohio, and Dr. GEORGE B. SHRINER, of Westminster, are our General Agents for the North Western part of Ohio.

Mr. JOHN P. WINEBRENNER, of Wooster, Wayne county, Ohio, is our General Agent for Eastern and Southern Ohio. To him payments can be made, or orders sent by sub-agents and others, in that part of the State.

Elder GEORGE U. HARN, of Pittsburg, Pa., is our general Agent for the West Penn. Eldership. To him the sub-agents and others will address orders and make payments.

BOOKS FOR SALE.

The Editor of the Advocate offers for sale the following valuable Books, viz:

1. The Comprehensive Commentary, 6 vols at	$12 00	per copy.
2. Dwight's Theology, 4 vols.,	8 00	do
3. Calmet's Bible Dictionary,	3 50	do
4. Pulpit Cyclopedia,	2 50	do
5. British Sketches, 4 vols.,	4 00	do
6. Rollin's History, 2 vols.,	3 50	do
7. Polyglott Bibles 18mo. with plates,	1 00	do
8. Polyglott Bibles, 32mo. extra gilt binding,	1 50	do
9. History of all Religious Denominations,	2 50	do
10. Wandering Soul,	1 00	do
11. Traveller's Guide to the West,	75	do
12. Ref. and Pron. Testament,	50	do
13. View of the Formation, Government and Discipline of the Church,	37½	do
14. Treatise on Regeneration,	50	do

15. Hymn Books at different prices.

Harrisburg, *May* 1, 1846.

TYPE FOR SALE.

The Editor of the Advocate offers for sale the following fonts of type.

1. One font of second-hand Long Primer, weighing about 150 lbs., at 12½ cents per pound.

2. One font of second-hand Brevier, weighing about 200 lbs., at 18¾ cents per pound.

3. One font of second-hand Small Pica, of from 150 to 200 lbs. in weight, at 15 cents per pound.

4. One font of German Pica, at 20 cents per pound.

5. Several small fonts of Agate and bold-faced Minion, to suit purchasers, at 50 cents per pound.

Dr. WM. S. CRESAP.

THOMSONIAN PHYSICIAN,

[No. 30, Chesnut st., two doors from Second]

ALL the Thomsonian medicines, Books, Syringes, &c., kept constantly on hand, wholesale or retail.

JOB PRINTING

NEATLY EXECUTED AT THIS OFFICE.

JOSEPH J. WELTMER, Printer.

THE CHURCH ADVOCATE.

A Family Paper---Devoted to the Diffusion of Bible Truth, Religious News and General Intelligence.

ONE DOLLAR AND TWENTY-FIVE CENTS A YEAR. "EARNESTLY CONTEND FOR THE FAITH WHICH WAS ONCE DELIVERED TO THE SAINTS." PAYABLE ALWAYS IN ADVANCE.

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By JOHN WINEBRENNER, V. D. M., Editor.

Terms and Regulations.

The Church Advocate will be printed and published semi-monthly, on a large super-royal sheet, at $1,25 per volume, payable always in advance, or within the first three months of taking the paper.

All persons failing to comply with these terms, shall have their papers stopped at the expiration of the first quarter, from the time the paper is sent, and be held accountable for two quarters; that is to say, for 62½ cents; which sum shall be invariably exacted before the paper will be re-sent.

All the accredited ministers of the Church of God, and such other persons as shall have regular certificates of their appointment from the Editor, shall be the only authorized agents for this paper.

Letters and communications addressed to the Editor, through the Post Office, must be *post-paid*, except those containing remittances.

EDITORIAL DEPARTMENT.

List of the Acknowledgements.

Names	Am't. paid.	Names.	Am't paid.
Alleman, Conrad	$1 25	Kauffman, Aaron M.	$1 25
Angle, Samuel	1 25	Klein, Elder Jacob M.	1 00
Appler, Abraham	1 25	Krieger, Eliza	31
Bean, Samuel	1 25	Kister Samuel	1 25
Bean, George	1 25	Kister, Elder Jacob K.	1 25
Booth, William	1 25	Kelly, Sebastian	1 25
Bowman, Samuel	1 25	Kuhns, Eli	1 25
Brughman, William	1 25	Kolp, Samuel	1 25
Byers, J.	1 25	Kolp, John	1 25
Bierbrower, Daniel	1 25	Landis, John C.	50
Brenneman, Joseph	1 25	Long, Abraham	1 25
Boyer David	1 25	Laverty, D. A. S.	1 25
Burr, John	1 25	Long, David	1 25
Brady, David	1 25	Long, Daniel	1 25
Boyer, George	1 25	Mateer, John W	1 25
Bricker, John	1 25	McAllister, R B.	1 25
Bamberger, Elder J. H.	1 00	Miller, jr., Dr. A.	1 25
Buser, John K.	1 25	Moony, John	1 25
Books, John	1 25	Myers, Jacob	1 25
Brady, James	1 00	Markley, Martin	1 25
Barkstrsser, Geo.	1 25	McKinnell Miss	1 25
Crawford, H S.	1 25	Markley, Daniel	1 25
Cramer, E. & Dr R. T H.	1 25	Myers, Samuel	1 25
Crawford, Elder Samuel	1 25	Miller, Henry	1 25
Cramer, William	1 25	McAllister, Jacob	1 25
Chew, John H.	1 25	McNeal, John	1 25
Diehl, Simon	1 25	Neidig, Isaac	1 25
Dill, Michael P.	1 25	Ober, Margaret	1 25
Etter, Samuel	1 25	Patterson, Creigh	1 25
Fisher, Henry	1 25	Ross, Elder Joseph	1 25
Fisher, John	1 25	Ross, George	1 25
Foreman, John	1 25	Rice, Zachariah	1 25
Fore, Matilda	1 25	Rise, Daniel	1 25
Funk, Henry	1 25	Rife, Jacob	1 25
Fuss, David	1 25	Rever, William	1 25
Garner, Abraham	1 25	Reichert Henry	1 25
Garner Ephraim	1 25	Swyers, William	1 25
Gore, John	1 25	Snuger, John	1 25
Gibson, Sarah	1 00	Swartz Jonas	1 25
Gish, John	1 25	Sweeney, Francis	62
Geeseman, Z. D.	1 25	Snavely, Henry	1 25
Gibson, Robert	1 25	Sherick, Joseph C.	1 25
Gher, Matilda	1 25	Switzer, Elizabeth	1 25
Heckerrell, Jacob	1 25	Snyder, Samuel S	1 25
Hloes, Henry	1 25	Stoll, Augustus H.	1 25
Hinny, Elder William	1 25	Shlery, Joseph	1 25
Hershey Jacob H.	1 25	Shelly, Michael	1 25
Hirn, Elder G U.	1 25	Shelly, Daniel	1 25
Hinny, Samuel	1 25	Strock, Frederick	1 25
Hendricks sr, Peter	1 25	Server John	1 25
Harris, Samuel	1 25	Sailor, William	1 25
Hiney, David	62	Strohm, Elder Thomas	1 25
Heffelbower, Jacob	1 25	Slingluff, Levi	1 25
Hengy, Jacob	1 25	Shelly, David	1 25
Hawk, Henry	1 25	Templin, Syrus	1 25
Hummel, John P.	1 25	Vandersaul Jac's	1 25
Hoover, Michael	1 25	Wingert, Elder Henry	1 25
Heck, John	1 25	Weyant, Solomon	1 25
Hart, Daniel	1 25	Wagoner, William H.	1 25
Irwin, Phillip	1 25	Winebrenner, John	1 25
Kerr, Elder John S.	1 00	Wagoner, Jacob	1 25
Keller, Christian,	1 25	Young, Jonathan	1 25
Kintz, John	1 25	Zearing, Henry	1 25

Our Subscribers Again.

It will be seen, from the foregoing acknowledgements, that but few, comparatively, of our subscribers have, as yet, paid for their papers, although two-thirds of the time is already up. There is, however, one month more time left for the residue, to come forward and make payment. If this is done within the month of July, of course all will be right. But let no one delay payment beyond the month of July, for the terms require that payment for the paper, in all cases, be made within the first three months.

We have understood that many of the subscribers for the Advocate, are ready to make payment,and all they want and are waiting for, is that a call be made for the money, by some one of our regular agents. If this be so, we hope our agents will not hesitate to give them a call; yet, we think, it is more properly the business of the subscribers to call on the agents. It will be recollected, that all the preachers belonging to the several Elderships, are our regularly authorized and accredited agents; and besides them, we have appointed some general agents; to any of these, therefore, we say again, as we have said before, we wish our subscribers to make payment, within the limited time. Should they have no opportunity of seeing any of them within the time specified, then we advise them to remit to us, or any one of our general agents, the amount of their subscriptions, by mail. In our next, we hope to be able to give a longer list of credits. If any mistakes should occur in our lists of acknowledgements, we should take it as a favour to be apprized thereof, and have the same rectified.

Brothers T. Strohm, W. McFannen, L. Slingluff and others, have our hearty thanks for exerting themselves to promote the interests of the Anvocate.

BIOGRAPHY

OF

JOSEPH HEISTER BAMBERGER.

The subject of this brief memoir, was the youngest son of Jacob and Sophia Bamberger, and was born near Middletown, Dauphin county, Pa., on the 15th of February, 1818. He received, in early life, a good English education, and was always a very active and promising youth. When quite young, he was often the subject of awakening grace, and felt the workings of a preaching spirit. He was known, at times, to try to preach to his comrades, and to imitate preachers. He was brought up in the (so-called) Lutheran faith, and according to the usages of that denomination, he was catechised and confirmed at the age of about seventeen years. Yet, notwithstanding, he still remained ignorant of the knowledge of salvation by the remission of sins, till about eighteen years of age. He then become powerfully and savingly awakened, and soon afterwards experienced salvation by faith in Jesus Christ. This happy conversion of his soul he realized, at the altar, in the Bethel at Middletown, during the great revival of religion there, in the winter of 1836, and was one of the first converts of that glorious work of grace. From that on he evinced the sincerity of his religion, by an humble and holy life. Two years afterwards, at the Eldership, held in the same place, he obtained license to preach the Gospel, and received an appointment to travel, the ensuing Eldership year, on the Perry county circuit. The following year, he was appointed to travel on the Morrison's Cove Mission, the identical place, where, at last, he ended his ministerial labors: but, on account of ill health, he was excused from taking the appointment. He then taught school a little while, and afterwards went to Uniontown, Md., where he assisted brother William McFannen, and also preached a part of his time to a small infant church in the city of Baltimore. At the Eldership, held in Fayetteville, in the fall of 1842, he was appointed to Baltimore during the balance of the year, and to the Mount Joy and Elizabethtown station for the next Eldership year. The following year, at the Eldership held in Shippensburg, he was re-appointed to the Baltimore station; but owing to a failure of his health, he was released by the Standing Committee, after laboring there several months, and brother T. H. Deshirl appointed to take his place. He then came on to Harrisburg and assisted brother George McCartney in editing the paper, and preaching occasionally during the balance of that year. At the Eldership, held in Linglestown in 1844, he was appointed to the Martinsburg station, where he preached and labored with great acceptance among the people for one year. He next received an appointment to Harrisburg, at the late Eldership held in the city of Lancaster. But in consequence of the vacancy which occurred on the Martinsburg station, through the derilictions of George McCartney, the Standing Committee, at the earnest solicitation of the brethren on that station, re-appointed him to that charge; giving him, at the same time, all the appointments in the Cove. Accordingly, he left Harrisburg, returned to the people of his charge in Martinsburg, apparently in good health and fine spirits, resuming his labors among them with new and fresh delight. But, Oh, alas! what a change soon occurred! In the course of a few short weeks, after his return to his circuit, he fell sick of a *congestive typhus fever*. This disease, it is supposed, he contracted about two weeks prior to his confinement, in consequence of a long and fatigueing walk to one of his country appointments, on the second and third of May. The roads being muddy and the weather warm, he returned home, after preaching on Sabbath afternoon, the 3d of May, much fatigued, and his clothes perfectly saturated with a profuse perspiration. Towards evening, of said day, he complained of feeling unwell; yet, he made out to go to the Bethel that evening and preach. But on his return home, after meeting, he felt so much indisposed, that he was scarcely able to stand on his feet. He soon retired, but rested little or none that night. Next day he was a little better, and gradually recruited, so as to be able to be up, and to go in and out apparently as usual. In hopes that the indisposition would wear off, he let it run on without taking any medicine. But on Saturday, the 16th, about the middle of the day, he got worse, and towards evening took his bed. On the ensuing Sabbath morning, he still thought of filling his appointment, but was induced by his friends to give it up, and have a physician called. After the doctor had seen him, he told brother Slingluff that he was apprehensive Mr. Bamberger would have a very severe illness; and more especially so, as he was a man of studious habits—that such, with his disease, were usually the most difficult cases. However, the physician prescribed for him, and after taking an emetic, he felt much relieved, and sat up an hour or two that afternoon. About four o'clock he laid down again, and soon after aberrations of mind, or flightiness made its appearance, and continued so during that night, and by spells afterwards. But by mild and skilful treatment, his physician so far succeeded in arresting the disease, that by the following Sabbath, the fever seemed to have entirely abated.

During his calm and sane period that week, he spoke freely to his intimate friends of his situation and prospects. He seemed to be calm, meek and submissive, and apparently looked upon death with composure. He had a presentiment or impression that he would not recover, and accordingly arranged his temporal affairs.

On Monday evening, the 25th, he grew worse again, and the excitement in his head got worse than ever. For about thirty hours he was very sick and suffered much, throwing himself about in bed, and uttering frequent and loud groans. After this, he fell into a comparatively calm state, rested better and slept a good deal. But the serenity of his mind, after this, never fully returned. In this

situation he continued until Saturday, the 30th, about noon. From that time on he again got worse, and continued gradually sinking till on Sabbath afternoon, at a quarter past four o'clock, when calmly and silently, he expired, falling asleep in the Lord, without a struggle or a groan.

Thus, then, has a beloved minister of Jesus Christ fallen a victim to disease and death, in the prime of manhood, and in the midst of his usefulness. How marvellous and mysterious are the ways and dispensations of God! What admonitory notes and commentaries, do such dispensations of Divine Providence, write out on the vanity of earthly things, and the uncertainty of human calculations! What a school-master is here, to bring sinners to Christ, and to admonish christians to be always ready.

Tyre—(*A Rock.*)

Tyre was a very ancient and strong city in Phenicia, situated about ninety miles north-west of Jerusalem, and eighteen south-west of Sidon, on the coast of the Mediteranean. It was first built by the Sidonians; and hence called by Isaiah, "the daughter of Zidon." Isa. 23: 12. In the division of the land of Canaan, this city was allotted to the tribe of Asher. Isa. 19: 29.

Ancient Tyre was a place of great wealth and immense traffic. Ezek. 27. Accordingly, the prophet Isaiah further says: "Her merchants were princes and her traffickers the honorable of the earth." Isa. 23: 8.

She was once the "crowning city"—she was, in the view of the nations that then existed, what the city of London is now—the commercial metropolis of the world.

But on account of the enormous sins of the people, and while she was yet basking in her greatest splendor and glory, the prophets of God foretold her fatal doom. Isa. 23: 5—18. Ezek. 26. These predictions of her ruin, were pronounced one hundred and twenty-five years before their accomplishment; yet, her subsequent history exhibits their literal fulfillment. God gave her into the hands of Nebuchadnezar, king of Babylon, who took her afier a siege of thirteen years, about the year 571, B. C. Ezek. chap. 27, 28, & 29.

Old Tyre having been destroyed, the people built a new city on an Island, within a mile or less of the main land. This new city soon rose to greater splendor than the former one. Zech. 9: 2, 3.

In the year 332, B. C., Tyre was taken by Alexander the Great, after a hard siege of seven months. Subsequently she belonged to Syria, and to the Romans, under whom she regained much (if not all) her former prosperity. Matt. 11: 21. Acts 12: 20.

Tyre was taken by the Saracens, A. D. 639; retaken by the crusaders, A. D. 1124, and razed to the ground, A. D. 1289, by the Mamelukes of Egypt, lest she should afford a refuge for the christians.

Tyre, at this time, contains about seven or eight hundred stone houses, and from six to eight thousand inhabitants; the greater part of whom are Arab Catholics, and the rest are Arab and Turkish Mohammedans.

Sidon—(*Hunting.*)

Sidon, or Zidon, was a famous commercial city, and the capital of the country of Phenicia. This city was founded soon after the deluge, by Sidon, the eldest son of Canaan, and is one of the most ancient cities in the world. Gen. 10: 15, 19. Chap. 49: 13. It is situated at the extreme north-west of Canaan, on the shores of the Mediterranean, about fifty miles from Damascus, and eighteen from Tyre. Sidon led to the founding of Tyre.

This great city was assigned by Joshua, to the tribe of Asher; but the natives, or original inhabitants, were never expelled. Joshua 19: 28. Judges 1: 31.

For many years the Sidonians enjoyed an immense maratime commerce, and were deservedly celebrated for their mechanical arts. They were the most famous ship-builders in that age of the world. To them is attributed the honor of discovering the art of making crystal glass, linen, &c.

It was once strongly fortified; but its iniquity was great; in consequence of which, its ruin was predicted by the prophets of God. See Isa. 23. Jer. 25: 22. Chap. 47: 4. Ezek. 28: 21, 22, 23. Joel 3: 4. Zech. 9: 2. These prophesies concerning Sidon on Zidon, were strictly verefied in the time of Ochus, king of Persia. This monarch beseiged Sidon, with a great army, in the year 351, B. C: and when her own king betrayed her, the inhabitants were seized with dispair, set fire to their own houses, and forty thousand with their wives and children, perished in the flames. Thus, "Sidon the Great," was brought to desolation. It was, however, afterwards rebuilt, and still exists, and is called Zaide. Its present population is about fifteen thousand, of whom about two thousand are nominal christians. Copin says: "The Turks have fourteen mosques here: the Greeks, the Latins, and Maronites, have each a church."

Sodom—(*Their Secret.*)

Sodom was the capital of a district on the south-east of Canaan, situated in the *vale* or plain of Siddim. This city, with three neighboring cities, Gomorrah, Admah and Zeboim, God snddenly destroyed with devouring fire from Heaven, on account of their egregious wickedness. Gen. 13: 10, 13. Chap. 18: 20. Chap. 19: 24, 25.

Sodom was once the dwelling place of Lot, the nephew of Abraham. Gen. 13: 12, 13.

The place where Sodom, Gomorrah, Admah and Zeboim once stood, now forms what is usually called the Dead Sea, or Sea of Asphaltus, and sometimes the Salt Sea. Gen. 14: 3.

Harrisburg Bridge Company.

At a meeting of the stockholders of the Harrisburg Bridge Company, held at the Eastern toll-house of said company, in the borough of Harrisburg, on the 16th ult., the following resolutions were passed, viz:

Resolved, That on the question of accepting or not accepting the provisions of the Act of the 7th of April, 1836, the stockholders at this meeting shall vote viva voce, or by yeas and nays, and the Secretaries shall record the names of the voters, with their respective votes, together with the number of shares held by each person voting.

The stockholders having voted upon the question, in accordance with the foregoing resolution, the result was as follows:

For the acceptance, 295 votes, representing 4350 shares. Against acceptance, 25 votes, representing 53 shares.

So the said law was declared to be approved and accepted. On motion, the following resolutions were then adopted:

Resolved, That the Board of Directors be requested to appoint committees to solicit and receive subscriptions to the stock of this company, at the rate of ten dollars per share, which committee shall report to a meeting of the stockholders, to be hereafter convened.

Resolved, That the Board of Directors of the Harrisburg Bridge Company be requested to advertise for proposals for the re-building of that part of their Bridge between the borough of Harrisburg and Foster's Island, which proposals shall specify the plan and price thereof, and after receiving the said proposals, the same shall be submitted to a meeting of the stockholders thereafter to be called, of which due notice shall be given.

Resolved, That a certificate of acceptance and approval of the Act of the 7th of April, 1846, be signed by the officers of this meeting and presented by them to the Secretary of the Commonwealth, to be filed in his office, according to the 6th section of the said Act, and that a full minute of the proceedings of this meeting be made out and signed by the officers of the same, and the same shall be presented to the Board of Directors of the Company, with a request that they will order the same to be entered on the books of the Company at their next meeting.

Resolved, That the foregoing proceedings be signed by the officers, and published in all the newspapers of the borough of Harisburg.

JOHN J. M'CAHEN, *Chairman.*

Joseph Wallace, } *Secretaries.*
Francis Wyeth, }

Railroad Bridge.

The new Railroad bridge now in the conrse of re-construction at this place, has met with another serious disaster. During the storm on Friday the 19th ult., one span of the bridge was blown down, with all the scaffolding, into the river, and another span was moved several feet from its position on the piers and false-works. The two remaining spans that are up escaped uninjured.

This ill-fated bridge has now had to grapple, in the course of a short period, with three powerful elements—wind, water and fire.—"Except the Lord build the house, they labor in vain that build it: except the Lord keep the city the watchman waketh *but* in vain."

Central Railroad.

The books of subscription for the stock of the Pennsylvania Railroad was opened here, and in several other places, on Monday the 22d ult.

In Philadelphia, 6160 shares were subscribed for the first day the books were opened. These shares, at $50 each, is equivalent to $309,000.

In this place, there has been as yet no shares subscribed for since the books were opened.

The Oregon Question Settled.

The treaty for the settlement of the Oregon question, has been signed by the President, and ratified by the Senate of the United States, sometime last week. The precise terms of the treaty are yet not fully known, but will no doubt soon be published. We are glad that this question is amicably settled, without an appeal to arms. Would to God, the controversy with Mexico could be settled in like manner. May the Lord help our rulers to follow peace, and to rule in the fear of God!

Eternity Unchangeable

"He that is unjust, let him be unjust still; he that is filthy, let him be filthy still."

This surely is an awful idea for the sinner—the character unchanged—man still unjust, with the desire of sin remaining—the poor paltry pleasure gone—the enjoyment past—the punishment abiding—the mutual reproaches continuing, and all this for eternity. Lord preserve us from that awful state.

PULPIT DISPOSITIONS---No. 5.

***Theme*—The Happiness of departed Saints.**

TEXT—"And we desire that every one of you do show the same diligence, to the full assurance of hope unto the end: That ye be not slothful, but followers of them who thro' faith and patience inherit the promises. Heb. 6: 11, 12.

I. The promises here spoken of;

II. The inheritors of these promises;

III. The means by which they are inherited; and,

IV. The exhortation: "Follow them," &c., will severally, and in order, claim our attention.

I. The promises spoken of. What are they?

What are we to understand by these *promises?* We are to understand by them, the blessings promised to the people of God. These are many; they pertain both to this world, and that which is to come. We shall,—

1. Notice a few pertaining to this life.

2. Notice some pertaining to the world to come. As,

1. Heavenly and perfect rest. Heb. 4: 9. Rev. 14: 13.

2. Eternal life. Luke 18: 29, 30. John 10: 27, 28. Rom. 6: 23.

3. Angelic likeness and beatitude. Luke 20: 35, 36.

4. The fruition of God. Rom. 8: 17.

II. The inheritors of the promises. Who are they?

The children or saints of God; and these are,—

1. Those who have repented.
2. Those who have believed on Christ.
3. Those who have heen born of God; and,
4. Those who obey Him.

Some of these are on earth, and some in Heaven. Those on earth are in the body—those in Heaven are out of the body. The *embodied* saints are *prospective heirs*—the *disembodied* are *actual inheritors.* Bnt all that receive the promises, do so,—

1. By right of inheritance, or because they are legal heirs. If children, then heirs. Rom. 8: 17.

2. Immediately after death. Eccl. 12: 7. Lnke 16: 22. Chap. 23: 43. Acts 7: 59. 2 Cor. 5: 6—9. Phil. 1: 23. Rev. 7: 9—13.

3. They receive them as an eternal inheritance. 1 Pet. 1: 4.

III. The means by which the promises are inherited.

These are,—

1. By faith. 1 Pet. 1: 9.
2. By patience. Heb. 10: 36.
3. By obedience. Matt. 7: 21.

IV. The exhortation: "Be ye followers of them," &c.

1. Imitate them in their *faith.*
2. Imitate them in their *patience.*
3. Imitate them in their *diligence* and *steadfastness,* in obeying God.

APPLICATION.

1. Let us study the promises. They are great and precious.

2. Let us follow the pious and worthy examples given us.

God be praised for the many strippings I have met with. It is good for me that I have been supplanted, despised, censured, maligned, judged by and separated from my nearest and dearest friends. By this I have found the faithfulness of Him who is the best of friends. —Whitefield.

CONTRIBUTORS' DEPAR'T.

Thoughts for Sabbath School Teachers.

The institution of the Sabbath School, is one among the many institutions in our land, which was divinely conceived and gotten up by good and pious men. And ever since the system has been matured, and placed on fair footing, it has been a grand auxillary in carrying forward the great and glorious work of reformation. Numbers, now happy in our holy religion, and bidding fair for Heaven, must partly, at least, if not wholly, attribute their conversion to some Sabbath school as a means. Through this holy institution, many have been saved from desecrating the Sabbath—many have been taught to read—and not a few have been happily converted to God. Blessed be the name of the Lord, that he has ever put it into the heart of man, to conceive and carry into effect this medium, which has always proved itself to be fraught with the best of consequences! This, then, must be a cause upon which the great God of Heaven can smile, and upon which His blessings rest. Therefore, seeing it was divinely gotten up—seeing it is a medium through which much good has been effected, and seeing it claims the smiles and blessings of God, all that fell interested in the prosperity of other like institutions, which have in view the good of society, should likewise feel themselves interested in the one under consideration. And if any, especially professors of religion, do not *naturally* feel interested, in the advancement of this great cause, they should try to stir themselves up and make themselves interested; for, when duty is at stake, feelings should not always be consulted. It is the duty, as well as the privilege, of every possessor of Christianity, to do all that lies in his power to assist in carrying forward every institution that tends to the well-being of our fellow men. Christains ought to be prompt, active, energetic, "in every good work and word." Amen; so be it!

In order that a Sabbath school may prosper, several things are altogether indispensible. And if these particulars be not attended to, it is impossible to keep a school on good footing.

First: A sufficient number of teachers are indispensible. Unless there is a sufficent number of teachers, there is generally a dragging. This is very unpleasant to those few who interest themselves in the school, and who are always ready and willing to do their part. And it is not only unpleasant, but it is also grieving to them, especially when they know their is no occasion for such a scarcity of teachers. There is no occasion, whatever, in most places I have been, for a lack of competent teachers. What, then, is the reason why there is in most places a lack of Sunday school teachers? Why, I will tell you, in plain words: some are too lazy; they will sooner lounge about at home, and, perhaps, sleep the greater part of the Sabbath. They don't consider what good they might do by exercising their limbs and minds, in going to Sabbath school and imparting wholesome instructions to the youthful minds. But those that thus willfully persist in burying their talents, and refusing to cultivate and improve them, shall, in the final day of retribution, be "bound up, hands and feet, as so many slothful servants, and be cast out into outer darkness, where there shall be weeping, wailing, and gnashing of teeth!"

Another reason why there is such a lack of Sunday school teachers, generally, is this: Many are afraid that they will be called upon to aid a little in purchasing a few books. The idea of paying a few shilllings in the course of a year, prevents them from engaging in a good cause. Oh shame, where is thy blush! Wonder some people don't quit eating to save their *pennies!*

But another grand reason why there is generally a lack of Sunday school teachers, is, because people like to go visiting on the Sabbath. If you ask some of those who are fully capable of teaching, to lend their service, they will answer: "Ho, I don't want to bind myself up." And why don't they want to bind themselves up, or rather volunteer to spend a few hours in Sunday school? Why, as before said, they like to go visiting on this holy day. This abominable practice has got into a great many professors of religion now-a-days. Instead of minding their business at home—instead of reading the Bible and visiting their closets—instead of going to hear the word preached and attending Sabbath school; I say, instead of doing this, they go about visiting. And what is the subject of their talk? Why, it is about their neighbors, houses, barns, fields, grains, the price thereof—their silver, gold, and a parcel of other nonsense. Now, I do say, if this sinful spirit and practice of visiting on the Sabbath day had not got into the people, to such a great extent, the Bible would not only be read more—our meeting houses would not only be better filled at the hour of preaching—but there would not be such a scarcity of teachers in the different places where Sunday schools are in operation. Now, let rational and intelligent people, especially those who profess the religion of Jesus Christ, act rationally and intelligently, by abhoring and avoiding laziness on God's holy day, by cultivating a spirit of liberality, and by learning to attend to the various duties our holy religion may demand of us to perform on the Sabbath day. When these things are strictly observed, we shall have no more occasion to lament the scarcity of teachers in the different Sunday schools scatered abroad through our happy land.

Secondly: Certain efforts are indispensible. When we have the requisite number of teachers, then efforts should be made to increase the number of scholars. Our Sabbath schools would be much larger if the teachers would exert themselves more in getting in those that are running to and fro on the Sabbath. It will not do to be teachers only; we must otherwise be active. It answers very well to be active in Sabbath school; but it answers far better if we are active *out* of school, as well as in school. During the week we should seek every opportunity to talk with children, trying to pursuade them to come to Sunday school. The best way to get them to come out is, to impress upon their tender minds, in plain words, the salutary consequences resulting from attending Sunday schools; also, by telling them that sometimes the scholars get presents in the form of books, &c. The latter is generally a great inducement. When kind words will not answer the end, do not scold them; for this will make the matter worse. And sometimes children would willingly come, but their parents are not willing to let them go. What now? Why the teachers ought to go to their parents and convince them of the propriety of suffering their children to come to Sunday school; especially when their children are desirous to come. Parents very frequently offer the following excuses for not permitting their children to attend Sabbath school. They will say: "It is too far," (they live perhaps a mile off,) some will say "They havn't time," and some will say "It will do them no good!" But let not these trivial exeuses dishearten you. By perseverance you may likely get every little boy and girl in the neighborhood. So, then, if you would have your school to increase and prosper, you must make strong efforts to get as many children in school as possible.

A LOVER OF SABBATH SCHOOLS.

[CONCLUSION IN OUR NEXT.]

Missionary Societies.

"Thy Kingdom Come."

All will perceive that this is a sentence taken from the "Lord's Prayer," as suitable to the above important topic. The expression: "Thy Kingdom come," is very comprehensive, and means more than thousands think it does, who pray it daily. It is petitioning God to hasten His reign on earth, that the inhabitants thereof might "worship Him in spirit and in truth," from the rising to the setting of the sun. And as God reigns in the hearts of all those who follow and serve Him rightly, it manifestly shows that the petitioner desires sincerely that his fellow-creatures should enjoy the same happy influence of the religion of Jesus in the heart. The person who truly feels what he prays, will always act in a corresponding manner. Therefore, we put the pointed question: Do all, who pray thus, feel to help to do it? But since we cannot see into the heart of man, we will leave each one to answer it for himself, and be content with judging the tree by its fruit; which will be an unerring index to the intentions of the heart.

God always works through means. "The Gospel is the power of God to salvation, to every one that believeth." But the Gospel must be made known to the people, before they can be saved by Divine grace. "How shall they believe in Him of whom they have not heard! and how shall they hear without a preacher?" Yes, and how can a preacher leave his friends, and his home, and his former calling, and preach without a support! Men that preach must not be *starved*. To whom are we to look for the fund necessary to send forth missionaries, into destitute regions, to preach repentance and forgiveness of sins to all men who will believe in Christ, and come up to the requirements of his holy law! Why, to those who sincerely pray "Thy kingdom come." To such, and to such only do we look for aid. And depending on true disciples, we fondly hope we shall not be disappointed. Those who are true to God, will be true to his glorious cause on earth, while the enemies of the cross of Christ, and pretended friends—hypocrites—will not assist in pressing the work of God onward.

The organization of "Missionary Societies," and the energy with which they are carried forward, will be an omen of a spirit of religious zeal in the churches. Those who are rich in the grace of God, will show it by giving liberally as the Lord has prospered them; and those who care nothing about the advancement of the truth as it is in Christ Jesus, will be known by a miserly refusal to give. This great work must and will go on, despite of wicked men and devils, earth and hell combined. Action, and speedy action too, is all that is requisite. The preaching bretheren and elders of the several local churches should take this matter into timely consideration, and bring it before the churches. And because it is the will of God that sinners should be warned to fly from the ruin that will befall them, if they die, without the internal evidences of religion; so also, it is his will that such as He calls should go forth to do the same. This is the will of God. "He that knoweth to do good and doeth it not, to him it is sin." Let "Thy kingdom come" into the hearts of men, and then they will aid in this great, good, and noble cause. Genuine christians, would you have been saved, had not some one furnished the means to send the preached word to you? Think of this. Ponder this question in your hearts. And whatever ye would that men should do to you, do ye even so to them. More anon.

RUFUS.

June 17, 1846.

Letter from Brother Levi Slingluff.

MARTINSBURG, *June* 15, 1846.

BROTHER WINEBRENNER:—

Having noticed in the columns of the "CHURCH ADVOCATE," various plans sugested to raise money to send a delegate, or delegates, to the World's Convention to be held in London, in August next, the church in this place have thought the better plan would be, as the time is drawing near, to forward at once the amount they can give, and have accordingly desired me to enclose ten dollars and twenty-five cents. Should no delegate be sent to London, you will pleasc forward it, with other funds, that may be intended for Brother E. LOGUE, Iowa.

The "CHURCH ADVOCATE" is a welcome visiter to us here, and it is looked for and read with much interest by the brethren and sisters, and we shall do all we can to sustain it.

As to the London Convention, the church here is desirous that you should go, if any person is sent, and are well aware of the difficulties that might be in your way, in consequence of the paper, &c., but they are willing to put up with the paper, though it may not be so intercsting in your absence, with the expectation of its being more so after your return. We are far from expeeting a union on the Bible platform. Such a thing, in the nature of things under present circumstances, cannot be. But we should like the world to know that there is but one way in which such a union can be affected.

Yours, in love,

LEVI SLINGLUFF.

Letter from Brother Reuben Walters.

TILGHMANTON, *June* 16, 1846.

DEAR BROTHER JOHN WINEBRENNER:—

I am glad to see that the people of God are up, and trying to protect and advocate the cause of the Gospel, as the title of your paper

now intimates; and as an advocate of truth, I do hope that it will be managed better than the *Gospel Publisher* was, so far, at least, as it regards the agents appointed for collecting subscriptions. Let them be careful not to fail to take notice of the terms and regulations of the CHURCH ADVOCATE, that all persons, failing to comply with the terms, shall have their papers stopped at the expiration of the first quarter from the time the paper is sent. Now I hope that the same errors will not be made that were made by those concerned in conducting the *Gospel Publisher*. The Executive Committee gave notice that they had engaged the services of sundry brethren, to call on the subscribers, personally, to discharge their accounts; and when I was called upon, I discharged the same, and ordered the paper to be stopped at the end of the volume. But through the neglect of the agent or the editor, or the members of the Executive Committee, (I know not which) my request was not complied with, and credit given me for the year. Now if the committee and editor are clear, on account of the agent not paying over the same when collected, and they will not hold me bound to pay for that which I once did discharge, I shall be satisfied, and you may then continue the ADVOCATE; but if they make me pay that over again, then I want you to stop it.

No more at present, but

Remain your brother, &c.,

REUBEN WALTERS.

—

REMARKS.

OUR good brother W—— need not be uneasy about having to pay for his paper again, if he has done so once. The committee, however, can have no share in the blame of him not receiving credit for his paper. It must lie between the agent and the editor. If a mistake has occurred, as it sometimes happens in all business transactions, we hope it can and will be rectified. But even in the event that it cannot, we hope our brother will not make the *innocent* ADVOCATE the sufferer, by withdrawing his support from it. We will guarantee that he shall not be asked to pay for it more than once.—EDITOR.

Letter from Brother Isaac Neidig.

SHIREMANSTOWN, *June* 12, 1846.

BROTHER WINEBRENNER:—

I wish you success in the task and responsibility that you have taken upon yourself, as editor of the CHURCH ADVOCATE. I have now received the third number, and I find it to be a handsome and interesting sheet. I hope that the good pensmen of the church will not forget the request of the editor, to take up their pens and favor him with their communications; so that it may still be more interesting and profitable to its numerous readers.

A word to the subscribers: All should, without fail, comply with the terms. It is cheap; only one dollar and twenty-five cents, in advance, or within three months. Every one, therefore, ought to pay in before the three months are up.

In looking over your paper, I saw a letter written by brother HINNY, in which he states that we should not wait to the last of our limited time to pay in our subscriptions; and if we have to send by mail, we might send one dollar, and pay the balance some other time. I wish to take brother HINNY's advice, and accordingly send you enclosed one dollar; the balance I will pay as soon as possible. I hope that others will do the same, so that your paper may be sustained, and your undertaking be prosperous.

Yours, in love,

ISAAC NEIDIG.

Letter from Brother Simon Diehl.

ORRSTOWN, *June* 21, 1846.

BROTHER WINEBRENNER:—

I felt very sorry in reading over a communication, sent to you by brother SOULE, in which information is wanted on certain reports that are in circulation in his neighborhood, in Perry county. These reports, he says, are circulated by two certain men mentioned in his letter, in reference to the expulsion of Mr. ADAMS. I was present myself on the occasion of his expulsion, and was one of his warmest friends. When, therefore, certain charges were brought against him, if I mistake not, from the Uniontown church, I sat at his back and told him to get up and plead his own cause like a man, not thinking or believing that any of these charges were true. But, alas! when all things were brought to light concerning those charges, the church at Newburg, of which he was pastor, and which was wonderfully attached to him, had to look with astonishment at those things brought to light. But this was not all. Another charge was brought forward, or inquired into, of a different character, in which you, brother WINEBRENNER, was particularly interested; and this, without any other charges, the Eldership thought furnished a sufficient ground to expel him from that body; and accordingly it was done. These are the facts and circumstances, as near as I can come at, without making too large a letter, and which I deem useless on the present occasion.

Now, if these two men have circulated those things which brother SOULE has stated in his letter, brother WINEBRENNER, I feel it my duty, in defence of your character, and for the information of the inhabitants of Perry county, to say that those things are false from beginning to end. And I think if those two men would see what was right in the sight of God, they would get down at the altar of prayer, and pray to God to have mercy on them.

Dear brethren, let us all hold those men up by prayer to Almighty God, and perhaps the wickedness of their hearts may be forgiven them. And, as the Bible teaches, let us pray for one another, that we may still grow stronger and stronger in the faith of the gospel, and at last meet each other with all God's people, on the other side of Jordan, to sing with the ancient Israelites the song of Moses and the Lamb—which is my sincere prayer. Amen.

Yours, &c.,

SIMON DIEHL.

A Request.

WILL some one of the brethren in the West Pennsylvania Eldership, furnish the readers of the ADVOCATE with a biographical account of Elder EDWARD WOOD, deceased? Sketches of departed worth and usefulness are often highly instructive, and of untold interest to all. They unfold the glory of a christian's race, and his triumphant departure to his "Father's house." Who will be kind enough to comply with this request? G.

Singers and Singing.

IT is natural for all who can at all "turn a tune," to delight in singing; but we should all learn what kind of a voice we have, and what kind of harmony it makes, when exercised in company with others. I say, we should learn this, and learn it from others; for we cannot, perhaps, always tell by hearing ourselves sing. When we find, then, that our voice is defective—either too *sharp* or too *flat* for the choir, or company we mix with, we should, prudently, either be silent altogether, or if we must be indulged in accompanying the rest, sing half-tune, or quite soft, so as not to throw discord in the concordant vibrations of the voices of the others. Some persons are so very imprudent, that they drown all music in a meeting with their false voices. How mortifying this is to those who enjoy vocal harmony! And some of those very persons strive ever to be in the lead. I hope this hint will be taken, and cause the necessary improvement to be made.

CONCORD.

NEWS DEPARTMENT.

Appalling Calamity in Quebec—Fifty Lives Lost.—It has again pleased the Almighty to afflict our already chastened city.

Last night, at 10 o'clock, a fire broke out in the Theatre Royal, St. Lewis street, (formerly the Riding School) at the close of Mr. Harrison's exhibition of his Chemical Dioramas. From the information we have been able to glean, a Camphene Lamp was overset, from some cause or other, and the stage at once became enveloped in flames.

The house had been densely crowded, but some had fortunately left before the accident.

A rush was at once made to the staircase leading from the boxes, by those who, in the excitement of the moment, forgot the other passages of egress.

In an incredibly short space of time the whole of the interior of the building was enveloped in one sheet of flame—the newly erected platform covering the pit, and communicating at each end with the stage and boxes, favored the progress of the flames.

The writer of this article was one of the earliest on the spot, and present at the closing moments of the hapless beings who perished from their over exertions to escape. The staircase communicating with the boxes was a steep one, and we are of the opinion it had fallen from the weight of those who crowded upon it.—At least such was our opinion at the moment.

One foot was interposed between the hapless crowd and eternity! and on that space we, with five or six others stood, the fierce flames playing around us, and the dense smoke repelling all efforts to extricate. As far back as we could see, there were a sea of heads of writhing bodies and outstretched arms. Noise there was none—but few moans escaped the doomed. At the extreme end in view there were faces calm and resigned; persons, who, from the funeral vail of smoke which gradually enshrouded them, appeared calmly to drop into eternal sleep.

By our side was one brother striving to extricate another, but abandonment was unavoidable. One poor creature at our feet offered his entire worldly wealth for his rescue; the agonizing expressions of the faces before us can never be effaced from our memory.

The flames at the time were above and around us:—but human aid was of no avail—in five minutes from the time of which we make mention, the mass of human beings who had but a short interval previous been in the enjoyment of a full and active life, were exposed to our view a mass of calcined bones.

Up to this hour 46 bodies have been recovered from the ruins. Most of them recognized; a greater loss of life than in the two dread conflagrations of last summer. Sad wailing pervades the city.—Scarcely a street can be traversed in which the closed shutter or the hanging crape do not betoken a sudden bereavment. Fathers, sisters, children of both sexes, indulge in the deepest lamentation. Woe has fallen upon many, for those who were thus suddenly and awefully summoned into the presence of their Creator. —*From the Quebec Mercury of June* 13.

Cholera.—This destructive scourge of humanity seems once more on its way to ravage the continent of Europe, originating, as before, in the heart of Asia, northern Persia being the first quarter in which it was noticed; it is gradually approaching the confines of Europe. The chief cities of Persia already count by thousands the number of their dead who have fallen victims to the Asiatic cholera.—The line of rout taken by it appears to be almost due west, for it attacked in regular succession the cities of Bokhara, Herat, Meshed, Teheran and Ispahan, while recent accounts from Odessa state two or three cases of Asiatic cholera had occurred at Tiflis. Should it continue to advance at its present rate, it may be looked for in eastern Europe in a very short time. —*N. Y. Evangelist.*

The Bills extending our Jurisdiction over Oregon.—This bill, as it passed the House of Representatives, extends the laws of the Iowa Territory over he Territory of Oregon, so as to be applicable to our own citizens, provided that British subject shall continue to be subject to British laws.—It authorizes the appointment of the necessary officers of justice to administer the laws. It makes provision for securing to settlers 320 acres of land each, when they have resided in the teritory five years. The President is authorized to provide for the erection of block houses, stockades, &c., for the protection of emigrants and settlers. A post-rout is to be established, and the mail to be carried once a month. These are some of the provisions of the bill; as they are in strict accordance with the recommendations of the President.—*Nashville Union.*

Generous Donaton.—The London Recorder announces the recent bequest of $108,000 to six different benevolent societies in England, by John Scott, deceased.

Observance of the Sabbath.—The Post Office Department, it is stated, has saved in one year, by discontinuing certain mail routs on the Sabbath, the sum of $60,000.

The Press.—The appearance of the flag of our country in any given place, is a proof, says the New Orleans Picayune, that the Yankees are there; and where they are, look out for the printing press. It is the oxygen which secures to them their social and political respiration.—Already have our countrymen in Matamoras started a press. We have received No 1, of Vol. 1, of the *Republic of Rio Grande, and Friend of the People*, published in Matamoras, on the 1st inst. It is printed in English and Spanish, and edited by F. McLeod, whose motto is:—"Fear not—the brave and generons soldier is only to be dreaded in the field of battle." In this first number there is an earnest appeal to the people of that Department, to withdraw their connexion from a government from which they have received, and never expect but oppression.

What we are.—This country has a frontier line of more than 10,000 miles. We have a line of sea-coast of nearly 4,000 miles, and a lake coast of 1,200. One of our rivers is twice the size of the Danube, the largest river in Europe. The Ohio is 600 miles longer than the Rhine, and the Hudson has a navigation 120 miles longer than the Thames. The single state of Virginia is one-third larger than England. Ohio contains 5,120,000 acres more than Scotland—from Maine to Ohio is farther than from London to Constantinople, and as we might go on and fill pages, enumerating distances, rivers, lakes, capes, and bays with comparative estimates of size, power, and population.

The Cost of War.—The expense of this country, in specie, of the revolutionary war, was estimated at about $135,000,000. Between the years 1776 and 1781, Congress issued $357,476,541 of continental or paper money, which, during that time, depreciated to a very low standard. In addition to this issue, Congress obtained a loan from Holland of over $4,000,000, and from France of nearly $4,000,000. The war of 1812 cost this country between 100 and 150 millions of dollars.

The Rail Road.—The proposal for the city of Philapelphia to subscribe $2,500,000 toward the capital stock of the Central Railroad, is before the councils, and from appearances there seems but little disposition to act upon it. Strong petitions against the measure have been presented.

From Pittsburg we learn that 6,325 shares of stock had been subscribed to the Pittsburg and Connelsville Railroad on the first day. There was a perfect rush for it.

National Temperance Festival.—At the recent meeting and festival of the Sons of Tempemance in the city of New York, arrangements were made for a grand national celebration to be held in Philadelphia, in June, 1847. Large delegations will be in attendance from most of the States of the Union; and the affair will probably be one of the most magnificent ever witnessed in this country.

The Army in Mexico.—The following appears to be a just estimate of the force now upon the Rio Grande, under command of Maj. Gen. Taylor:—U. S. Regulars, 3,500; Louisiana Volunteers, 4,500; Texas, 750; Alabama, 750; Kentucky, 750; Missouri, 750. Total, 11,000.

The Pay of Officers.—The following table shows the compensation to officers and men from a colonel down:

	Per month.	*Rations per day.*	*Forage.*	*Servants.*
Colonel,	$75	6	4	2
Lieut. Colonel,	60	5	3	2
Major,	50	4	3	2
Adjutant, (pay of Lieut. and $10 in addition.)		4		
Captain,	40	4		1
First Lieutenant,	30	4		1
Second do.	25	4		1
Sergeant Major,	17	1		
Q. M. Sergeant,	17	1		
Principal Musicians,	17	1		
First Sergeant,	16	1		
Sergeant,	13	1		
Corporals,	9	1		
Musicians,	8	1		
Private,	8	1		

Snow Storm.—The N. York Commercial Advertiser of yesterday, says:—'This morning, June 22, the city was visited by a storm, or more properly a squall, from the northwest, and on the north side of the city, the inhabitants were refreshed by a fall of snow for some minutes. Over-coats were not uncomfortable last evening, and early this morning.

A Cotton Factory is about to be erected at Reading, Pa., with a capital of 200,000.

MISCELLANEOUS.

The Boy that Loved Prayer.

A fine little boy whose parents were unconverted, once happened to go into the family of a pious neighbor before morning prayers. He was invited by the neighbor's children to stay during the family worship. A chapter was read from the family Bible, a hymn was sung in praise to God, and the domestic circle knelt down to implore the divine blessing. The little boy, not being accustomed to such scenes, looked around with astonishment, but observing the example of the other children, he soon knelt down with them.

After the devotions were ended, he approached a little boy of his own age, and said, "Does your father pray every day?"

"Certainly," said the other, "every morning and evening."

"O!" said he, "I wish my father would pray."

Going home he related what he had witnessed, and said to his father, "O, I wish you would pray!" How much the father was affected by this simple-hearted but timely exortation, we cannot say; but it was not long before a revival of religion occurred in the village, and that father was one of its subjects.

His change of heart was immediately manifest by his change of life, and the family altar was at once erected. On the very morning when the first sacrifice was offered upon it, the little boy first mentioned in this narration, was seen running down the street to salute his playfellow of the praying household; clapping his little hands, he said, "*My father prays now*, how glad I am!"—*S. S. Advocate.*

Example better than Precept.

'Example is better than precept,' is an old saying, and perhaps a truer one was never uttered, for most certainly 'actions speak louder than words,' the truth of this is discoverable in almost every situation in life. However good the precept may be, and however much we may agree that it is true, yet if it is not accompanied with a corresponding example in those who teach it, it has very little influence upon our minds. If Christ himself had delivered his holy precepts without example, and without his life being a living comment upon the things he taught, they would have had no effect. If when he taught us to be merciful, humble, forgiving and patient, he had been cruel, proud, unforgiving, and impatient, we should decide at once that he was not what he professed to be. And there is something in man that despises hypocrisy in others, however much he may practice it himself.

'The precepts delivered by God and the prophets, Christ and the apostles, are accompanied with a corresponding example. If God has said we should be merciful to one another, he has been so to us. If Christ has said we should be humble, he was meek and lowly in mind. If the prophets have said we should trust in God, they have cast their care upon him. If the apostles have said we should follow Christ, they have walked in his footsteps; and they have presented their conduct for us to imitate. Hence it is said, 'be ye therefore merciful as your Father also is merciful.' 'Be ye holy, for I am holy.' 'If ye keep my commandments ye shall abide in my love, even as I have kept my Father's commandments and abide in his love.' 'For I have given you an example, that ye should do as I have done to you.' He 'hath left us an example that we should follow his steps.' 'Take, my brethren, the prophets, who have spoken in the name of the Lord for an example of suffering, affliction, and of patience.' 'Brethren, be followers together of me and mark them which walk so, as ye have us for an ensample.' 'For yourselves know how ye ought to follow us, for we behaved not ourselves disorderly among you.'

Ministers should be 'examples to the flock,' and believers are required to be the same to the world. 'Let your light to shine,' and not only by bearing testimony to the truth in word, or by telling what the Lord has done or will do for you and others, but let others see 'your WORKS that they may glorify your Father which is in heaven.' Precept without example, not only does no good, but it does a great deal of hurt; it brings 'the holy commandment' into disrepute, and causes many to 'stumble at the word.' How careful then ought we to be, with what holy jealousy we should watch over our steps that we may be bright shining lights, sons of God without rebuke in the midst of a crooked and perverse generation: giving strength to our precept by a corresponding example. May we be guiding stars to many, to the Kingdom of eternal life. J. SUTTON.

Drunkenness is a tattler that reveals to others a man's secrets, which, when sober, he would hardly trust himself with.

Ecclesiastical.

There are now sitting in this city not less than three Conventions or General Assemblies; one of the Protestant Episcopal Church, and the other two of the Presbyterian Church, of the Old and New Schools, ALL OF THEM WITH DOORS WIDE OPEN. Last week there was a Roman Catholic Council sat in Baltimore WITH CLOSED DOORS.

Why do the Protestant meetings sit with doors open? Because their proceedings are for the benefit of the people, and they are willing, nay, even desirous, that the public may witness the exertions of their ministry for the common good.

Why did the Catholic Council sit with closed doors? Bishop Kenrick, who was one of the number, can perhaps answer that question.

Is it not surprising that *they*, who are so averse to secret meetings, that they deny a man a Christian burial if he is a Mason or an Odd Fellow, should themselves sit with their doors closed?

All the proceedings of the secret conclave we have not learned, but one thing that they did, (as it appears) was to concoct a Pastoral Letter from the Archbishop and Bishops of the United States to the [simple] faithful.

They commence by saying, that after consultation with their brethren of the second order of clergy, they have *adopted some regulations* which (they state,) have to be *submitted to the Pope* for correction and approval, when they will be promulgated. So that the acts of one archbishop and twenty-two bishops of the United States, done after consulting with a host of priests, is of no validity until it has been corrected and confirmed by a *foreign prince*, who has not one feeling nor one interest in common with the people of this Republic. To what these proceedings relate, we know not with precision; but as some other foreing princes have pretended to interfere with our rights upon this continent, it is very probable that they regard the course that the faithful are to pursue at this critical state of our political affairs. The pastoral letter proceeds to say, that after these secret measures shall have had the Pope's sanction, they must be received by the faithful with "DOCILITY and REVERENCE." Mark these words,—the faithful must not presume to *think*, much less to *act* for themselves, but with humble awe. We have not so learned Christ.

Value of Hops in Diseases of the Skin.—One of the best external applications for many eruptive diseases of the skin, is a strong decoction of hops in which the limbs or other affected parts are to be bathed several times a day.—The decoction should not be used until it has become perfectly cold. In bad ulcers of the leg, the satisfactory results have been repeatedly realized from this simple preparation.

[*Medical and Surgical Journal.*

Stains in Mahogany.—Take two ounces of oil of vitriol, and one of muriatic acid, mix by shaking it in a phial, and when to be used, lay it over the spotted part by means of a feather or woollen rag. Afterwards wash the part over with water and polish as uaual.

The Indian Treaty.

The New Orleans Delta of the 14th inst., gives the following as the principal features of the Treaty recently concluded by Governor Butler with the tribes of Indians who met in council on the borders of Texas:

The Indians acknowledge themselves under the protection of the United States, and recognize no other authority, pledging themselves to perpetual amity and friendship to the people of the United States, and all friendly Indians.

They agree not to form alliances with the enemies of the country, and to give notice of any contemplated invasion or impending danger.

Each tribe is to give notice of any violation of the treaty on the part of the other.

They are to give up all prisoners, and aid the authorities of the United States in obtaining them.

They pledge themselves to desist from all murder and depredation, and to surrender all offenders to be tried by the laws of the United States.

The United States have the right to establish agencies and trading houses among them, and to establish military posts, &c.,

They concede to the United States the right of control over all trade and intercourse, and will in no instance seek personal redress for injuries, either to person or property, but will in such cases apply to the U. S. Agent.

They concede the right to introduce among them ministers of the gospel and school teachers.

They agree to prohibit the introduction of spirituous liquors among them, and to give notice of the violation of this provision.

The United States, in consideration of these stipulations on the part of the several Indian tribes represented at the treaty, agree to make peace for them, with all their enemies, to give them presents every fall, &c., as usual in similar treaties.

The E-se-qua-i-as and Mescaleros, numbering together about 5000 souls, who are branches of the Lipans and allies of the Camanches, and came recently from the Mexican prairies, are included among the tribes represented by the treaty. The Camanches are anxious to conciliate them.

Important to Housekeepers.

A simple and never-failing yeast at such a trifling cost as to be within the rack *of* every housekeeper. Take one penny's worth of brewer's yeast, two boiled potatoes left from dinner the previous day, grate in them a teaspoonful of brown sugar, one coffee cup of boilling water, and pour on the grated potatoe and sugar, then take one-fourth of the yeast and mix altogether; sit it in the kitchen aside to rise, at bed time take two large cups of water, stir flour in it till it is so stiff you can hardly need it, in the morning you will find your bread ready for the oven, and the whole expense not more than one penny. This is truly the age of improvement. M.—*Ledger.*

Fame is an undertaker that pays but little attention to the living, but bedizens the dead, furnishes out their funerals, and follows them to the grave.

The Cotton Manufacture of Great Britain.

The following is an account of the total quantities and declared value of cotton manufactures, entered by the yard, exported from the United Kingdom, in each year from 1814 to 1845, both inclusive:—

	Quantity. Yards.	Declared value. £
1814	192,340,825	16,480,750
1815	252,884,029	18,158,172
1816	189,263,731	12,309,079
1817	236 987,669	13,475,534
1818	255,331,695	15,708,183
1819	202,514,682	11,714,507
1820	250,956,541	13,209,000
1821	266,465,901	13,192,904
1822	304,479,691	13,853,954
1823	301,816,254	12,980,644
1824	344,651,183	11,448,255
1825	336,466,098	15,233,010
1826	267,000,534	9,866,623
1827	365,492,804	12,948,035
1828	393,328,431	12,483,249
1829	402,517,197	12,616,247
1830	444,578,498	14,119,970
1831	421,385,303	12,163,513
1832	461,045,503	11,500,630
1833	496,352,096	12,452,060
1834	555,705,809	14,127,352
1835	557,515,701	15,181,143
1836	637,067,927	17,183,167
1837	531,373,603	12,727,989
1838	690,077,622	15,554,733
1839	731,450,123	16,378,445
1840	790,631,697	16,302,220
1841	751,125,624	14,985,810
1842	734,998,809	12,887,220
1843	918,640,205	15,168,464
1844	1,046,670,823	17,612,146
1845	1,091,686,069	18,029,808

The use of Money.

At a meeting of the Bible Society lately, the following letter was read:

BOSTON, *April* 24, 1846.

MY DEAR SIR:—The extraordinary increase of population in the U. States, has deeply impressed me with the necessity of diffusing throughout our whole Union moral teachings, founded on religious truth. I believed our Holy Bible contains every thing required for the moral government of man, and that every family in this great country should possesss a copy of this invaluable book. I am sensible of having too long delayed becoming a member of the American Bible Society—which I deem among all our voluntary associations the best. I will therefore thank you to draw on me for the sum of six hundred dollars, at sight, for the purpose of constituting my three sons Life Directors, as well as myself. The names I give you below. Please send the usual certificates, and oblige, dear sir, your faithful and obedient servant,

ABBOTT LAWRENCE.

To Joseph Hyde, Esq., General Agent of American Bible Society, New York.

Imagination.—Men of lively imagination reverse the old proverb, and to them two birds in the bush are worth a great deal more than one in the hand.—And, after all, what are the few square yards of the present compared to the boundless extent of the future, over which the imagination is sole ruler?

Parental Example.

A MOTHER related the following seemingly trifling incident, which forcibly illustrates the importance and power of parental example:

As I was about to enter my nursery to look after my little ones, I observed the youngest, a boy three years of age, over a book which he had taken from the shelf, resembling a family Bible used before morning and evening prayer.

Struck with the unusual solemnity of his manner, I watched, unobserved, his movements.

With great precision, and apparent devotion, he went through the exercise of reading, singing, and then kneeling for prayer, in imitation of his father's daily example. And never was manner, voice or gesture, more perfectly copied. Trifling as was this circumstance, so deep and solemn was the impressisn made upon my mind, that to this time I find myself mentally exclaiming, "What manner of persons ought *parents* to be, in all holy conversation and godliness!" Never till this occurrence, had my mind dwelt upon the momentous fact, though so often repeated, that the future characters, and the eternal destinies or children, are usually at a very early period, stamped by parental example: and now I felt what an amazing influence must be exerted upon young children by the manner of performing *family prayer.*

If this be true, what filial confidence, what holy obedience to the commands of God, should mark the conduct of parents in all family transactions! that there may be a holy consistency between their conduct and conversation, and their morning and evening devotions. A parent who feels and humbly acknowledges his dependence for daily bread, his own teaching and divine forgiveness, may hope to see his children, one after another, become "trees of righteousness, the planting of the Lord." Some of our children may need much pruning, much correction, yet God will never disannul his covenant promise to faithful, praying parents—"I will be a God to thee, and to thy seed after thee."—*Mother's Magazine.*

Prayer from a Burdened Heart.

If a person has a real burden on his heart to lay before God, his prayer will almost always be very short. Any subject exciting strong feeling, fills the attention to the exclusion of all irrelevant matter. This is frequently seen in our intercourse with the world. Who has not seen a person so full of a subject that he will speak of nothing else? If the conversation be changed, he will bring it back, if silence reigns, he will break it with this subject. A person in such a state of mind, never plays with the subject which occupies his thoughts. He uses no preface, expletives, or circumlocution, to get to a point, but goes directly to it.

Poverty has, in large cities, different appearances. It is often concealed in splendor, and often in extravagance. It is the care of a very great part of mankind, to conceal their indigence from the rest. They support themselves by temporary expedients, and every day is lost contriving for to-morrow.—*Dr. Johnson.*

The Consistent Negro.

The leaven is still at work among all classes of people. In proof of this, permit me to record an occurrence that took place not long since. A gentleman cooper called upon a Negro, who owns a fine farm in this neighborhood, and wished to purchase some stave timber. Our 'colored' friend inquired for what purpose he wanted it. He received for an answer, 'I have a contract for so many whisky barrels.'

'Well sir,' was the prompt reply, "I have the timber to sell, and want the money, but no man can purchase a single stave or hoop-pole, or a particle of grain of me, for that purpose."

Of course, Mr. Cooper was not a little up in the back, to meet with such a stern reproof—got mad, and called him a Nigger. (Smart!)

'That is very true,' mildly replied the other. 'It is my misfortune to be a Negro; I can't help that; but I *can* help selling my timber to make whisky barrels, and *I mean to do it.*

Aint that too good to be lost? Pass it round from pole to pole. 'Do you hear that, boys?' Mr. Editor, I have no temptation to exaggerate; but have simply recorded the facts as given me from an unquestionable source. I know the colored man well. The Ethiopian shall rise up in the day of judgment against some of the men of this generation, in reference to this great moral and benevolent enterprise.—*Ohio Temperance Organ.*

Short Sermons.

Jerome admonished Augustine, that his sermons should not be too long, lest they should not be well comprehended. Gregory Naz. said that satiety in a sermon was no less an enemy, than too much meat to the body. Basil would end his morning sermon the sooner, lest he should make his hearers dull against the evening. Chrysostom compared the people to infants, who must have their meat given them by little and little, for which cause, he says, "care was taken that teachers should neither weary themselves nor their hearers, with a multitude of words."—The fathers general limited the length of their sermons to about an hour. We find Basil and Augustus refusing to speak what they could not finish in an hour.—Chrysos. reproved those who grudged to give to the Lord two hours for two sermons in a week, implying that an hour was the usual length of a sermon.

Mosquitoes.—The following preventive against these annoying insects, we find in an exchange paper. We hope, for the sake of the ladies, it may be found effectual:

"Attach a piece of flannel or sponge to a thread made fast to the top of the bed-stead; wet the flannel or sponge with camphorated spirits, and the mosquitoes will leave the room."

A Good Wife.—A pleasant and cheerful wife is as a rainbow set in the sky, when her husband's mind is tossed with storms and tempests—but a dissatisfied and fretful wife in the hour of trouble, is like one of those fiends which are appointed to torture lost spirits."

And What Next.

A gentleman riding near the city, overtook a well dressed young man and invited him to a seat in his carriage. And what, said the gentleman to the younger, are your plans for the future? I am a clerk, replied the young man, and my hope is to succeed and get into business for myself. 'And what next?' said the gentleman. Why, I intend to marry, and set up an establishment of my own, said the youth. 'And what next?' continued the interrogator. Why, to continue in business and accumulate wealth. 'And what next?' To retire from business and enjoy the fruit of my labors. 'And what next?' It is the lot of all to die. and I of course cannot escape, replied the young man. 'And what *next?*' once more asked the gentleman; but the young man had no answer to make, he had no purposes that reached beyond the present life.

This was a thought that had probably never entered his mind. How many young men are there in the community, who have all their plans laid for this life and none for the life to come! The tho't that after death is the judgment, and after the judgment eternity, has not entered their minds, and for these scenes they have made no provision. Reader, just pause long enough to ask, "what shall it profit you to gain the whole world, and lose your own soul?"—*Bost. Recorder.*

Aurora Borealis.

The reader will not need to be informed that no satisfactory cause has yet been assigned for the remarkable as well as most beautiful phenomenon, known as the aurora borealis, or northren lights. There is one peculiarity relating to these celestial visitants, however, which does not seem to be generally known, viz: its intermittant appearance. For a series of years, perhaps for a centuary or two, it is very common, and then again for a long time—for a period sufficient for it to be entirely forgotten, were it not for scientific records—it does not seem to appear at all.

The first time the aurora borealis was ever discovered in this country—at least in New England—of which we know any account, was on the night of the 17th of December, 1719. It suddenly illuminated the northern heavens—now rolling up in waves, as if from an ocean of light beneath the horizon, and then shooting towards the zenith, in broad columns, like pillars of fire from the frosty wilderness. From the accounts, it would appear that it had a much more red, fiery appearance than it now has; and it is asserted that the corruscations produced a crackling noise, which was distinctly heard. It is necessary to observe that the people were exceedingly alarmed.—Most of the time since that period, it has been as frequent as it now is. Some seasons, however, it has hardly shown itself; and often from year to year, varies in color, intensity of light, and location. —*Noah's Messenger.*

A Truth.—It is painful to observe how soon the dead are forgotten. The tide of fashion, or business, or pleasure, rolls on, rapidly obliterates the memory of the departed and sweeps away with it the attention of the mourner to the ruling folly of the hour.

Directions for reading the Bible.

1. In all your reading of the Bible, bear in mind that it is the word of God.
2. Pray for Divine aid and illumination.
3. Read with patience and self-denial.
4. Read with unbroken attention.
5. Endeavor to learn something from every verse before you leave it.
6. Exercise faith in all you read.
7. Read with a willing and obedient mind.
8. Let all that you read be applied to yourself in the way of examination.
9. Seek to have your affections stirred up while you read.
10. Set apart a special time for devotional reading.
11. Keep the Lord Jesus in view, in all that you read.
12. Read the Bible more than any thing else.
13. Read the Bible daily.
14. Read in regular course.
15. Neglect no part of Scripture.
16. Let your daily portion be of proper length; neither too much nor too little.
17. Read for yourself, impartially and without prejudice.
18. In every passage try to have before your mind the whole scene and all the circumstances.
19. Compare passage with passage.
20. Pay special attention to the connection and scope of every passage.
21. Make a judicious use of commentaries.
22. Read the text abundantly.
23. Remember that this book is to be the study of your life.
24. Cherish ardent love for the Scriptures.
25. Charge your memory with all you read.
26. Commit to memory some portion of Scriptures every day:
27. Examine yourself on what you have read.
28. Make what you have read the subject of meditation.
39. Frequently converse about what you have been reading.
30. Turn what you read into prayer.
31. In your reading, remember that it is for the salvation of your souls.

Entire Consecration to God.

He who has not devoted himself entirely to his God, to do ALL that he requires and live only for his glory, is only, at best, in the outer court of the tabernacle. His mind is dark, his faith is wavering, his comforts are few, and he is a stranger to true rest in Christ. He struggles with unconquered foes, falls and rises, and has a tiresome path to eternity. Easily overcome by temptation, he is tormented by a consciousness of guilt, and the foreboding of ill. But he who is indeed dead unto sin, and lives only to the will of his God, has an increasing fullness of holy delight, and a perfect assurance of immortal life.

An Infidel's Poser.—"Give me," said an infidel to a distinguished French Divine, "your principles, and I will be a better man than yourself." "Begin," replied the believer, "with being a better man, and you will soon have my principles."

The Bible.

A single book has saved me; but that book is not of human origin. Long had I despised it, long had I deemed it a class book for the credulous and ignorant; until having investigated the gospel of Christ, with an ardent desire to ascertain its truth or falsity, its pages offered to my inquiries the sublimest knowledge of man and nature, and the simplest at the same time, the most exalted system of moral ethics. Faith, hope and charity were enkindled in my bosom; and every advancing step stregthened me in the conviction, that the morals of this book are as superior to human morals, as its oracles are superior to human opinions.—*M. L. Mautain.*

To Cure a Burn.

A LADY, preacher of the society of Friends, in New York, was so successful in curing burns, that many supposed her possessed of the power of working miracles. The following is the receipt for the medicine: Take one ounce of beeswax, with four ounces burgundy pitch, simered in an earthen vessel, together with as much sweet oil as will soften them into the consistency of a salve when cool—stir the liquid after taking from the fire until quite cool. Keep it from the air in a tight box or jar. When used, spread it thinly on a cloth and apply it to the part injured. Open the burn with a needle and let the water out till it heals.—*Ex.*

The Human Voice.

God has made the whole earth vocal with sweet sounds. The untravelled forest echoes the notes of the wild bird, and the habitations of men are made glad by the song of the feathered minstrel. But, above all, the human voice that combines the highest charm of sweet sound, with the inspiration of thought, is given for no ordinary purpose of earthly pleasure. In its expression of religious devotion, how exalted! For its solace in trouble, how dear! For its participation in joy, how unspeakable!

Envy chooses the fairest victim, and SLANDER loves a shining mark. It is astonishing with what facility the world at large grasps at the vaguest calumny against those who have appeared superior, and how instantly a whisper against an innocent woman is hatched into a tale of guilt, or a hint of evil is caught and bandied about when directed againts an obvious honest man.

The Sailor's Chart.

The following lines are supposed to have been written by a Sailor on the blank leaf of his Bible:

While down the *stream* of life I *sail*,
Christ be my *ship*, and grace my *gale*,
Hope be my *anchor*, while I *ride*,
This book my *compass*, o'er the *tide*.

That man hath no more religion in him than there is in a beast, who doth not in the ordinary course of his life, design and aim at the glory of God, as the supreme and ultimate end of his actions.

SHOW US THE FATHER.

BY MISS ANN D. W. SWEET.

Wouldst thou behold Him?
Go, and with untiring effort clime the mountain's
Rugged brow, the structure of whose dizzy
Height the farthest depths of human skill bath
Never framed. See red Vesuvius when
With awful rupture and unearthly flash, in colors
Brighter than the sun, he paints his power far o'er Italia's
Sky. Or burning Hecla, who for years
Unnumbered has vainly strove with meteor glare
And fervent heat, to melt the stern and frigid
Empire of the North's eternal snows. Or, listen to the
War of elements, and mark the halls of either, uplighted
With the bright mysterious fires of lightning's flash,
While through their vast and vaulted conceaves rolls with
Deaf'ning sound the thunder-drum of Heaven.

Then, turn and gaze upon the never-quiet breast
Of Ocean, the murmur of whose waves can
Never lull to rest—whose rock-girt shores are
Ever sending back with battling fury, all the angry
Surges which old Neptune's wrath can ever dash
Upon their firm and strongly fortress'd walls. Look,
Thou unbeliever in eternal good, and be convinced—
For mountain, storm, and Ocean, all combined, in
Awful grandeur, bear the stamp and fiat of a God.

Or, turn from scenes sublimed to those of beauty, and
Upward gaze upon the bright and beaming alphabet of
Heaven, when night to sister night her knowledge tells,
And mark the countless stars that round the king of
Orbs in stated splendor wheel. Can ought more plainly
Speak than Orion's beaming bands; or still not far
Removed the soft and sweeter influence of the Pleiades!
Or bold Arcturus who with tireless hounds will never cease,
While graceful harmony prevades grand Nature's relm, to
Chase the grim and surely bear around the northorn pole!

Not these alone demand thy sight. The refracted bow in Heaven,
The bright wing'd bird, and even the simple flower, are
Worth of thy gaze. There shalt thou see the image stamp'd,
Of Him, the pillars of whose throne are Justice;
And in whose sceptre truth and mercy sweetly
Blend; whose breath all nature fills; pervades
All matter, and spreads thoughout the boundless
Space of all eternity.

POETRY.

[From the Colonization Herald.]

THOUGHTS OF HEAVEN.

No sickness there—
No WEARY wasting of the frame away;
No fearful shrinking from the midnight air;
No dread of summer's bright and fervid ray!

No hidden grief,
No wild and cheerless vision of despair;
No vain petition for a swift relief—
No tearful eyes, no broken hearts are there.

Care has no home
Within the realm of ceaseless praise and song;
Its billows break away and melt in foam,
Far from the mansions of the spirit throng!

The storms black wing
Is never spread athwart celestial skies!
Its wailings blend not with the voice of spring,
As some too tender flowret fades and dies!

No light distils
Its chilling dews upon the tender frame;
No moon is needed there! The light which fills
That land of glory, from its maker came!

No parted friends
O'er mournful recollections have to weep!
No bed of death enduring love attends,
To watch the coming of a pulseless sleep!

No blasted flower
Or withered bud, celestial gardens know!
No scorching blast or fast descending shower
Scatters destruction, like a ruthless foe!

No battle word
Startles the sacred host with fear and dread!
The song of peace Creation's morning heard,
Is wrung wherever angel minstrels tread!

Let us depart,
If home like this await the weary soul!
Look up, thou stricken one! Thy wounded heart
Shall bleed no more at sorrow's stern control.

With faith our guide,
White-robed and innocent, to lead the way,
Why fear to plunge in Jordan's rolling tide,
And find the ocean of eternal day!

THE DRUNKARD.

AN ACROSTIC.

T REMENDOUS truth these words unfold:
H ow can the tale of woe be told—
E 'en health and life for rum is sold—

D elusion's in the drunkard's cup—
R eflects not, thinks not, drinks it up!
U ntimely in his grave he lies:
N ow where's that part which never dies?
K now ye not the Bible saith
A drunkard's doom's eternal death.
R eason! conscience all were nought;
D estroyed by rum, O dreadful thought.

LIFE the temple's outer pale,
For priestly service trod;
Death will soon uplift the veil,
And let us in to God.

SCENE IN GETHSEMANE.

BY N. P. WILLIS.

The moon was shining yet. The Orient's brow
Set with the morning star, was not yet mid;
And the deep silence which subdues the breath
Like a strong feeling, hung upon the world
As sleep upon the pulse of a child.
'Twas the last watch of night. Gethsemane,
With its bath'd leaves of silver, seemed dissolv'd
In visible stillnes; and, as Jesus' voice,
With its bewildering sweetness, met the ear
Of his disciples, it vibrated on
Like the first whisper in a silent world.
They came on slowly. Heaviness oppress'd
The Saviour's heart, and when the kindnesses
Of his deep love were pour'd, he felt the need
Of near communion, for his gift of strength
Was wasted by the spirit's weariness.
He left them there, and went a little on,
And in the depth of that hush'd silentness,
Alone with God, he fell upon his face.
And as his heart was broken with the rush
Of his surpassing agony, and death,
Wrung from him to a dying universe,
Was mightier than the son of man could bear,
He gave his sorrows way—and in the deep
Prostration of his soul breathed out the prayer,
"Father, if it be possible with thee,
Let this cup pass from me." Oh, how a word,
Like the forc'd drop before the fountain breaks,
Stilleth the press of human agony!
The Savior felt its quiet to his soul;
And, though his strength was weakness, and the
Light which led him on till now was sorely dim,
He breathed a new submission—"Not my will,
But thine be done, oh Father!" As he spoke,
Voices were heard in heaven, and music stole
Out from the chambers of the vaulted sky,
As if the stars were swept like instruments.
No cloud was visible, but the radiant wings
Were coming with a silvery rush to earth,
And as the Saviour rose, a glorious one,
With an illumin'd forehead, and the light,
Whose fountain is the mystery of God,
Encalm'd within his eye, bowed down to him,
And nerved him with a ministry of strength.
It was enough—and with his God-like brow
Re-written on his Fathers messenger,
With meekness, whose divinity is more
Than power and glory, he returned again
To his disciples, and awak'd their sleep,
For he that should betray him was at hand!"

RELIGIOUS NOTICES.

CAMP-MEETINGS.

THE campmeetings, in West Pennsylvania, for the current year, will be held as follow, to-wit:

1. A campmeeting at Slippery Rock, Beaver county, on brother SWICK's land, (for Harmony circuit) to commence on Thursday, the 20th of August next.

2. Another at the meeting-house, in Irwin township, Venango county, to commence on Thursday, the 27th of August.

3. Another at Rockland, Venango county, commencing on the 3d of September, near the Pine Hill school-house.

Westmoreland and Indiana circuits, not being represented or heard from, it was decided, that should they want campmeetings this season, that they be held as follows, viz:

In Westmoreland county, commencing on Thursday, the 13th of August next; and

In Indiana county, commencing on Thursday, the 10th of September next.

The next West Pa. Eldership will commence its next annual session, by the leave of Providence, on Wednesday, the 28th of October ensuing, in the Union Bethel, in Cambria county, Pa.

J. HICKERNELL,
JACOB MYERS,
Committee.

A CAMPMEETING will be held near Orwigsburg, Schuylkill county Pa., commencing on the 10th of August next.

MARRIAGE NOTICES.

"I saw two clouds at morning,
Tinged with the rising sun;
And in the dawn they floated on,
And mingled into one."

MARRIED—On the 21st of June, by Elder J. J. Miller, Mr. JOHN W. HOWARD, of Shippensburg, to Miss CATHARINE JAMES of Harrisbnrg.

On the 23d of June, by Elder J. Brady, Mr. JAMES RISLEY, of Montrose, Susquehanna county, Pa., to Miss ESTHER SIPLE, of Washington, Lancaster county, Pa.,

On the 24th of May, by Elder J. Brady, Mr. JACOB MCLAIN, to Miss MARIA KAUFFMAN, both of Washington, Lancaster county, Pa.,

On the 18th inst., by the Rev. J. F. Mesick, MR HENRY LYNCH to Miss MARY WAGGONER.

OBITUARY NOTICES.

"Leaves have their time to fall,
And flowers to wither at the north wind's breath,
And stars to set, but all,
Thou hast all seasons for thine own, O Death!"

DIED—At Mount Joy, Lancaster co., Pa., NANCY MCFADDEN; aged 35 years and 4 months.

Sister MCFADDEN was a worthy and highly esteemed member of the "Church of God" at Mount Joy, since its first formation, some 16 or 17 years ago.

She experienced religion when quite young, at a campmeeting in Dauphin county, about five miles from Harrisburg, and sometime afterwards she was baptised and added to the church. Her humble and exemplary life, gave full evidence of the sincerity of her profession. Her loss will be sensibly felt by her friends and the church; but their loss is, doubtless, her unspeakable gain.

Her disease was Pulmonary consumption. She had a long and painful illness, but endured it all with exemplary patience and submission. Her faith was strong—her evidence bright—and her final triumph glorious. She died shouting and praising God. Reader! if you wish to die the death of the righteous, then *mark* and *imitate* the perfect man, and behold the upright. Live right, and you will die right.

ON Saturday evening the 14th inst., in this borough, GEORGE LAIRD, son of Samuel and Sarah Bigler, aged 4 months.

LIST OF THE GENERAL AGENTS.

WE hereby announce the following brethren General Agents for the Church Advocate, viz:

Elder EMANUEL LOGUE, of Mount Pleasant, Iowa, is our General Agent for that State. All persons, therefore, wishing to subscribe for the Advocate, or to make remittances for the same, will please address him as above.

Brother JOHN SHULER, of Ottawa, Illinois, is our General Agent for that State.—Persons in said State, wishing to order the paper, or to pay for it, are requested to address brother J. SHULER.

Dr. J. BOBBS, of Indianapolis, Indiana, is our Agent for the Southern and Central part of Indiana.

Elder JOHN MARTIN, Marcy, Larange county, Indiana, is our Agent for the Northern part of Indiana; him, therefore, the people of that part of the State will address.

Brother JOHN ACHEY, of Dayton, and CHRISTIAN WINEBRENNER, of Miamiesburg, Montgomery county, Ohio, are our General Agents for the south-western part of Ohio. To them the people of that quarter will apply, who may have business with the Advocate office.

Elder THOMAS HICKERNELL, of Mendon, Mercer county, Ohio, and Dr. GEORGE B. SHRINER, of Westminster, are our General Agents for the North Western part of Ohio.

Mr. JOHN P. WINEBRENNER, of Wooster, Wayne county, Ohio, is our General Agent for Eastern and Southern Ohio. To him payments can be made, or orders sent by sub-agents and others, in that part of the State.

Elder GEORGE U. HARN, of Pittsburg, Pa., is our general Agent for the West Penn. Eldership. To him the sub-agents and others will address orders and make payments.

Brother SAMUEL HINNY, of Springville, Lancaster county, Pa., is our agent for Mount Joy, Richland, Springville, and the surrounding neighborhood.

Brother LEVI SLINGLUFF, of Martinsburg, Blair county, Pa., is our general agent for Morrison's Cove.

Brother JOHN K. BUSER, of Highspire, Dauphin county, Pa., is our general agent for Highspire and the nerghborhood.

BOOKS FOR SALE.

THE Editor of the Advocate offers for sale the following valuable Books, viz:

1. The Comprehensive Commentary, 6 vols' at	$12 00	per copy.
2. Dwight's Theology, 4 vols.,	8 00	do
3. Calmet's Bible Dictionary,	3 50	do
4. Pulpit Cyclopedia,	2 50	do
5. British Sketches, 4 vols.,	4 00	do
6. Rollin's History, 2 vols.,	3 50	do
7. Polyglott Bibles 18mo. with plates,	1 00	do
8. Polyglott Bibles, 32mo. extra gilt binding,	1 50	do
9. History of all Religious Denominations,	2 50	do
10. Wandering Soul,	1 00	do
11. Traveller's Guide to the West,	75	do
12. Ref. and Pron. Testament,	50	do
13. View of the Formation, Government and Discipline of the Church,	37½	do
14. Treatise on Regeneration,	50	do

15. Hymn Books at different prices.

HARRISBURG, *May* 1, 1846.

TYPE FOR SALE.

THE Editor of the Advocate offers for sale the following fonts of type.

1. One font of second-hand Long Primer, weighing about 150 lbs., at 12½ cents per pound.

2. One font of second-hand Brevier, weighing about 200 lbs., at 18¾ cents per pound.

3. One font of second-hand Small Pica, of from 150 to 200 lbs. in weight, at 15 cents per pound.

4. One font of German Pica, at 20 cents per pound.

5. Several small fonts of Agate and bold-faced Minion, to suit purchasers, at 50 cents per pound.

Dr. WM. S. CRESAP,
THOMSONIAN PHYSICIAN,
[No. 30, Chesnut st., two doors from Second]

ALL the Thomsonian medicines, Books, Syringes, &c., kept constantly on hand, wholesale or retail.

JOB PRINTING

NEATLY EXECUTED AT THIS OFFICE.

JOSEPH J. WELTMER, Printer.

THE CHURCH ADVOCATE.

A Family Paper---Devoted to the Diffusion of Bible Truth, Religious News and General Intelligence.

ONE DOLLAR AND TWENTY-FIVE CENTS A YEAR. "EARNESTLY CONTEND FOR THE FAITH WHICH WAS ONCE DELIVERED TO THE SAINTS." PAYABLE ALWAYS IN ADVANCE.

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By JOHN WINEBRENNER, V. D. M., Editor.

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The Church Advocate will be printed and published semi-monthly, on a large super-royal sheet, at $1,25 per volume, payable always in advance, or within the first three months of taking the paper.

All persons failing to comply with these terms, shall have their papers stopped at the expiration of the first quarter, from the time the paper is sent, and be held accountable for two quarters; that is to say, for 62½ cents; which sum shall be invariably exacted before the paper will be re-sent.

All the accredited ministers of the Church of God, and such other persons as shall have regular certificates of their appointment from the Editor, shall be the only authorized agents for this paper.

Letters and communications addressed to the Editor, through the Post Office, must be *post-paid*, except those containing remittances.

EDITORIAL DEPARTMENT.

List of Acknowledgments.

Names.	Am't. paid.	Names.	Am't. paid
Brumbaugh, S. A.	$1 25	McCroskey, Henry	$1 25
Brenneman, Abraham	1 25	Manning, Jacob	1 25
Brenneman, Miss Mary	1 25	McNeal, Abraham	1 25
Brenneman, David	1 25	Miller, Samuel	1 25
Boyce, David	1 25	Machlen, John R.	1 00
Barlow, James	1 25	Martin, George	1 25
Bamberger, John E.	1 25	Mercer, Sarah	62
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Dolson, John	62	Moyer, John	1 25
Dentler, Jacob	1 00	Myers, Jacob	1 25
Dangler, George	1 25	Oneal, James	1 25
Diltz, George	1 25	Oren, Jesse	62
Ekle, Abraham	1 25	Palm, Michael	1 25
Ekle, Martin	1 25	Park, Mason	1 25
Elcock, Joseph	1 25	Rober, Frederick	1 25
Free, Adam	1 25	Ramsey, E. J.	1 00
Fullerton, Henry	1 25	Reninger, George	1 25
Fogle, Henry	1 25	Rupp, George sen.	1 25
French, Mary A.	1 25	Rupp, Henry G.	1 25
Felty, John	1 25	Rupley, George	62
Gilbert, E	1 25	Reber, John	1 25
Garman, George	62	Stoner, Henry	1 25
Gingrich, Joseph	1 25	Smith, Henry	1 00
Garberick, Joseph	1 25	Schoch, Joseph	1 25
Herr, Benjamin	1 25	Schoch, Ann	1 25
Hostetter, J. S.	1 00	Smeltz, Jacob R.	1 25
Hipple, Frederick	1 25	Shultz, Isaac	1 25
Hicks, Amos	1 25	Sherich, Paul	1 25
Harper, James	1 25	Shultz, Jacob	1 25
Hemperly, Thomas	1 25	Smith, Jacob	1 25
Karper, John	1 25	Shaeffer, Emanuel	1 25
Kauffman, A. J.	1 25	Shaeffer Edwin	1 25
Knouse, John	1 25	Snyder, David	1 25
Kibler, John	1 25	Stamm, Elder John	1 25
Kauffman, John	1 25	Snavely, Elder M. F.	1 00
Kapp, Martha	1 25	Stees Daniel	1 25
Kann, Daniel	1 25	Strock, Joseph	1 25
Lingle, David	1 25	Witmer, Christian	1 25
Lingle, John L.	1 25	Whitlock, Luke	1 25
Morgan, J. S.	1 25	Wenger, George	1 25
May, Michcal	1 25	Zeigler, Michael	1 25
		Zimmerman, John	1 25

Two Weeks More!

The subscribers to the Advocate will please to take notice, that there are only about two weeks more till the time runs out, in which they have bound themselves, by solemn contract, in law and honor, to pay for the same. This, of course, will be expected on the part of the publisher, and, we hope, he will have no cause to complain of any covenant-breakers among his patrons. Remember, you have every opportunity of paying for your paper; the preachers and our agents are among you daily; besides, you can, any day you please, remit the amount by mail. One dollar and a quarter can be very conveniently enclosed in a letter and forwarded by mail. We have, in many instances, received such remittances, and in some cases a two dollar note wrapped round a half dollar, paying for two papers. We hope, then, our present fine list will not be diminished by a non-compliance with our terms, but that all will come up to duty like conscientious men and Christians. However, should any of our subscribers, after all, treat this matter lightly and neglect their duty, we hope none of them will be offended if they find their papers discontinued.

Apology.

It is due to a disappointed people to know the cause of their disappointment. The readers of the Advocate will, doubtless, find themselves disappointed in looking over the editorial department of this number of our paper, and perhaps, also, in some respects, at least, in reading the other departments. The cause of this, is owing to the editor having had a spell of sickness. We were taken ill on the 6th of July, by an attack of *Dihærea*, which run into some symptoms of dysentery, and continued pretty bad for some days. The weather being very warm, and the medical treatment rigid, we had a pretty hard time of it for about eight or nine days. We have been convalesent for the last few days; but even now we are hardly able to write this short apology.

How our contributor's department will come out, we know not. We had no time to prepare more than a few of the communications for the hands of the compositors, and we shall not even now be able to assist much in reading the proof. However, our Printer is careful, and will do the best he can.

Fire!

Our citizens were alarmed yesterday morning about six o'clock with the cry of fire, which cry was immediately enhanced by the ringing of several bells, when it was soon ascertained that Mr. George W. Felix's house, situated in Market square, of this borough, was on fire, and the flames making rapid progress. But through the activity of our hardy and prompt firemen and Hose companies, the fire was speedily arrested and extinguished.

The fire broke out at the roof, and destroyed a great part of the upper story and garret of the building.

Mr. Felix and family deserve the sympathies and aid of our citizens in restoring their loss, and we hope they may soon realize the fact, that they live among a generous-hearted and sympathizing people.

Our Uniontown Contributor.

We bid him welcome to our colums. His long silence had almost wearied us. But we feel refreshed by his most welcome and excellent communication. We greatly admire his subject, his style and his spirit. The readers of the Advocate will, doubtless, feel a pleasure and zest in its perusal, not always met with, in young writers, on kindred subjects. We hope to have not only an interest in his prayers, but the renewed pleasure and gratification of hearing from him again, soon and often.

Elder Newton's Essay on Union.

This essay treats on an important subject, and will, no doubt, be read with considerable interest. We shall endeavor to give our opinion, in relation to the subject discussed in this essay, in our next.

CONTRIBUTORS' DEPAR'T.

Religious Periodicals.

The improvement of the human race, and the general diffusion of useful knowledge, among all classes and conditions of society, is the grand focus to which are directed all the exertions, both of the moral philosopher and the Christian. For the accomplishment of this sublime and exalted object, men of God, of past and present ages, have labored with unwearied patience: to it they devoted their time, energy and talents. To us this subject addresses itself with double force, and claims nothing less than our whole attention, as we live in an age more peculiarly adapted to the diffusion of religious knowledge, because we possess the means by which the glories of the cross and the mysteries of redemption, may be communicated to almost every nation and tongue under Heaven. As a means of diffusing virtuous principles and Bible doctrine, religious periodicals hold a prominent place, and should be duly appreciated and supported by every Christian community. Scarcely any means are more efficient in removing from the minds of the people the unhallowed principles of bigotry and superstition, of raising them from the depths of ignorance and moral depravity, and of diffusing over our land the immortal and glorious doctrines of virtue and religion. The influence of periodical publications is tremendous. They are the absolute lever which moves the moral and political world. They have, no doubt, controlled the destinies of thousands by urging them on, either to the performance of great and noble actions, or the perpetration of the most horrid crimes.—View, for a single moment, the mighty influence of party papers. How long would the factions of parties be held together and united in a body, were it not for the all-controlling influence of partisan papers. It is by this means that the crafty politician seeks to disseminate his principles, and palm off upon the unthinking multitude doctrines which he himself does not believe. If, then, these publications have such an influence among the irreligious world, most assuredly they will, if rightly conducted, exercise the same powerful influence, only to a much better purpose, when employed to support the cause of truth. By means of the press may the soul-cheering doctrines of religion, the joys of present deliverance from sin, and the glories of final redemption from its influence, be widely diffused among all classes of people. Let, then, the Advocate be ably supported, as one above many of the publications of the present day, eminently calculated to defend religion alike from the cruel mockings of infidelity, and the bitter cavils of sectarians. By this means, may we, as a church, be kept together, firmly united in the bonds of Christian love and affection. It comes as a welcome visiter, bringing comfort and solace to many afflicted souls.—It exercises its salutary influence, in many instances, where we cannot perceive it, and the good it may accomplish, eternity alone can reveal. In the secret chamber, removed from the noise and bustle of the world, its readers may find encouragement and pleasure, have their minds improved and their souls strengthed and built up in the faith of the Gospel. Let it, then, be ably and efficiently supported: let every brother, who is able, subscribe to it, and pray to Heaven for its success. May the Lord of Heaven, who rules the destinies of nations, bless the Advocate: may it, through Divine assistance, be the means of reclaiming many from the folly of sin, of building up believers in the Lord, and uniting the church in a bond of love inseparable by any power on earth. May Heaven smile upon this effort of our brother, assist him in his undertaking, and enable him boldly to defend the doctrine of the Bible. May he be able to shield the church from the arrows of calumny and misrepresentation, and ward off the blows which may be hurled by her enemies with deadly aim. May he stand as a faithful sentinel, sounding loud the trumpet of alarm when danger threatens the church, or enemies invade her peaceful territories. And as an incentive to his exertions, may he have the ardent and sincere prayers of hundreds of believers in the Lord, who receive comfort and encouragement from the pages of the Advocate.

A. B. C. D.

Uniontown, Md., *June* 29, 1846.

The Missionary Cause.

At the present day men are always very ready, and very willing, too, to invest their money in any project that they conceive will yield them some gain. But when they think profit is not to be realized, then there is a slothful negligence to be seen. But we hold that man, at best, is but a short-sighted creature, and his pecuniary schemes are frequently foiled. This, to many, is sometimes a source of sore distress. Hence, we desire to bring before the minds of all the truth, that what is given for the spread of the Gospel is not misspent, but well spent. Indeed, we are of the opinion that money, given in aid of the missionary cause, does not make a man a bit poorer in the end. What! says one, if I give five dollars this year for the afore-mentioned purpose, will I not have that much less of money at the year's end. We think not, although it would seem so at first sight. The "Lord will provide" for his people, both temporally and spiritually. Blessings are in store for the faithful of God on earth and in Heaven. The Lord may increase your earthly possessions one hundred fold, if you give liberally to advance His kingdom; or He may decrease your wealth an hundred fold, if you persist in an unchristian, miserly withholding thereof. Lovers of riches, more than God, ponder over this matter! It is optional with man to act, or not to act; he is free to do as he likes; but God will reward the giver, and punish the withholder in a coming day.

The more religion we have, the more willingly and liberally will we seek to promote this glorious cause. Hence some, whose religious zeal has scarce the faint glimmer of a flickering taper, are always pleading poverty when asked to assist in the Heavenly undertaking of evangelizing the world; whereas, they have often enough, and a good deal to spare, to lend to the Lord, if they were only willing to do so. Nevertheless, we rejoice to know that most of the brethren and sisters of the "Church of God," feel a lively interest in this matter, and will do nobly for it. But there may be some who feel careless, and make sundry excuses. If we excuse ourselves here unlawfully, we may sometimes escape with impunity; but at the bar of God all things shall be made manifest. There will be no covering up of sin and neglect of duty then. And we would merely suggest that many, who seem pinched in circumstances, might ameliorate their condition, and be able to give something, if not much, by economy in clothing, by denying themselves of *tobacco*, and other unnecessary excesses, and not a few, by being more industrious.

Come to the rescue, brethren and sisters; get at this laudable enterprise with your whole heart. We are in earnest, and want others to feel similarly. And we repeat again, that the preachers, having charge of the several churches, ought to take this matter in hand, and organize missionary societies in every church without delay. For we are fondly impressed, that if this subject is fairly and rightly brought before the people, it must and will succeed, and a handsome sum be realized to spread the word of God into many destitute parts. Which church will lay before the next annual Eldership the largest missionary fund, proportionate to its membership? And as the faith of the church at Rome was spoken of throughout the world, so may the missionary zeal of that church be. But we must conclude this essay, hoping that these appeals, to a Christian community, shall not be in vain. Praying that the Lord would enable the people to view it rightly, and each give in proportion to their abilities. Then shall we be able to say and sing with truth:

> "With my substance I will honor
> My Redeemer and my Lord;
> Were ten thousand worlds my manor,
> All were nothing to this Word."

RUFUS.

June 23, 1846.

The Devices of Satan.

Satan, the arch-enemy of mankind, has many snares laid to destroy the Christian religion, and prevent the growth of piety on earth. Should one device fail, another is speedily set on foot. Untiring in his evil purposes, the devil is ever on the alert to break the union between Christ and the Christian. If he cannot get people to sin openly, he will open a new campaign, and try to excite secret family quarrels; and if unsuccessful in this plot, he turns his deep laid plans against the minister of the sanctuary, and tries to weaken the confidence existing between the church and their pastor. Because the soul of the man of God is vexed at the evil doings of the world, and consequently lets the terrors of the law fall with its full weight upon them, denounces their extreme sinfulness, tells them openly and plainly the danger of their wicked course, and invites them to come to Jesus; and because he rebukes sin whenever and wherever it needs a rebuke, without respect to persons, he is first anathematized by the wicked as a rude preacher; and a horde of false brethren and hypocrites soon bear a similar testimony against him. This union of the devil, false professors, and wicked men and women, too often succeed in their satanic efforts to ruin the usefulness of the servant of the ministry. Let the minister of Christ preach the truth as he pleases, it will not suit; they will oppose. One is too harsh for them, another is too eloquent, and still another is not eloquent enough. In fine, cavillers cannot be pleased; their hearts are fixed upon being enemies of the cross of Christ, servants of hell, and foes to every good work.

Now, we claim the privilege of warning all true Christians to beware of their characters. "By their fruits ye shall know them." Despite of a great parade of piety, when they show an obstinate resistance to the truth, we may safely conclude they are yet aliens to Israel. Let them know that you disapprove of such mean demeanor, and satan-like endeavors to weaken the efforts of God's people, to spread the tidings of salvation throughout the world. Traitors to God's cause should be dealt with in positive terms. And of all treachery, that of professing to be friendly to the minister of Christ, and promising to sustain him, and yet being his secret foe, is the worst. Beware of wolves in sheep's clothing. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of Heaven; but he that doeth the will of my Father which is in Heaven." And the will of the Father is not to oppose the "little flock" and their pastor; but to serve God, and love one another.

RUFUS.

June 23, 1846.

Spiritual Declension.

When Jesus Christ was yet with his disciples on the earth, and shortly before leaving them, he asked the solemn and no less important question; that when he came the second time, "whether he should find faith on the earth or not?" How the Apostles answered this question, or whether they answered it at all, we are not informed. But, judging from past and present circumstances, the question, at this time, could hardly be answered in the affirmative, by beings such as we, without a certain degree of doubt. I have no hesitation, however, in affirming, that there will always be those whom Christ will acknowledge as His children; and who, in consequence, must be in possession of faith. But how many such there are, and what amount of faith they possess, I know not. God knoweth all things.—But we have abundant reason to believe and to fear, too, that the number is few and the amount small. Had Christ made His advent to this world in '43. perhaps He would have found much more faith then, than what He would were He to come now. Then there was a universal excitement—an apparent anxiety for the salvation of sinners. Ministers of the Gospel, elders, deacons, laymen, and many sinners, too, had their minds operated upon, to a greater or less extent, on hearing the report of Christ's speedy coming to judge the world. But, perhaps, this excitement was not genuine; or if it was, why do we not see more good fruits from it? Where are the hundreds, aye, and the thousands, too, who professed to have obtained pardon for their sins, and considered themselves prepared for the event which was, yes, and which they themselves proclaimed shortly to take place? Have they rejected God and gone back to the devil, or are they in the church? Many of them have, doubtless, gone back; yet many more have been admitted into church membership, (and some good members, I confess; but we speak of the mass.) And not like the sinner, who counts the cost before he commences to build; and who, after he has commenced, "endures hardship as a good soldier;" but to the reverse. They commence not from pure motives; perhaps alone from the fear of being speedily overwhelmed in a deluge of God's wrath. Hence, when they find that things do not happen in the manner, and when they expect that they either again become openly profane sinners, or settle down into a form of godliness, but deny the power thereof. An individual once said that such a state was, at least, better than that of the sinners; but in the sight of God, I trow not; for He has emphatically declared, that all such He will "spew out of His mouth."

The question now arises: Do men, after they have taken upon themselves a profession of religion, willingly and designingly retrograde? Many do, but many more, we hope, do not. "Be not high-minded, but fear," is a wise exhortation given by the Apostle. "Let him that thinketh he standeth, take heed lest he fall." Many are all zeal and all earnestness when they commence, ready to reprove all around, who do not manifest the same amount of zeal that they do. But, alas! how soon a strange forgetfulness, a neglect of prayer and prayer-meeting, and a slothfulness, steals upon them. God's people they now shun as much as they neglect God's extended privileges of grace. And, Oh! what an innumerable host of such characters are at present in the world and in the church.—The situation of such persons is awfully dangerous, beyond all description, and their condition deeply to be deplored. How replete with misery is such a state! In the world they can have no real enjoyment, and in the church languor becomes a hindrance both to improvement and felicity. God is long-suffering, merciful and gracious, forgiving iniquity, transgression and sin; but he has no asylum for the *luke-warm*. Had I the learning of a Selden, I might be able to pursue this subject to a much greater extent; but as I merely wished to stir up those of a pure mind, by way of remembrance, I shall close, praying God that it may accomplish, at least in part, what I desire.

T. W. M.

Springville, *June*, 24, 1846.

THOUGHTS FOR SABBATH SCHOOL TEACHERS.

[conclusion.]

Thirdly: Regular attendance is indispensable. Teachers should attend regularly every Sabbath, if possible. Every one should be punctual—none should be absent. If circumstances sometimes should prevent your attendance, see that you have a substitute—one that is fully qoalified to take your place. If you don't come yourself, and fail to send a substitute, your class will soon abandon you. Children will soon become discouraged. It is bad policy for teachers to absent themselves too often, even if they do send a substitute; but it is worse, still, to absent themselves from time to time, and neglect to send substitutes: the former argues a want of interest in the prosperity of the school; the latter an entire disregard, not only for the prosperity of the school, but, also, for the teachers, scholars, and everything connected with it. Let not teachers, then, absent themselves, unless they have reasonable excuses; and in such cases, they should always send substitutes fully qualified to take their places. And if there are such teachers for whom it is impossible to pay that attention generally required, let them see that they get those who can pay the necessary attention, and who are competent to fill their places. And those who have no relish for, and interest in the school, and who are determined to forsake it, (but without lawful excuse) let them inform the managers of their intention, so that they may look out for such who will take their classes, and do their duty in this, as well as in every other respect. A supply of faithful, good, competent teachers, will assist greatly in carrying forward a well-organized Sabbath-school. It should be remembered, that it is just as discouraging to the children, when the teachers absent themselves, as it is to the teachers, when the children absent themselves. Both, therefore, should be punctual; but let the teachers especially be punctual, so as to give no scholar occasion to say: "I won't go to Sunday-school, for my teacher won't be there."

Fourthly: "An upright conduct and a chaste conversation" are indispensable.—This argues strongly that those who engage as teachers, should have good religion, or at least be strictly moral. A good character is very important. No teacher should be without this distinguishing mark. When people are not

religious or strictly moral, they are often very loose in their conduct and conversation; and this, every one knows, is a bad example to set before children. We should be teachers both by word and action. If we are light and trifling at times—pass jokes—relate stories which create nothing but laughter—I say, if this spirit characterizes us, even if we would sometimes be in earnest with them, they will think we just want to tease them and have our sport with them. and therefore will not receive our instructions. A liar may tell the truth sometimes, but because he is known to be a liar, it is likely he will not be believed, even if he should tell the truth. Teachers may act very consistent during school hours, but because a spirit of levity may characterize them out of school, children will not likely place much confidence in them, while they would be in earnest with them in school.

One day, while travelling along, I fell in company with a fine looking youth, to whom I made it my business to talk on the subject of religion. First, I asked him, whether he prayed sometimes. To this he replied, "do you pray?" I answered him yes. Then, says he, "why don't you pray, then?" I answered him again, and said, "for aught you know I am praying." I next asked him whether he was in the habit of swearing sometimes. To this he replied, "it is not any of your business." I finally began to think that the poor boy was laboring under a wrong impression with regard to my object in talking to him. "Now," said I, "perhaps you think I am just making sport with you." To this he replied, "yes, I do just think so!" "Well, now," said I, "you are mistaken; I was in earnest when I asked you these questions." I then put the same questions to him again, and when he could not help but know that I was in earnest, he gave me every satisfaction, by telling me that he never prayed, and that he was in the habit of swearing. We soon gave the parting hand, with the promise that he would begin to pray, and swear no more!

Now, why did this boy answer me thus impolitely in the first place? Why, from the very fact that he was more or less accustomed to those who would address him lightly and jocosely, and therefore thought I wanted to do likewise.

Thus we see the disadvantage from being too lax in our conduct and conversation. Let us, therefore, be of "an upright conduct and chaste conversation," that we may not only be patterns to believers, but also to children. But,—

Fifthly: A good assortment of Sabbath-school books are also indispensable to keep up the school. If you have no books, you will soon have no scholars. Children are sometimes as fond of reading as grown persons; and how will they read if they have no books? There are many books which should be in Sunday-school, in connection with the Bible. Be not so vain as to think that children should read no other book than the Bible. By the word Bible, we are to understand, "The Book;" that is, the chief, the principal Book—the Book of books. Now, because it is the best Book, this does not go to argue that all other books are bad. No; it argues to the contrary: that some are good, others better, but the Bible best. If, then, other books contain useful knowledge, let us, also, have them in our schools in connection with that which contains the most uselul knowledge—the Bible. Suppose, now, I have three books; the first is good, the second better, and the third the best. Of course, to have the good and the better one, in connection with the best, is more advantageous to me than to have the best alone. So, then, if some other books are good, and others better than good, of course, to have all the good and the better in connection with the best, (the Bible) would be more advantageous than the Bible alone. If children, by reading, obtain a knowledge of other good books, in connection with that knowledge derived from the reading of the Bible, will they not have more knowledge than by reading the Bible alone? Knowledge, (of the right kind) combined, is powerful. If, then, children, as well as men, obtain more knowledge by reading good books, in connection with the Bible, than by reading the Bible alone, should we not, therefore, place good books into their hands, together with the Bible, that their knowledge may abound yet more and more? Say no more, then, that other books are bad, and contain no useful knowledge, from the very fact that the Bible is the best book—the Book of books.

Now, in order that we may have the requisite books in our Sunday-schools, the teachers, parents, &c., should all unite in contributing moneys to purchase them. Let this not rest upon one, or a few teachers. As all are concerned, let all give more or less, according to their circumstances. Let there be no screenery here. It would be very advisable to pay 12½ cts. quarterly. This would not appear harder than to pay double the sum at the end of the year. At this rate, (paying a shilling quarterly) there being twenty teachers, we would have $10 ready money at the end of the year. Then a subscription list should be put out to give an opportunity to those teachers to subscribe more, who are not satisfied by paying only fifty cents a year. The rich ought, of course, be willing to pay more than the poor. The quarterly contributions is about the amount the poor may be able to give. This subscription list, going the rounds, will also afford an opportunity to those who are not connected with the school as teachers. If this method were adopted in some of our Sunday-schools, it would avoid a great many difficulties in obtaining the necessary books.

These, then, are some of the things indispensable in a Sunday-school, in order to advance its prosperity, viz: A sufficient number of teachers—their regular attendance—a constant effort to increase the number of scholars—a Christian deportment on the part of the teachers—and a well-selected assortment of books.

A LOVER OF SABBATH-SCHOOLS.

Letter from Elder Wm. H. Mullinix.

SMITHTOWN, *June* 30, 1846.

DEAR BROTHER WINEBRENNER:—

I have not as yet favored you and the numerous readers of your interesting paper with a communication. But as I have an occasion to write to you, in order to send you a few more names, with the money for their and other papers, I have taken my pen in hand this afternoon, for the first time, to send you a short epistle.

As for the news that I have for you from this place, there is nothing that will be read, I suppose, with any particular interest. Though I would inform you and your readers that, according to the appointment at our last annual meeting, I came on to this circuit on the first of April last, and met with a kind reception by the people, especially by the friends and brethren of this place. After fixing for house-keeping, I went round to the different appointments on the circuit, found the brethren and friends generally well, and appeared glad to see me, having been formerly acquainted with me.

Since I have been preaching for them in my weak manner, I have had good congregations at most of the places, both in point of size and behaviour; and I had repeated invitations to preach at new places. At this place (Smithtown) I preach in the Academy, and in Cavetown at a private house. At Funkstown I preach in the Methodist Episcopal Church, and at Mr. MARTIN EKLE's mill, in a large school-house. I have had calls from other places, but as I want to preach every two weeks for those that I do preach for, I am not able to attend them. I have now twelve regular appointments, and I doubt not but that many more could easily be opened in Washington county, if we only had a way of obtaining a better support for the one that would do it.

The people's prejudices have been much removed, within the last few years, on this circuit, and I do assure you, my gentle readers, that I flatter myself with a hope of yet seeing God's church a large church in this county.

And to the brethren, especially those on this circuit, I would say, do not be discouraged. Although things at present appear somewhat dark and gloomy; the darkest time, remember, is always just before day. The Apostle says: "In due time we shall reap, if we faint not." Let us, then, continue to exercise patience; and it may be that we shall yet see a mighty ingathering of souls from the labors that have been spent, and seed that has been sown in this section of country.

To the brethren in the ministry, I would say, as there is such a drought in our religious world, do let us soak our seed well with tears before we sow it, and it will be more likely to spring up the sooner. I often fear, brethren, that we have too much form about us when in the pulpit, and seek to please men more than to do them good. BRETHREN! our time is too precious to waste in this way. Therefore, as we have opportunity, let us make it our chief aim to do good to all men among whom God, in his providence, may send us, especially to them of the household of faith. Then, when our race is run, and our warfare ended here below, and the Lord shall come to make up His jewels, we may be found of HIM in peace without spot and blameless.

Yours, in Gospel bonds,

WM. H. MULLINIX.

A Serious Thought.

SHORT and uncertain as is our existence in this world, our character is perpetually receiving here the stamp of eternity; and we are all, and always, and everywhere, and in all things, gathering those materials which must inevitably be the source of the most tormenting or the most felicitous recollections throughout eternity. J. A. J.

AN ESSAY,

Read before the Ministerial Conference of the Mohecan Baptist Association, held at Haysville, Ashland county, Ohio, on the 30th of May, 1846.

THE question assigned to me by the last session of this Conference, is the propriety or impropriety of taking measures to form a closer union with those denominations who agree with us in believer's baptism. And what are proper measures, if any should be taken?

I could wish that a more able hand had the question, or that I had more time that I might do my best with it.* Were it simply an obstruse metaphysical question, that had no bearing on the present prosperity of the churches and the conversion of the world, I should not feel much solicitude respecting it; but the great subject of Christian union, of which this is a part, is, in my view, one of the most important, as well as critical, subjects of discussion now before the public. It has been a real pleasure to me to notice, at the present time, a disposition in various branches of the Christian church, to come together. It seems to say, that the bigotry and party zeal, which have so long over-spread the Christian world, blighting the prospects of churches, hindering the progress of revivals, and causing the energies of Christians, which should have been used in the conversion of the world, to be used against each other, is fast abating. If these could once be removed, then men, with candor, would search for truth, and the vast deserts of error would rapidly pass away, and truth would soon prevail over the earth.

My brethren, have we nothing to do in this glorious work? Or shall we, standing as we suppose, on the platform of truth, say to all other Christians, "stay away!—come not near me, for I am holier than thou!"—and so make no effort to bring the hearts of, especially God's obedient, people into closer union. I know that similar expressions have been urged against us to draw us, if possible, from certain scriptural doctrines and practices, or cause us to justify unscriptural ones. But here, as certainly as the truth is the instrument for the conversion of the world, and the church is the pillar and ground of the truth, we *must never yield;* and those who would draw us away, are guilty of the division.

I am well aware that this subject is one of much thought and study, among many of our ministering brethren, and I rejoice in it. The question naturally arises here, whether there be any denominations that agree with us in believer's baptism, and who they are! The FREE WILL BAPTISTS baptize none but believers, and immersion is with them baptism. This is, also, true of a people styling themselves the CHURCH OF GOD. With the CAMPBELITES, or DISCIPLES, immersion is baptism, and this they administer to none but such as are, in their view, believers. But as in their definition of faith, trust is wholly left out: they can hardly be said to agree with us in believer's baptism. But even here, as I am informed, a large proportion of them are equally careful with us, in requiring the evidences of regeneration as a necessary prerequisite to baptism. Such I would include

* The writer received a kick from a horse, which nearly proved fatal, and by this means a good part of the time, the question which was put in his hands, was unable to write, this, besides the care of two churches.

in my list. There may be others, but I do not think of any more in our vicinity.

Our duty respecting them, or the propriety of taking measures to form a closer union with them, depends on the following questions, viz:

1st. Are the members of those churches Christians?

2d. Are they evangelical in their views of Gospel doctrine?—(not whether they entertain opinions different from our own.)

3d. Are they obedient to Christ?

4th. Do the scriptures any where teach that such should be united?

Whether they are Christians or not, depends on the following inquiries, viz:

1st. Have they right views of regeneration?

2d. Are they careful in requiring the evidences of it before baptism?

3d. Do they maintain a faithful discipline?

Concerning their views of regeneration, what I have seen of their writings, leads me to suppose that they are correct. But of their examination of candidates for baptism and discipline, I cannot speak particularly; yet I have no reason to conclude that they are so negligent as to give an unconverted character to their churches.

1st. Are there some unconverted persons among them? Doubtless, there are among us. But if they are more deficient than we, increased friendship with them would tend to correct these faults. But on the whole, I do not think that an objection to union could be made to stand on this point.

2d. Are they evangelical in their doctrines? By this I do not mean whether they entertain some opinions, such as Feet-Washing, &c., that we do not, or whether they reject some that we entertain; but whether they maintain the grand distinguishing doctrines of the Christian religion, such as salvation through Christ alone, and the accompanying doctrines: Trinity in Unity—Deity of Christ—Justification through Faith alone—Obedience as the Fruits and Evidences of this Faith—The Spirit's Influences, &c. &c. I cannot say but on these subjects they are quite correct. Certainly, I have not, as yet, seen sufficient evidence to form a contrary conclusion.

3d. Are they obedient to Christ? Of their internal obedience, or that of the heart, God alone is judge. But what I have reference to here, is: Have they that conscientious regard to the commands and duties of Christianity, that distinguishes the Christian? And have they, in general, correct views of those commands and duties? So far as I am acquainted with them, they do as carefully attend to the duties of prayer, public, social and secret, and public worship, baptism, and the Lord's Supper, and whatever else distinguishes the believer from an infidel, or a Christian from a worldling, as ourselves; and in forms very similar to our own.

4th. Do the scriptures anywhere teach that such should be united? Christ has earnestly prayed that his people might be one. They being, without doubt, his people, certainly removes all *impropriety* of taking measures to a closer union, provided those measures be correct.

It is not, according to scripture, *absolutely necessary* that the opinions of the members be precisely alike. Him that is weak in faith, is to be received, but not to doubtful disputation. One, anciently, thought it no harm to eat meat that had been offered to idols; another esteemed it n sin; yet they did not withdraw and form different churches. The Jewish Christians thought they *must* be circumcised and keep the law of Moses The Gentiles thought it not necessary; yet we nowhere read that they disfellowshiped each other on that account, unless it is when the Jews endeavored to impose their yoke on the Gentiles. Gal. 5: 12. The differences among the Corinthian brethren were, doubtless, as great as those among these denominations; yet Paul exhorts them to be at peace, and not to have divisions among them. 1 Cor. 1: 10.

One consideration further, which, to my mind, has great weight, must not be omitted, i. e., the immense influence union, and especially as expressed by united action, would have on the world. The adage is not less true than extensively known and used, that "union is strength." If those sects, so nearly agreed, were to merge into one, who can tell what immense mutual benefit would be the result? The faith and zeal of one warming the rest, the learning and stability of others enlightening and strengthening the rest. And thus all the various gifts would be used for the perfecting of the saints—for the work of the ministry—for the edifying of the body of Christ, till we all come into the *unity of the faith*, and of the knowledge of the Son of God, into a perfect man, unto the measure of the full stature of Christ. But further: with how much greater power could we approach the mercy-seat, where union is especially required? See Matt. 18: 19, 20. And how much more efficatious would be the testimony of the church among men, were they all united in love and in the bonds of peace? See Job. 13: 35—17: 21. But to all this it will be objected. The Free Will Baptists open the doors of their communion to persons unbaptized. If they do in one way, they close it, or nearly so, in another, if I am correctly informed. They so give the invitation, that seldom any but baptized persons come to their table, and they as seldom commune with unbaptized churches.

It may also be objected respecting the "Church of God," that they hold the Presbyterian form of church government! Who ever thought of making this a term of communion? If everything else was right, especially the hearts, one towards another, this would not long stand in the way.

I, therefore, do come to the conclusion, that measures, immediate and sincere, should be taken to form a closer union with those denominations; and, if possible, form a union so close, that we may be one people.

But what are those measures that are proper to be taken? I would say,—

1st. Admit at once that they are churches of the same faith. But, says one, are there not points of difference in faith? Yes; but no greater than exist between different churches of the regular Baptist denomination in other respects.

2d. Admit that the difference, in respect to order, is not so great as to be a bar of fellowship.

3d. Extend to them the right hand of fellowship as sister churches of our Lord Jesus Christ.

4th. Exchange letters of commendation with them, in the same manner that we do with churches of our own denomination.

5th. Freely invite their minister to sit in council with us at our ministerial meetings, associations and elsewhere.

6th. Wherever two churches of those different denominations exist in the same place, encourage them to become one, adopting whatever name the majority of such united church may think best, and forming whatever associational connections they may think proper. In such cases, let the records of the different churches be preserved, and in this respect start anew from the time of such union. But what, says one, give up the name, "Regular Baptist!" Yes; just as soon as the Christian world are so united in the truth, that it shall not be needed as a distinguishing title. Then the name *Christian* will suffice, and I say let it *then suffice*.

It appears to me that a great mistake has been committed, and one that has greatly retarded the spread of the truth, in supposing that all Christians are to join one particular denomination, and, consequently, laboring to proselyte to the party instead of the truth. I must confess I would be much better pleased to see even our Pedo-Baptist brethren adopting and practicing the truth, than leaving their churches to join ours. Pride and contention, between different sects, would not be nourished half as much by such a course. But if they *cannot* profess and practice the truth at home, let them go where they can.

Much more might and ought to be written on this question; but here, for the present, I must leave it; hoping it will not be passed by without a thorough discussion; and, finally, may God grant that ere long action, prudent and united, may be taken on this subject.

REUBEN NEWTON.

NEWS DEPARTMENT.

Grain Crop of the United States.—The Commissioner of patents has published an estimate of the harvest of wheat and Indian corn, in the various States, for the last two years. As the commissioner has access to many intelligent individuals in various parts of the country, it is probable his estimate is as near an approximation to accuracy as can be made:

	Wheat.	Corn.
Ohio,	13,572,000	57,600,000
Pennsylvania,	12,580,000	17,126,000
Indiana,	7,044,000	30,625,000
Illinois,	4,56–,000	25,584,000
New York,	16,200,000	13,250,000
Virginia,	11,885,000	27,272,000
Tennessee,	8,340,000	70,625,000
Kentucky,	4,769,000	54,625,000
Michigan,	7,061,000	4,945,090
Maryland,	4,884,000	3,273,000
North Carolina,	1,969,000	14,8–7,000
South Carolina,	1,168,000	8,184,000
Maine,	502,000	1,912,000
New Hampshire,	647,000	1,82–,000
Massachusetts,	241,000	3,098,000
Rhode Island,	5,000	731,000
Connecticut,	114,000	2,649.000
Vermont,	854,000	1,728,000
New Jersey,	1,050,000	7,314,000
Delaware,	440,000	516,000
Georgia,	1,571.000	2,713,000
Alabama,	980,000	16,6–0,000
Mississippi,	378,000	2,167,000
Missouri,	1,525,000	15,6–5,000
Arkansas,	2,427,000	8,250,000
Florida,	———	733,000
Wisconsin,	97–,000	672,000
Iowa,	793,000	2,028,000
District of Columbia,	15,000	35,000
	106,548,000	417,899,000

The crop of 1844 was estimated at 95,607,000 bushels wheat, and 121,953,000 bushels corn. There was a material deficiency in the crop of wheat in the State of Ohio last year over the preceding year; but in almost every other State, except the Carolinas, Georgia and Alabama, there was a considerable increase. In the corn crop there was a falling off of one-third in New York and South Carolina, one-fourth in Maryland, one-third in Virginia, one-third in North Carolina, one-fourth in Alabama, and a considerable increase in all the other States except Mississippi.

Iron Trade.—A valuable report in pamphlet form on the Iron Trade of the State, has been made by a committee consisting of Messrs. Thomas Chambers, Dr. George N. Eckert, and Samuel J. Reeves, who were selected for said purpose by the Coal and Iron Association of Pennsylvania. The pamphlet consists of upwards of 30 pages, and embraces a list of all the Furnaces, Forges and Rolling Mills in the State, together with their annual product. The report gives the following result in the aggregate:

The number of Furnaces erected in the State up to 1842, was 213, of which 7 were Anthracite, capable of producing 189,556 tons of pig metal, viz:

	Furnaces.	Productions.
Number up to 1842,	213	189,856 tons.
No. of charcoal built since,	67	75,000
No. of Anthracite, do	36	103,000
	316	368,856

Making an increase of 103 new Furnaces, capable of producing 178,200 tons of Pig Metal, to which must be added the increased capacity of the old Furnaces during the same period, equal to 37,971 tons, making the increased production of Pig Metal 216,171 tons, *or more than one hundred per cent. since the passage of the Tariff of* 1842.

The capital invested in works up to 1842, which is calculated at $47 per ton for charcoal, and $25 per ton for anthracite Furnaces, was estimated to be $8,560,418

Invested since 1842, 6,109,400

Aggregate capital, $14,669,818

Schuylkill Navigation.—We learn from the U. S. Gazette of Monday June 29th, that the Schuylkill Navigation Company are progressing rapidly with the enlargement of their works. About one-third of the line, extending from Philadelphia to Royer's Ford, five miles above Phœnixville, is open to the trade. The next division, reaching from Royer's Ford to Reading, and connecting with the Union Canal, will come into use in about two weeks. The residue of the line is progressing with great vigor, and will be completed in time to have a salutary effect on the price of coal.—*Argus.*

From Washington—Resignation of Jas. Buchanan.—The nomination of the Hon. James Buchanan as one of the Judges of the Supreme Court, was made to the Senate by the President on the 1st inst. He has consequently taken leave of the State Department.

Money.—Mr. Dement, Receiver of Public Moneys, at Dixon, Ill., arrived in St. Louis on the 11th, with $20,000 in specie, which was deposited in the Bank of Missouri.

The Oregon Treaty.—The following is understood to be the outline of the Treaty that has been approved by the Senate, and sent to England for ratification, settling the Oregon boundary:

ARTICLE 1. Fixes the territorial boundary between the United States and Great Britain, west of the Rocky mountains, on the line of forty-nine degrees, till it reaches Queen Charlotte's Sound, and thence through the Straits of Fuca to the ocean, which gives to Great Britain Vancouver's Island.

ART. 2. Declares the navigation of the Columbia river, up to where it strikes the line of forty-nine degrees, to be free to the Hudson's Bay Company, during the continuance of its charter.

ART 3. The rivers, ports and harbors, north of the 49th degree, to be free to the commerce of both nations.

ART. 4. Indemnity for the forts and trading stations of the Hudson's Bay Company, south of 49 degrees, and of the Americans north of the same, if any there be.

ART. 5. Indemnity for private property of citizens or subjects who may be south or north of 49 degrees, if they wish to retire within their own territory.

The debate that preceded its ratification by the Senate, is said to have been exceedingly spirited and interesting.—The following is believed to be a correct record of the vote--Mr. Jarnagin, of Tennessee, being absent:

YEAS—Messrs. Archer, Ashley, Bagby, Benton, Berrien, Barrow, Calhoun, Chalmers, T. Clayton, J. M. Clayton, Colquit, Corwin, Crittenden, Davis, Dayton, Dix, Evans, Greene, Haywood, Huntington, Houston, Johnson of Md., Johnson of La., Lewis, McDuffie, Mangum, Miller, Morehead, Niles, Pearce, Pennybacker, Phelps, Rusk, Sevier, Simmons, Speight, Turney, Upham, Webster, Woodbridge, Yulee—41.

NAYS—Messrs. Allen, Atherton, Atkinson, Breese, Bright, Cass, Cameron, Dickinson, Fairfield, Hannegan, Jenness, Semple, Sturgeon, Wescott—14.

California.—The climate of this country contains every grade. In Monterey the year round the thermometer is from 42 to 86 degrees—but little difference between June or January. From October to March is the rainy season. With rare exceptions, from April to October, it never rains in California; the young vineyards have to be irrigated. When five or six years old, they do not need the trouble. The wheat fields are never irrigated, and often produce 60 fold; one hundred and ten fold has been taken from a field, yet the seed is planted in a slovenly manner, and the harvest badly gotten in. Apples, pears, and peaches require hardly any care; and what little they receive, is but from a few. There are many orange trees here in good condition. Perhaps any seed of fruits known in this latitude, can be brought forth with less labor than elsewhere, yet wheat is from $1 to $2 per English bushel, corn $1, beans $2, barley $1, peas $2, potatoes $3 per 100 lbs., onions $6 ditto. Oak wood, cut from vacant land, the carting being only a mile, $8 per cord. The country around Monterey is full of timber; trees without number, 10 feet in diameter, 250 feet long. The writer has often, when on horseback, been unable to see his companion riding 20 feet from him, a large tree lying between them.—There are actually some 16 feet through and 330 feet long; yet, with this abundance of timber, window sashes, doors, wheelbarrows and cart wheels, even axe-handles and boards are brought from New England. While a raw bullock's hide is worth but $2, a half tanned one will bring $8. When at some years, in part of the country, wheat may be worth but a trifle, a hundred leagues distant, United States flour may be selling at $11 per barrel.—Two sufficient reasons are always before us, for this unnatural state of things in a beautiful country; first, the little desire the inhabitants as a class have for labor; second, the continual revolutions taking place through the whole country.

Awful Fire at St. Johns, Newfoundland.—*Fifty Lives Lost—The Whole Town laid in Ashes*—We learn from Captain Scarrow, of the brig Blucher, arrived at Quebec, June 24th, from Harbor Grace, N. F., that just before he left that place, a mail arrived from St. Johns, bringing the dreadful account that the *whole of the city* of St. Johns, Newfoundland, except two stores, had been burned down on the 9th inst., and that fifty soldiers were killed in blowing up a house to arrest the fire.—Eighteen vessels were also burnt in the harbor.

The loss must be severely felt by its inhabitants, it being the business part of the town, and being at a season of the year when the merchants are engaged principally in the manufacture of their oil, a quantity of which must have been in the Vats. The loss will also fall heavily on the fishermen, as they will find great difficulty in procuring provisions to prosecute the cod-fishery the present season.

St. Johns, N. F., contains a population of about 20,000 inhabitants. The town was burnt twice before—once in 1824, when most of the inhabitants took refuge on board the vessels in the harbor for safety,—and again in 1840. It seems to be an ill-fated town. The buildings were principally of wood.—*N. Y. Sun Extra.*

Emigration to New York.—Large numbers of emigrants from all parts of Europe are still flocking to our shores. At this port alone during the month of May, 19,321 were safely landed. This is an increase of 1,337 over April, which would make the number for April 18,084. The number for March was over 8,000. The whole number for the months of March, April and May, adds up—45,404!

Whole number of steerage passengers arrived at the Port of New York since first of June last,	17,933
Whole number since 1st of March last is SIXTY-THREE THOUSAND THREE HUNDRED AND TWENTY-EIGHT.	63,328

Improvement in the Electro Magnetic Machine.—Dr. S. B. Smith, of this city, has made a discovery whereby he professes to have found another electric current.—His Machine is called the Torpedo, since it gives off electricity when touched at any part, and acts also with more force than the old instruments.—*N. Y. Sun.*

The population of Milwaukie, Wisconsin, according to a census recently taken, is 13,759.

John M. Read, Esq., of Philadelphia, has been appointed Attorney General of the Commonwealth in the place of John K. Kane appointed Judge.

MISCELLANEOUS.

The Divine Method of Raising Charitable Contributions.

"Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." 1 Cor. xvi. 2.

Let us examine this DIVINE METHOD.

1. It is *to contribute frequently and statedly.* Upon the first day of the week. This is frequently, for it is once in seven days. Nor shall we think that God calls too frequently, if he calls once a week, to make some appropriate acknowledgment of his right, by giving a portion of what he gives us, to carry on his peculiar work in the world, and to save the perishing; to save them not from starvation, but from perdition.

Steadily also. Upon the first day of the week. What day could be more appropriate? The Redeemer's birth-day. As it is said, "This day have I begotten thee." Now on the same day, we lay by in store that which may honor the Saviour.

It must be good to begin the week with this labor of love. Let God have the first fruits of all our time; let the noble object of saving lost men, as co-workers with God, pre-occupy our thoughts and our plans, give tones to our spirits, and direction to our movements.

The sanctity and the blessedness of the Sabbath are thus spread over all our time and all the work of our hands. Thus frequently and statedly the *Divine Method* requires to lay by in store.

2. It is *to contribute universally.* "Every one of you." Whose duty is it? the duty of every christian. Due allegiance is expected of all, and due favor shown to all. It is ordained that *every* one shall lay by him in store. How suitable and how beautiful is this arrangement! Here the whole church of Christ, the high and the low, the rich and the poor, the male and the female, appear before him on the first day of the week. Nor does any one appear empty. Every one lays by him in store an offering, as an acknowledgment of obligation and thanksgiving. This being done frequently and statedly, and on that day of consecration and blessing, it is suited to produce the most happy results. Here all hearts beat in unison before the face of the Lord. This act is done by every one in his own dwelling, under the eye of the Lord, who seeth not as man seeth, but looketh upon the heart. From a principle of obedience and love, every redeemed sinner gives an offering to the Lord. While this method cherishes the best feelings towards God our Saviour, and towards his people and cause, it does, at the same time, lie at the basis of all that is needful by way of contribution.

For a moment think of the power which the mighty Saviour can call into action on this principle. Suppose a church of two hundred and fifty members. Let every one be poor, and every one lay by only the widow's two mites, which makes a farthing. One cent a week from two hundred and fifty christians will amount, in a year, to at least one hundred and twenty-five dollars! Is not the Divine Method of great power? How vast the sum from a million of christians!—from a million of poor christians! Not less than five hundred thousand dollars.

But this is by no means the divine standard of contribution. It is only the frequency and universality that we have yet considered. And far be it from us to intimate that the rich are to contribute no more than the poor. Such is by no means the Divine Method.

3. It is *to contribute in due proportion,* "*As God hath prospered him.*" It is supposed that every christian is engaged in business. It is needful, while in this world, that every one should have some honest and laudable mode of acquiring property, both to supply personal and domestic wants, and afford a surplus for the needy. Believers were generally poor in apostolic times, and obtained the means of their support by their daily labor. At the end of the week, their work being done, they could be ready to observe the Divine Providence in regard to them, and to know how they had been prospered in their business. And this was the rule of proportion for their contribution. They might lay by in store a certain per cent., five, ten, twenty, or any other proportion, just as they were able or as their love prompted them to do, either more or less. If, at any time, they had received more than common, then their proportion would be the same, while the amount would be greater. And so if they had received less. This would operate equally upon all the members; for the rich would give abundance from their abundant income, and the poor would give a little, just in the same proportion.

The Apostle does not say, however, how much each man should give, only that it should be proportionate to each one's property. Every one is able to exercise his own judgment. God wishes not that we should feel as tributaries, but as friends and children; that he is Lord of all, the Father of mercies, and the Saviour of the lost; that we should understand the work he is engaged in, and that we are allowed and expected to co-operate in it. And, that our views may be enlarged and our affections engaged, he allows us the unspeakable privilege of considering his kingdom as our kingdom, his work as our work, his glory as our glory, and the happiness and glory of all that is achieved and done as his joy, in which we are permitted to share. With such a work before us, and such results as our ultimate reward and portion, he calls us to take part in the work, with the assurance that every one shall receive a reward according to his own labor. With our eyes fixed on the future joy, he allows us to deny ourselves, to labor, to make sacrifices, and bear his cross, just in proportion to our faith and love; all proceeding spontaneously from our ardent affection for Him, and his cause, and the souls of men. In this blessed enterprise he lays out before us, not only the world, which is the field in which he works and employs us, but heaven and hell, with their eternal realities. Heaven, the dwelling of all that becomes holy and happy, on the one hand; and hell, with the wicked and the

lost, on the other, God reveals to us as the final destination of every soul of man. It is not then a mere estimate of our doing a certain amount of labor, or giving a certain amount of contribution, or bearing a certain weight of sorrow and affliction, that is to regulate our action, or our suffering; but it is the worth of the soul, the bliss of heaven, the pains of hell, the example of God, angels, and good men, that are always before us. Such are the themes of thought, the expanding ennobling, and invigorating realities, which are to move us. And, with these in view, God allows us to judge and determine how great shall be the amount that we will consecrate to this noble, angelic, godlike enterprise. The purpose and the act are to be our own, in the sight of God, with the glory and joy that are set before us. "Such is the Divine Method."

The Petition

Of the Wives of Fifteen Thousand Drunkards in the State of New York.

To our Fellow Citizens
of the State of New York:

We, the undersigned, suffering poverty, shame, degradation and misery not to be described, brought upon us by the license system, which has spread snares and traps into which our poor unfortunate husbands have fallen, and from which, while they continue in every town and village, we find it impossible to rescue them; do humbly beseech and entreat you, the electors of the State of New York, to look at our degradation and misery, and, as will be in your power in April next, to break up these dreadful establishments and suffer them no longer to continue in our midst. We plead for our poor, unhappy husbands. None but ourselves know their misery and degradation.—While in the licensed tavern, they seem strong and happy; but when they have returned to us, and the fumes of their liquor have passed away, and they see their poverty and shame, and want of employment, and the misery of their wives and children, they are of all men most miserable. We can bear their hard language and blows and neglect, but we cannot bear to see them stripped of all their nobleness and energy, and self-respect as men, and withering under the finger of scorn. We plead for our children. They were brought into the world with as bright prospects of happiness as the children around us, but they have grown up but to feel that they are the heirs of poverty, and want, and shame, an example which may soon place them too in a prison, an alms-house, or drunkard's grave. By withholding all license and removing from our midst these houses, where, by the little money we have, or a little labor, or the mortgage of our small habitations in which we live, rum may now be obtained at any hour of the day or night, you will at once send joy and gladness through thousands of hearts.—Our deluded husbands will thank you for the deed. Often and often have they assured us that were it not for the temptations in their path, they should be sober men, and that they wish they could see the day when not a drop of the accursed poison could be found on the earth. Will you not then listen to our cry? Will you not foster the hope of *fifteen thousand suffering families.*

A Word to Mothers.

Cultivate Truthfulness in Children.

Children are naturally truthful. Nature does not lie. Let nothing be done to alter this happy disposition. Cultivate in them the love of truth, candor and the confession of error. It is lamentable to think what fearful falsehoods are uttered to deter children to keep them quiet, or to make them obedient. Threats of being taken by old men, and black men, and other like terrors, are resorted to by ignorant and foolish servants to frighten them, and make them lie still in bed. It is certain that *death, fits, idiocy or insanity*, have been the consequences of such inhumanity. But, setting aside the probable chance of such calamities, there are other *certain* results; if the child discover the falsheods practised upon him, he becomes boldly indifferent to the threats, is more disobedient and wilful than ever, disbelieves all that is said to him, and finding no respect for truth in others, has no regard for it himself.

Be Firm.

Firmness is adhering to promises, or any particular line of discipline in relation to children, is of first importance. If the mother allow her child to transgress her orders and set her at defiance, she is clearly unfit for the performance of her duties. Prevent disobedience with temper and decision.

Check bad Propensities.

Some children early evince a love of cruelty; they torture insects; they destroy wantonly, and pull in pieces, break, crush, and tear everything that comes in their way. To cultivate the opposite feeling is the mother's part; she must prevent every circumstance that can encourage the propensity, manifesting dislike at its exhibition. No better check can be found than occupation, giving a child something to do that will employ its energies harmlessly. She ought to show it how animals should be treated, first making use of a toy, teaching the child to feed, and caress, and protect the representation of the dog or horse, and taking it away on the first exhibition of unkindness. No child should be allowed to witness the death of trapped mice, rats, the drowning of puppies and kittens, &c.; they cannot be made sensible of the reasons for their destruction; they do not know the nature of suffering and death, but only derive amusement from the spectacle, and learn to look upon pain as a matter for sport and pastime.

Encourage a spirit of forgiveness in your Child.

Children not unfrequently acquire habits of violence from their mother, who in this, as in many other points, errs from ignorance. Should the child accidentally knock his head against the table, the fond and foolish parent will tell him "to beat the table." This inculcates the passion of revenge; and afterwards through life, the child, become a man, furiously resents all real or imaginary injuries. A child should on no account be told to box or beat anybody or anything. Neither should he be taught to scold or abuse what has hurt him. On the contrary, he should be taught to forgive injuries, to endure sufferings with fortitude, and to entertain kindly feeling towards all.

Hints for Christians.

The way to secure the future, is to improve the present.

Opportunities to do good create obligation to do it; he that has the means, must answer for the end.

Knowledge is power; seize every opportunity, therefore, to discipline the mind and to acquire as much knowledge as possible.

In all doubtful cases, take the safe side, remember he who parleys with temptation is lost.

Prefer the duty you owe to the danger you fear

Pray often and you will pray oftener.

God requires the services of the *whole being.* Strive therefore, for a pure heart, a clear mind and a sound body.

Let no impenitent husband, wife, parent, child or friend, go down to death unwarned.

Cultivate an enlarged benevolence,—remembering that you live in the nineteenth century! Refuse no contribution to the cause of God until you have thought of the judgment.

Sow such seed while you live, as you would be glad to eat the fruit of when you die.

Do what you can to induce others to do what they ought.

Watch lest you go towards heaven by your resolutions, and towards hell by your conduct.

In dependance on the Almighty and sovereign grace of Jesus Christ, labor for a constant revival of religion, that the Holy Spirit may dwell in your heart, and that he may pervade the entire community around you.

Rest not till you have evidence of increasing sanctification. Hear, think, read, speak, labor and live to be holy and useful.

A Full Fountain;

Or, How to prepare to Teach.

A young clergyman once visited old Dr. Bellamy, with the inquiry, "What shall I do for matter to supply my sermons?" The Doctor quaintly replied, "Fill up the cask, *Fill up the cask*, Fill up the cask, and then if you tap it anywhere, you will get a good stream. But if you put in but little, it will *dribble, dribble, dribble*, and you must *tap, tap, tap*, and then you will get but little after all."

Dignified Conduct of a Young Lady.

Eliza Embert, a Parisian lady, resolutely discarded a gentleman to whom she was to have been married, because he ridiculed religion. Having given him a gentle reproof, he replied, "that a man would not be so old-fashioned as to regard God and religion." Eliza startled—but on recovering herself, said, "from this moment, when I discover that you do not respect religion, I cease to be yours. He who does not love and honor God, can never love his wife constantly and sincerely.

A good man has well remarked, that jesting upon serious subjects is ever the mark of a shallow and superficial mind, poor in ideas, and still poorer in judgment

A hard Chapter on Lying.

Humiliating as the fact may be, it is nevertheless a fact that *lying* is a prominent sin among men. Liars are found in every station of life. The old tell their last falsehood before they lie down in the grave; the middle aged add lie to lie; the young practice as if bound apprentices.—The husband, the wife, the parent, the child, the master, the servant, the professor, the non-professor, the preacher, the hearer—there are liars among them all.—They tell lies for gain, for amusement, from malice, from cowardice, from vanity, from habit, and sometimes, it would seem, because they have nothing more interesting to do.

Reader, do you tell lies? Do not be offended; do not dodge the question; but pause and reflect. How did you happen to say so and so about such a man? Perhaps you feel that you are free from that sin. Then you are in a blessed situation. But if you are guilty, repent; for all liars have their part in the lake that burns with fire and brimstone.

I have seen an anecdote some where of a certain 'squire or captain, who was a liar so intolerable, that the pastor was induced to preach on lying for the 'squires special benefit. "Well squire," said a hearer when they had left the house, "how did you like the sermon." "Extremely well," replied the 'squire. "I could'nt keep my eyes off old Mrs. ———; she must have felt it, for it suited her exactly." If all liars are as blind as the 'squire, how carefully ought we to examine ourselves.

But what shall we say of the lies which the sects tell upon each other? It is a very solemn subject. Whosoever *maketh* and *loveth* a lie, shall be excluded from the kingdom of God.—Rev. 22: 15.—*Christain Index.*

DISCIPLE.

Protection from Lightning.

Within the last few years, this subject has acquired renewed interest, in consequence of the immense loss of life and property, which has been sustained throughout our country, by this terrific agency. It has, therefore, become a practical question of vast importance, in which we all have a deep concern as to the causes of this destruction, and the best means of counteracting an element so universally diffused throughout space, and which, left to itself, proves so highly destructive. To a superficial observer, it must be very manifest that there exists a culpable ignorance on the part of the community, in reference to this whole subject, as well as a general neglect in the employment of those means which both experience and philosophy have proved adequate for the perfect protection of property, and consequently of human life. From recent investigations, it has been satisfactorily ascertained that the simple rod of Franklin is all sufficient, if properly made and applied, to secure this requisite protection, and that in all cases, where buildings have been destroyed or much injured, it has been owing either to a neglect of its use, or to some violation of established principles in its construction or application.

No building can be considered secure without a good conductor, and nine-tenths of those now having them, are not much

better off, owing to the fact of their faulty construction, their inadequate height and termination, and the very negligent manner of their application. As the conducting power of the rod is greatly influenced by extraneous circumstances, it should be made, not only with great care, but in strict accordance with those principles which experience has proved necessary, in order to attain the highest possible degree of this essential requisite.

The Conductor should be made either of copper or iron—the first is by far the best; as it is not liable to rust, and possesses eight times the conducting power of the latter; but its very high price operates to exclude it from general use, and causes iron to be preferred, as its moderate cost, brings it within the means of every citizen and farmer throughout the city and country.

The Conductor should be a rounded form—three quarters to one inch in diameter—the larger the better security, as the conducting power is in proportion to the solid mass; it should be continuous, the bars of which it is composed being well screwed into each other, or nicely adapted, by means of a mortice and tenon jointed, pinned firmly together, by which the surface are brought into the most intimate contact.

The Conductor should be terminated at its superior or upper end by a stem of copper, capped either with one or more points made of gold, platina or silver; but of these, the first is the best, as its conducting power is much greater than either of the other metals, and if made solid, or well galvanized, is less liable to rust, a common result in a climate as moist and variable as that of ours. In addition to this, the rod should be well painted with several coats of black paint, which not only protects it from the moisture, but also to increase its conducting power.

As to the application. The efficiency of a conductor is greatly increased by its height above the building, and in its particular the greatest possible ignorance prevails, not only in the community at large, but in those who profess to understand this subject, and to furnish the necessary means of protection to others.

It is a common occurrence all over the land, to see large barns and public buildings of great dimensions, say of thirty, forty-five or sixty feet, in extent, protected with a small rod elevated two or three feet above the chimney or ridge of the roof, an experiment not only dangerous in itself considered, but a useless expense, without securing, in any way, the object for which it was applied.

The established rule is, that a conductor will protect a space every way only twice the extent of its height above the building, and this rule should never be violated in the adaption of the conductor, for if it is placed only three feet above the ridge of the roof of a house or barn say thirty feet in length, it follows of course, that only six feet in every direction from its point receives protection, whilst the rest of the building is left exposed to almost certain destruction, if struck by lightning under these circumstances, and in this way houses having a rod are frequently destroyed, and the disrepute into which the ordinary means of protection have fallen in many parts of our land.

One conductor is sufficient for almost any sized building, provided its elevation is equally great, but when this is not desirable, two or more placed in different situations should be employed—particularly if there be several high points or chimneys.

It should be secured to the building by means of iron or wooden stays, embracing necks of glass bottles, rings of horn, or dried wood, through which the rod should be passed—thereby removing all danger of the lateral discharge, which, however is not great if the rod be perfect, due attention be paid to facilitate the discharge at its termination into the earth's surface.

The termination of the rod should be into the earth permanently moist, which is found ordinarily at five or eight feet in sandy or gravelly soil. This is of vast importance, and, if overlooked, will endanger the building and its inmates, however perfect the conductor may be in its construction and application; much, almost everything depends on this principle being fairly carried out, that the rod must be inserted into earth permanently moist.

In order to guard the rod from rust, when passed into the ground, it will be necessary to paint it a number of times with good black paint, and the hole, into which it is inserted, should be partially filled up with fine charcoal, such as is found in the pen of every house-keeper; as this not only retains moisture for a long time when wet, but likewise counteracts that tendency to rust, which proves so destructive to iron, with a few years' exposure in our climate.

With due attention to these directions, and the principles laid down more fully by Professor Olmstead of New Haven, the community may rest satisfied that there is almost perfect security in the lightning-rod of Franklin, and no reason whatever, in itself considered, why public confidence should be withdrawn in any degree from this mode of protection which has been confirmed both by experience and philosophy.—*North American.*

J. M. P.

Milk Souring in Thunder Storms.—We have heard great complaints from dairy women, about their milk getting sour during a thunder storm, even tho' perfectly sweet a short time previous. The following plans will prevent this in a great degree. All the pans containing the milk ought to be placed upon non-conductors of electricity, such as blocks of baked wood, pieces of glass, or wood that has been well painted or varnished. These are articles most easily provided. Beeswax, feathers and wollen cloth are also non-conductors, but inconvenient to be used. All these articles will insolute the pans and prevent the electric fluid from entering, which is the cause of acidity or is in fact the principle of acidity itself.

Steam Power.—A pint of water may be evaporated by two ounces of coal. In its evaporation it swells into 216 gallons of steam, with a mechanical force sufficient to raise a weight of 37 tons a foot high. This shows conclusively the astonishing power of steam.

Mexican Depredations.

The following schedule will show the extent of depredation committed by Mexico upon the property of American citizens, and for the settlement of which that Republic agreed to pay partial indemnity, but has violated her faith:—

The amount finally adjudicated under the convention of the 11th April, 1839, is	$2,026,139 86
The claims referred to the umpire upon a disagreement between the American and Mexican commissioners, but which were not decided by him	928,627 88
Amount of claims submitted to the board too late to be considered, according to the estimate of the claimants themselves	3,336,837 04
Amount of 17 claims filed in the Department of State since the adjournment of the board, according to the estimates of the claimants themselves,	1,141,989 55
Total,	$7,430,594 34

Together with eleven other claims, filed since that period, on which the claimants have placed no estimate.

Of this seven and a half millions, which an impartial estimate might perhaps reduce to five, nothing has ever been paid, except out of twenty quarter-yearly instalments, into which the first of the above items ($20,026 68) was divided, together with some interest.

An Epitome of Grammar.

PARTS OF SPEECH.

An Article is a word prefixed to a noun.
A Noun is the name of a person or thing.
A Pronoun is a word used instead of a noun.
An Adjective is a word that qualifies a noun or pronoun.
A Verb is the action or passion.
A Participle is a word derived from a verb.
An Adverb expresses some circumstance.
A Preposition shows the relation between words.
A Conjunction connects words and sentences.
An Interjection expresses a passion or emotion.

ARTICLES.

A or An is the indefinite article.
The is the definite article.
The Indefinite Article is used in a vague sense.
The Definite Article ascertains what particular thing is meant.

ADJECTIVES.

The Positive Degree simply expresses a quality.
The Comparative Degree increases or lessens the positive.
The Superlative Degree increases or lessens the positive to the highest or lowest degree.

NOUNS.

Proper Nouns are appropriated to individuals.
Common Nouns stand for kinds or sorts.
Masculine Gender signifies males.
Feminine Gender signifies females.
Neuter Gender denotes objects neither male nor female.
Common Gender signifies both male and female.
Singular Number signifies but one.
Plural Number signifies more than one.
Nominative Case is the agent or subject of a verb.
Possessive Case signifies possession of property.
Objective Case is the object of an action or relation.

PERSONS.

1st. Person is the person speaking.
2d. Person is the person spoken to.
3d. Person is the person spoken of.

PRONOUNS.

Personal Pronouns stand for persons.
Relative Pronouns relate to a word going before calling the antecedent.
Adjective Pronouns have the nature both of pronouns and adjectives.
Interrogative Pronouns ask questions.

VERBS.

An Active Verb governs an objective case.
A Passive Verb expresses a passion.
A Neuter Verb does not govern an objective case.
A Regular Verb has part of the tenses ending in *ed*.
An Irregular Verb does not end in *ed*.
A Defective Verb has only part of the modes and tenses.

MODES.

Indicative Mode declares a thing, or asks a question.
Imperative Mode commnads.
Potential mode implies possibility or power.
Subjunctive Mode represents a thing under a condition.
Infinitive Mode has no number or person.

TENSES.

Present Tense is action now doing.
Imperfect Tense is indefinite time past.
Perfect Tense is an action completed.
Pluperfect Tense is action completed in time past.
1st. Future Tense is an action yet to come.
2d. Future Tense is an action to be completed at a certain time to come.

The Tenses are known by the auxiliaries.

INDICATIVE MODE.

Present Tense has *do*, or no auxiliary.
Imperfect Tense has *did*, or no auxiliary.
Perfect Tense has *have, has, hast or hath.*
Pluperfect Tense has *had or hadst.*
1st. Future Tense has *shall or will.*
2d. Future Tense has *shall, have or will have.*

IMPERATIVE MODE,

Has usually no nominative case expressed.

POTENTIAL MODE.

Present Tense has *may or can.*
Imperfect Tense has *might, could, would, should or must.*
Perfect Tense has *may have, or can have.*
Pluperfect Tense has *might, could, would, should or must have.*

SUBJUNCTIVE MODE,

Is known by *if*, or some other conjuction.

INFINITIVE MODE,

Has *to* before it.

A PASSIVE VERB,

Is the verb *to be*, with a perfect participle annexed.

PARTICIPLES.

Present Participle ends in *ing*.

Perfect Participle ends in *d, t, n.*

Compound Perfect Participle is composed of two participles.

CONJUNCTIONS.

A Copulative Conjunction continues the sense.

A Disjunctive Conjunction expresses opposition.

RULES.

A Verb agrees with a nominative case in number and person.

" must be in the plural to agree with nouns, connected by a copulative conjunction.

" must be in the singular, when the nouns are connected by a disjunctive conjunction.

" is sometimes in the singular, and sometimes in the plural, to agree with a noun of multitude.

Pronouns agree with the nouns for which they stand, in gender, number and person.

A Relative Pronoun is nominative when it stands next to the verb.

" is objective when another nominative comes between it and the verb.

" when preceded by antecedents of different persons, may agree with either.

As has sometimes the force of a relative.

Adjectives and Participles belong to nouns or pronouns.

Infinitive Mode is governed by verbs, adjectives, nouns, pronouns, and participles, or is independent.

Infinitive Mode, or part of a sentence, is sometimes used as a nominative or objective case.

The Nominative Case is placed before a verb, after a neuter verb, joined with a participle, or is independent.

The Possessive Case is governed by nouns or pronouns.

The Objective Case is governed by active verbs, prepositions or participles.

Adverbs qualify verbs, participles, adjectives, or other adverbs.

Nouns and Pronouns, when they signify the same thing, agree in case.

Conjunctions connect the same modes, times and cases.

POETRY.

CHRIST STILLING THE TEMPEST.

BY DR. JOHN C. M'CABE.

"And when he was entered into a ship his disciples followed him; and behold there was a great tempest in the sea, insomuch that the ship was covered with the waves: but he was asleep. And his disciples came to him and awoke him, saying, Lord save us, we perish! And he saith unto them, Why are ye fearful, O! ye of little faith. Then he arose and rebuked the winds and the sea, and there was a great calm." Matt. viii. 23—26.

The sea is hush'd into a calm repose,
And scarce a zephyr o'er its bosom blows;
The sails hang drooping on the sun-brown'd mast,
Waiting the coming of some favoring blast.
Upon a pillow—hard as is his lot,
Reclines a sleeper; yet he murmurs not
Against his couch; but calmly seems to sleep,
To the low music of the lulling deep.

Anon dark clouds the beauteous skies o'er cast,
The sea moans wildly to the furious blast,
Hoarse thunders roll along the low'ring sky,
And lightnings glare upon the upturn'd eye.
The useless cordage, and the tattered sails,
All wildly flutter to contending gales;
The sea, indignant, proudly rears its crest,
And spurns the fluttering wave-bird from its breast.

"We sink! we sink!" is now the startling shriek,
While at each shock the strained timbers creak.
Calm is the slumberer, though the tempest raves,
And each dark cloud its fiery banner waves;
And peals the deep-toned ordnance of the skies,
While Alp-like billows to the heaven's rise,
"Oh God! and shall we sink? awake, awake!
Save, Rabbi, save us for thine own God's sake!"

He rises, and there's hope in that mild gaze;
He looks upon the lightning as it plays,
And on the tortured waters; and his ear
Lists to the thunders; and one single tear
Falls on his cheek; as man he deeply feels,
Then to the ocean turns, "Be still!" it reels
Back to its caverns; "Peace!" the thunders cease,
Charmed by the talismanic sound of "peace,"
"Be still!" and lo! the trembling lightnings furl;
Their serpent banners from their tortuous curl.

* * * * * * *

The winds are sleeping on the calm blue sea,
That little barque rides safe o'er Gallilee;
A God hath spoken to the storm, "be still,"
And sea and tempests, all obey his will,
Oh may he bid each bosom's tempest cease,
And whisper gently to the swol'n heart,—
"PEACE."

RELIGIOUS NOTICES.

CAMP-MEETINGS.

THE campmeetings, in West Pennsylvania, for the current year, will be held as follow, to-wit:

1. A campmeeting at Slippery Rock, Beaver county, on brother SWICK's land, (for Harmony circuit) to commence on Thursday, the 20th of August next.

2. Another at the meeting-house, in Irwin township, Venango county, to commence on Thursday, the 27th of August.

3. Another at Rockland, Venango county, commencing on the 3d of September, near the Pine Hill school-house.

Westmoreland and Indiana circuits, not being represented or heard from, it was decided, that should they want campmeetings this season, that they be held as follows, viz:

In Westmoreland county, commencing on Thursday, the 13th of August next; and

In Indiana county, commencing on Thursday, the 10th of September next.

The next West Pa. Eldership will commence its next annual session, by the leave of Providence, on Wednesday, the 28th of October ensuing, in the Union Bethel, in Cambria county, Pa.

J. HICKERNELL,
JACOB MYERS,
Committee.

CAMP-MEETINGS IN EAST PENNSYLVANIA.

A CAMP-MEETING will be held near the old camp-ground, on the land of Mr. HOPPLE, one mile north from Newport, Perry county, to commence on the 21st of August next. The people of God, generally, are invited to come out and bring their tents; also the ministerial brethren are invited to attend.

Another on the old camp-ground, near Newburg, Cumberland county, commencing on the 21st of August next. All the preaching brethren, who can come, are affectionately invited to attend.

Another on the old camp-ground, near Landisburg, Perry county, commencing on the 13th, of August next.

Another will be held near Orwigsburg, Schuylkill county Pa., commencing on the 10th of August next.

WORLD'S CONVENTION.—The World's Convention, to be held in the city of London, will commence on Wednesday, the 19th of August next.

WORLD'S TEMPERANCE CONVENTION.—The World's Temperance Convention will be held in the city of London, commencing on the 4th of August next.

LITERARY NOTICE.

AN ESSAY ON THE RELIGIOUS ORAL INSTRUCTION OF THE COLORED RACE.—Prepared in accordance with a request of the Georgia Baptist Convention, and read before that body May 18, 1846.—By Rev. JOSIAH S. LAW, of the Sunbury Association, who labored very successfully, for several years, as a Missionary among the Blacks of Liberty county. Published by order of the Georgia Baptist Convention.

OBITUARY NOTICES.

"Leaves have their time to fall,
And flowers to wither at the north wind's breath,
And stars to set, but all,
Thou hast all seasons for thine own, O Death!"

DIED—At his residence, in Mercer county, Ky., four miles south of Harrodsburg, on Friday the 26th of June, the Rev. THOMAS KYLE, in the 89th year of his age.

IN this borough, on Monday last, after a short illness, Mr. GEORGE W. BOYER, merchant, in the 35th year of his age.

LIST OF THE GENERAL AGENTS.

WE hereby announce the following brethren General Agents for the Church Advocate, viz:

Elder EMANUEL LOGUE, of Mount Pleasant, Iowa, is our General Agent for that State. All persons, therefore, wishing to subscribe for the Advocate, or to make remittances for the same, will please address him as above.

Brother JOHN SHULER, of Ottawa, Illinois, is our General Agent for that State.—Persons in said State, wishing to order the paper, or to pay for it, are requested to address brother J. SHULER.

Dr. J. BOBBS, of Indianapolis, Indiana, is our Agent for the Southern and Central part of Indiana.

Elder JOHN MARTIN, Marcy, Larange county, Indiana, is our Agent for the Northern part of Indiana; him, therefore, the people of that part of the State will address.

Brother JOHN ACHEY, of Dayton, and CHRISTIAN WINEBRENNER, of Miamiesburg, Montgomery county, Ohio, are our General Agents for the south-western part of Ohio. To them the people of that quarter will apply, who may have business with the Advocate office.

Elder THOMAS HICKERNELL, of Mendon, Mercer county, Ohio, and Dr. GEORGE B. SHRINER, of Westminster, are our General Agents for the North Western part of Ohio.

Mr. JOHN P. WINEBRENNER, of Wooster, Wayne county, Ohio, is our General Agent for Eastern and Southern Ohio. To him payments can be made, or orders sent by sub-agents and others, in that part of the State.

Elder GEORGE U. HARN, of Pittsburg, Pa., is our general Agent for the West Penn. Eldership. To him the sub-agents and others will address orders and make payments.

Brother SAMUEL HINNY, of Springville, Lancaster county, Pa., is our agent for Mount Joy, Richland, Springville, and the surrounding neighborhood.

Brother LEVI SLINGLUFF, of Martinsburg, Blair county, Pa., is our general agent for Morrison's Cove.

Brother JOHN K. BUSER, of Highspire, Dauphin county, Pa., is our general agent for Highspire and the neighborhood.

BOOKS FOR SALE.

THE Editor of the Advocate offers for sale the following valuable Books, viz:

1. The Comprehensive Commentary, 6 vols' at	$12 00	per copy.
2. Dwight's Theology, 4 vols.,	8 00	do
3. Calmet's Bible Dictionary,	3 50	do
4. Pulpit Cyclopedia,	2 50	do
5. British Sketches, 4 vols.,	4 00	do
6. Rollin's History, 2 vols.,	3 50	do
7. Polyglott Bibles 18mo. with plates,	1 00	do
8. Polyglott Bibles, 32mo. extra gilt binding,	1 50	do
9. History of all Religious Denominations,	2 50	do
10. Wandering Soul,	1 00	do
11. Traveller's Guide to the West,	75	do
12. Ref. and Pron. Testament,	50	do
13. View of the Formation, Government and Discipline of the Church,	37½	do
14. Treatise on Regeneration,	50	do

15. Hymn Books at different prices.

HARRISBURG, *May* 1, 1846.

TYPE FOR SALE.

THE Editor of the Advocate offers for sale the following fonts of type.

1. One font of second-hand Long Primer, weighing about 150 lbs., at 12½ cents per pound.

2. One font of second-hand Brevier, weighing about 200 lbs., at 18¾ cents per pound.

3. One font of second-hand Small Pica, of from 150 to 200 lbs. in weight, at 15 cents per pound.

4. One font of German Pica, at 20 cents per pound.

5. Several small fonts of Agate and bold-faced Minion, to suit purchasers, at 50 cents per pound.

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By JOHN WINEBRENNER, V. D. M., Editor.

Terms and Regulations.

THE CHURCH ADVOCATE will be printed and published semi-monthly, on a large super-royal sheet, at $1,25 per volume, payable always in advance, or within the first three months of taking the paper.

All persons failing to comply with these terms, shall have their papers stopped at the expiration of the first quarter, from the time the paper is sent, and be held accountable for two quarters; that is to say, for 62½ cents; which sum shall be invariably exacted before the paper will be re-sent.

All the accredited ministers of the Church of God, and such other persons as shall have regular certificates of their appointment from the Editor, shall be the only authorized agents for this paper.

Letters and communications addressed to the Editor, through the Post Office, must be *post-paid*, except those containing remittances.

EDITORIAL DEPARTMENT.

List of Acknowledgments.

Names	Am't. paid	Names.	Am't. paid
Achey, John H.	$1 25	Grove, Christian	$1 25
Albright, Peter	1 25	George, Daniel	1 25
Andrews, Abraham	1 25	Gilbert, Solomon	62
Ash, Josiah	1 25	Gher, David	1 25
Andrews, Samuel	62	Greiger, Eliza	94
Ashton, Thomas	1 00	Grubb, John	1 25
Baum, Adam H.	1 25	Gier, Samuel	1 25
Bergner, Henry	1 25	Grose, Daniel	1 25
Boyer, Abraham	1 25	Hartman, Elder Felix	1 25
Byers, Daniel	1 25	Hechl, John	1 25
Brenneman, Benjamin	1 25	Hart, Jacob	1 25
Bear, Jacob	1 25	Hamilton, Abraham	1 25
Bottorff, Henry	1 25	Hartman, Peter	1 25
Boreland, Wm.	62	Hartman, John	1 25
Buhoup, John	1 25	Harn, Sarah	1 00
Barlow, John	1 25	Hall, Daniel	1 25
Baker, David	1 25	Hollenberger, Wm.	1 25
Bowman, John	1 25	Homan, John	1 25
Beidler, John	1 25	Hoover, Samuel M.	1 25
Beidler, Abraham	1 25	Hariz, Daniel	62
Boyer, Samuel	1 25	Holler, Henry	1 25
Brenneman, Henry	1 25	Hovis, John	1 00
Braught, John	1 25	Hawker, John T.	1 00
Bear, Michael	1 25	Heckendorn, John	1 25
Berkolder, Jacob	1 25	Hamsher, John	1 25
Bener, John	1 25	Hoch, William	1 25
Bear, John	1 25	Hostetter, John	1 25
Bear, Henry	1 25	Hanon, John	1 25
Bear, Isaac	1 25	Hoover, David	1 00
Bates, Reuben C.	1 25	Jenks, George	1 00
Boone, Gawn	1 25	Johnson, Ann	1 00
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Dehl, Elizabeth	1 25	Leas, Henry	62
Dewalt, Samuel	1 25	Lelhrick, Geo.	1 25
Dillinger, Samuel	1 25	Lenkert, Elder John	62
Dersline, Abraham	1 25	Lindsey, Joseph C.	1 25
Eshleman, Michael	1 25	Long, Robert	1 25
Etter, George	1 25	Lampert, Michael	1 25
Etter, Franklin	62	Latshaw, David	1 25
Ensminger, David	1 25	Latshaw, Benjamin	1 25
Edleblut, John	1 25	Latshaw, Elizabeth	1 25
Even, Jesse	1 25	Musselman, David	1 25
Fetrow, Daniel	62	Martin Christian	1 25
Freeland, John	1 25	Millard, Isaac	1 25
Fosnocht, Conrod	62	Miller, Elder J. J.	62
Fulton, Sarah	1 25	Miller, Elder William	1 25
Funk, Abraham	62	Mumper, John	1 25
Funk, David	1 25	Martin & Beck	1 25
Funk, John	1 25	Markerd, David	1 25
Fauss, Thomas	1 25	Mackey, Elder James	1 00
Forney, Christian	1 25	Morrett, Catharine	1 25
Flowers, John	1 25	McClintick, James	1 25
Freed, M. M.	1 00	Miller, Jacob	1 25
Mooney, James	$1 25	Strayer, Michael	$1 25
McFadden, Robert	1 25	Shriner, Henry	1 25
Miller, Thomas	1 25	Stombaugh, John	1 25
Nelson, Josiah	1 25	Sheeder, Mr.	1 00
Oren, John	62	Snyder, John	1 25
Ovley John F.	1 25	Shelley, Daniel	1 25
Powder, John	1 25	Smuller, George	1 25
Polinger, John	1 25	Shope, Dr. Jacob	1 25
Reeme, William	62	Siple, Henry	1 25
Reeme, Thomas	62	Sherich, Abraham	1 25
Rumple, George	1 25	Stoner, Christian	31
Reichert, William	1 25	Tate, Isaac	1 25
Rupp, John G	1 25	Taney, Frederick	1 25
Rock fellow, David	1 25	Tinsman, John	2 75
Shontz, Aaron,	1 25	Trimmer, Eleanor	1 25
Shontz, David	1 25	Umholts, John	1 00
Stouffer, George	1 25	Ulrich, Jacob	1 25
Strawbridge, sr., Joseph	1 25	Ulch, John	1 25
Strawbridge, jr., Joseph	1 25	Whisler, Isaac	1 25
Soule, Jacob	1 00	Wilson, Alexander	1 25
Singiser, Geo. W.	1 25	Worst, Samuel	1 25
Snodgrass, John	1 25	Wilson, John	1 25
Sherich, Henry	1 25	Wihley, George	1 25
Sherrick, Ann	1 25	Whisler, John	1 25
Steel, Levi	1 25	Wagoner, George	1 25
Slonecker, Andrew	1 25	Wagoner, John	1 25
Smith, John M.	1 25	Wilson, David	1 25
Singiser, John	1 25	Warner, Elder James	1 00
Snuler, John	1 25	Wolfley, John	1 25
Souder, John	1 25	Wagoner, Peter	1 25
Spencer, David	1 25	Zimmerman, Philip	1 00
Sherich, John	1 25	Zard, Benson	1 25

FIRST THREE MONTHS!

THE CHURCH ADVOCATE has now been issued for three full months. This number being the first of the fourth month, is, accordingly, sent out to those, and to those only, who have complied with our terms.

It has been distinctly and repeatedly stated, that those who would violate their contract, and fail to pay for their papers, during the first three months, should have them stopped, and be charged SIXTY-TWO AND A-HALF CENTS, as a penalty for their delinquency.

We deeply regret that we have it to say, that more than one-half of the subscribers for the ADVOCATE, have forfeited their subscriptions by non-payment, notwithstanding they were repeatedly notified of the consequences.

We hope, therefore, that each and every one of these delinquent subscribers, will immediately remit to us, or pay over to our agents, the aforesaid sum of *sixty-two and a-half cents*. When this is done, we shall take a pleasure in re-entering their names on our subscription list, as *bona-fide* subscribers.

Should any money be in the hands of our agents, they are requested to remit it immediately, in order that the innocent may not suffer with the guilty. We are disposed to do justly, and to treat every man right according to contract. We wish to have the names, therefore, of all our covenant-keeping subscribers, who are entitled to their papers, so that they may be duly credited, and have the same forwarded. The rest must content themselves to abide the penalty which their own delinquency has incurred.

Punctuality is the life of business. Contracts impose obligations. A violation of contract is an immorality, except in case of *fraud* or *inability*. Every church member that is guilty of this sin, ought to be dealt with accordingly. Were this strictly attended to by the church authorities, as in other cases of immorality, the church, as well as business men in general, would be saved from many difficulties, hard feelings and vexatious disappointments.

We do hope that the members of the "Church of God" will wash their hands of this odious iniquity, and in every instance be careful to keep their word and fulfil their contracts, except it be for reasons above stated; which are the only reasons, in our judgment, that can furnish justifiable grounds for non-compliance.

Our Agents.

OUR agents, at least many of them, will please accept our greatful acknowledgments for the interest they have taken in collecting and remitting dues. As a compensation for their labor of love, we should be pleased to offer them their papers gratis, if we once knew that we could afford it; but as it is yet uncertain, and will depend entirely on the manner in which the subscribers will fill their contracts, and pay up their subscriptions, we have hitherto made it a rule to charge them *one dollar*. By this rule we shall be governed for the present.

Those brethren who over-paid for the *Publisher*, must look to the committee, appointed to settle up that concern, for redress; we, as an individual, having nothing to do with the settlement of the *Publisher* accounts, can, of course, allow no offsets in the settlement of accounts for the ADVOCATE.

MISSIONARY SOCIETIES.

WE call the special attention of the churches, and especially the attention of the *teaching* and *ruling* Elders, to the article on that subject, found in the contributors' department of the last paper. We do hope the churches will wake up to this subject after a Godly sort. Some churches have moved in this matter—let the rest follow—and let all move together on a subject so vitally important to the dissemination of the Gospel of God.

We hope that those churches that have moved in this good cause, according to the plan suggested by the General Eldership of the "Church of God," will report their progress for the encouragement of others to follow their footsteps. Who will take the lead! and who will follow after! Shall we have some good deeds and efforts to record in our next paper, in this good, noble and blessed cause!

The Central Railroad.

THERE are only about eighteen thousand shares of this road taken, since the opening of the books, by the company. This is only equivalent to nine hundred thousand dollars. This looks like a NO-GO!

COLPORTAGE AND COLPORTEURS.

WHAT is colportage?

It is a system of intenerancy for the purpose of instructing the people by the two-fold means of preaching the Gospel, and vending religious books, tracts, &c.

What are colporteurs?

They are men who go about doing good by preaching the Word and selling books, &c.

When was this system commenced?

As a regular system, it was commenced at Geneva, in Switzerland, about ten years ago; but as an incidental business, it has been carried on for years by different intenerant preachers.

Is the system a good one and deserving of patronage?

It doubtless is a good system, and eminetly calculated to accomplish an immense amount of good. Besides the good that may be done, by the preaching of the Word, that of circulating good books may be like "casting bread upon the waters, that shall be found after many days." Hence, then, let *colportage* and *colporteurs* be favorable viewed and liberally encouraged, by all who delight in the spread of truth and righteousness.

More new Subscribers.

OUR esteemed brethren, A. MEGREW, L. SLINGLUFF. G. ROSS, J. A. PLOWMAN, J. RIFE, and others, will please accept our hearty thanks for new subscribers they have sent us, and the zeal they have otherwise manifested in furthering the interests of the ADVOCATE.

A Request.

WE beg leave to request those of sur patrons, who do not file and preserve the ADVOCATE, to send us the *third number*, provided they have it clean and unmutilated. This number having run out, we make this request, in order to be able to supply new subscribers who may want all the back numbers.

The Tariff Bill.

THIS important bill passed final reading in the Senate, on Tuesday last, by the casting vote of Vice President GEO. M. DALLAS. On the passage to a third reading, the vote was a tie, when Vice President DALLAS gave the casting vote, and so the bill passed by a majority of one vote.

Our Army in Mexico.

THE army of the United States, now in Mexico, is about eleven thousand strong.—The expenses of carrying on this war will be immense. It is said now to cost nearly one-half million dollars per day.

Death of the Pope.

The Pope of Rome (Gregory XVI.) died of hydrocele, combined with erysipelas, on Monday the 1st of June, at a quarter past nine o'clock, A. M., in the 81st year of his age.

Mauri Capellari (for that was his name) was born at Belluno in 1765; and on the 2d of February, 1831, he was crowned Pope under the name of Gregory XVI.

The vacancy on the Pontifical throne has been filled up by the election of John Maria Mastai Ferretti, who was accordingly proclaimed the 258th successor of St. Peter, under the name of Pius IX. His election was achieved without much difficulty or delay, the conclave being in session only from the 14th to the 16th of June last.

The ceremony of coronation took place on the 21st of June. He is one of the youngest cardinals ever elected to the Popedom. He was born at Sinigaglia, in the Roman States, on the 13th of May, 1792, and accordingly he is now in the 55th year of his age.

The Latest Foreign News.

The steamship Cambria arrived at Boston on Friday afternoon the 17th ult., and the Great Britain arrived off Sandy Hook on Monday the 20th, bringing deeply interesting and important news.

Many important events have occurred in Europe, but none perhaps more so than the passage of the *Corn Bill*, the resignation of the *Peel Ministry*, and the settlement of the *Oregon question*.

The *Corn Bill* passed the House of Lords on the 25th of June without a division.

On the same day, the *Irish Coercion Bill* was lost in the House of Commons, by a majority of 73.

Sir Robert Peel immediately left London for the Isle of Wight, and tendered his resignation, and that of his colleagues, to Her Majesty.

On the 30th of June, Lord John Russell received Her Majesty's command to form a new administration.

The settlement of the Oregon question was confirmed by both Houses of Parliament on the 29th.

Great joy has been manifested in England at the settlement of the Oregon question.

Great riots have occurred in Ireland.

The grain market remains without change.

Camp-Meetings.

It will be seen from the camp-meeting notices, on the last page of the Advocate, that there will be a goodly number of camp-meetings throughout the bounds of the several Elderships. This is as it should be. But we hope, also, that those who love the cause of God, and can possibly make it suit, will not fail to turn out with their tents, and support the cause, as in former years, and as true men and Christians. Let none hang back.

One thing more. Let there be no controversies at any of the encampments, either among ministers or people. To prevent it, consider two things, viz:

First: That it is wrong and highly injurious for Christians to contend or dispute with each other. And, hence, it is forbidden. See, Phil. 2: 14. 2 Tim. 2: 14, 24. Tit. 3: 9. 1 Cor. 11: 16.

Again: It is satan's policy to excite and instigate controversies among Christians, and thereby hinder good from being done. Beware of his devices!

Adjournment of Congress.

Both Houses of Congress have agreed to adjourn on the 16th of this month.

CHRISTIAN UNION.

This is a great and important subject. It has claimed the attention of the pure, the wise and the good, more or less, in all ages of Messiah's reign. But of late years its advocates have greatly multiplied. Many noble and master-spirits now plead for and support the cause of Christian union, who formerly cared for none of these things. The world seems to be moved, and men of all nations appear to be in search of light on this subject. The "World's Convention," if God be pleased, may kindle a fire that may shortly illuminate all christendom on this important subject. May God's blessing attend the convention!

But to the point: "Mine opinion" we have promised to give. In doing this we shall speak freely, according to the light and knowledge we have in the premises. And in order to make our remarks clear, comprehensive and satisfactory, we shall show,—

I. What Christian union is not.

II. What it is.

III. What are the best means to promote it; and,

IV. The motives that should induce us to labor for its accomplishment.

I. We shall show what Christian union is not. And,—

1. It is not a mere mutually, friendly intercourse and fellowship, between the various sects and parties, as they exist in christendom. This friendly intercourse between the different sects, is all the union that many people desire, or hope for in this word. To hope for any thing beyond that, they think, is wild and visionary; yea, and not even desirable. But we say there may be a mutual friendly feeling, and a free extension of the hand of fellowship between the existing sects, or the so-called denominational churches, and yet true Christian union be a perfect anomaly.

2. It is no sectarian Christian alliance. The various sects and denominations may form an alliance for purposes of co-operation, and for laudable and holy purposes of co-operation, and yet Christian union remain a *non-sequitur*.

3. It is no combination of the different sects, as such, into one. The different sects, as they now exist, combining or uniting together in one body, would constitute no Christian union, for this obvious reason: that by far the greatest number of the members of these sects, are sinners, and not Christians.

If, then, neither sectarian fellowship, nor sectarian alliance, nor sectarian combination constitutes true, scriptural Christian union, what is it that does? This is the second thing proposed to be shown.

II. What is Christian union? It is the association of all true Christians, according to the Gospel plan. True Christians constitute the first essential element in this union. Without Christians,* no Christian union can exist.

* By Christians, we mean those who have faith in Christ—those who have the spirit of Christ—and those who follow Christ.

But there may be Christians, and yet *disunion* instead of *union*, prevail among them. It is so now the world over. There are more or less Christians among the different sects and denominations, but they are not "of one heart and one soul," as were the first Christians. They are not as Christ prayed, that they might be "perfectly one, even as the Father and the Son are one."

Now this may be owing, mainly, to two causes, viz:

1st. To a want of *knowledge* of the true Bible plan. God has but one plan, and that plan he has plainly revealed in the New Testament. And yet plain as it is, many otherwise intelligent Christians are ignorant of it. This evil, then, must be remedied. The people must be taught the right ways of the Lord. The preachers "must show the house to the house," and teach them how "to measure the pattern," and how to "build the house that was built these many years ago, which a great King built and set up." But it is owing,—

2d. To a want of *disposition* to carry out the true plan of God. We once heard a minister say that the Lord had revealed to him, in answer to prayer, in rather a special or supernatural manner, the evils of sectarianism, and the true plan of constituting churches; and yet this very minister loved sectarian *darkness* rather than Gospel *light;* and, accordingly, went to the building up of a sect instead of "the house of God, which is the church of the living God, the pillar and ground of truth. We have good reason to believe it is even so with many more. They have a *knowledge* of God's will in this matter, but they have no *disposition* to do it.

The Bible plan of Christian union includes four things, viz: 1. Union of affection; 2. Union of sentiment; 3. Union of design; and, 4. Union of action.

1st. Union of feeling and affection. Hence, we read: "Love one another with a pure heart fervently:" 1 Pet. 1: 22. Above all things, have fervent charity among yourselves: 1 Pet. 4: 8.

2d. Union of sentiment: "Be ye perfectly joined together in the same mind and in the same judgment; that ye speak the same thing:" 1 Cor. 1: 10. Stand fast in one spirit with one mind, striving together for the faith of the Gospel:" Phil. 1: 27. "Be of one accord, of one mind:" chap. 2: 2. "Be of the same mind in the Lord:" chap: 4: 2. "Be perfect; be of one mind:" 2 Cor. 13: 11. "Be all of one mind:" 1 Pet. 3: 8.

3d. Union of design. "Mind the same thing:" Phil. 3: 16. "Be ye like-minded; be of one accord, of one mind:" chap. 2: 2.

4th. Union of action. "I mean not that others be eased, and you burdened:" 2 Cor. 8: 13. "Bear ye one another's burdens, and so fulfil the law of Christ:" Gal. 6: 2. "Then the disciples, every man according to his ability, determined to send relief to the brethren which dwelt in Judea:" Acts 11: 29.

All this, then, is included in Bible Christian union. And this is not all. The Bible plan of Christian union requires, moreover, that this love and union be,—

First: *Sincere.* "Let love be without dissimulation:" Rom. 12: 9.

Secondly: *Universal.* "Love the brotherhood:" 1 Pet. 2: 17.

Thirdly: *Uniform.* "Be steadfast—always abounding in love one toward another:" 1 Thes. 3: 12.

Fourthly: *Perpetual.* "Keep yourselves in the love of God:' Jude 21. "He that loveth God will love his brother also:" 1 John, 4: 21. "Love one another as I have loved you:" "By this shall all men know that ye are my disciples, if ye have love one to another:" John 13: 34, 35. But we hasten to show,—

III. The best means of promoting Christian union. Among these we reckon the following, viz:

1st. The exclusive use of *scriptural names.*

2d. The general adoption of a *perfect* and *infallible* rule of faith and practice.

3d. The early and frequent inculcation of the doctrine through the *pulpit* and the *press.*

4th. Union meetings for *social* and *public worship.*

5th. Co-operations in *benevolent causes.*

6th. Public *conventions* and friendly intercourse in the *common transactions* of life.

7th. Earnest prayer to God for the *spirit* of *love* and *union.*

[To be continued.]

PULPIT DISPOSITIONS--No. 6.

Thema---CHRISTIAN BAPTISM.

TEXT—"And he commanded them to be baptized." Acts 10: 48.

We shall contemplate,—

I. The state of the persons who were commanded to be baptized.

II. The import of baptism, or the action they were commanded to observe.

III. The reasons why the Apostle commanded them to be baptized.

I. The state of the individuals addressed.

1. They were not in a state of infancy; nor,

2. In a state of nature; but,

3. In a state of grace. Proof,—

1. Because they believed: chap. 11: 17.

2. Because they received the H. G.: ver. 47.

3. Because they spoke with other tongues and magnified God: ver. 46.

II. The import or meaning of baptism.

1. It does not mean three or four different *actions.*

2. It does not mean to *rantize* or sprinkle.

3. It does not mean to *pour.* It is never used to express the action to *sprinkle* or to *pour.*

4. It does not mean to *wash*, except where immersion is included—a washing in water.

5. It means to immerse or dip. Proof,—

1. The practice of the Greek church.

2. The best authority of the *literati.*

3. The use of the term by sacred and profane authors.

III. The reasons why Peter commanded these Ceserean converts thus to be baptized.

1. Because thus Christ had been baptized: Mark 1: 9, 10.

2. Because thus Christ had commanded them to baptize: Matt. 28: 19.

3. Because baptism is the appointed token of salvation: Gal. 3: 27. 1 Pet. 3: 21.

4. Because it is a symbol of Christ's death and resurrection: Rom. 6: 3, 4.

5. Because it is a public pledge of obedience: Rom. 6: 4.

6. Because it is the answer of a good conscience towards God: 1 Pet. 3: 21.

Interrogatories.

1. Is it right to baptize members of other churches? Yes; if they are believers.

2. Is it right, under all circumstances, to refuse to baptize infants? Yes.

3. Is it right to baptize by immersion only? Certainly; nothing else is baptism.

4. Is it right to baptize immediately on the profession of faith? Yes, undoubtedly it is. For thus the Apostles and first ministers always done. See Acts 2: 41. Chap. 8: 12. Ver. 37, 38. Chap. 10: 44—48. Chap. 16: 14, 15. Ver. 33. Chap. 18: 8. Chap. 22: 16.

CONTRIBUTORS' DEPAR'T.

The Church Advocate.

The Church Advocate is welcomely viewed by all its subscribers in this vicinity. Its extremely low price, one dollar and twenty-five cents per year, will enable every member of the church to take it. In some neighborhoods a goodly number having no connection with the church, both professors and non-professors of religion, have subscribed for it. This augurs well, and shows where we must seek to get subscribers—not in the church only, but out of it—and even among those who profess no religion. The intelligence in the religious world which it brings amply repays its perusers. It should have an extensive circulation, and will no doubt, provided all exert themselves to this end.—Brethren and sisters, you ought all to take an interest in the Advocate, by subscribing yourselves, and trying to get others to do so too.—There are quite a number of sisters in the several churches that could take it, and we believe they will, provided some one will ask them. There are also a large number of young brethren that ought to take it. We think if they were asked they would not object. Still, even if no one asks them, and they feel desirous of subscribing, they can make their wishes known to brother Winebrenner by letter, post-paid.

The Church Advocate is a publication in which all should feel and take an interest.—Its circulation, with proper exertions, might be swelled to three thousand copies, which would, at the year's end, yield a handsome sum for missionary purposes. We still think if the brethren, especially the preaching brethren, were active in the matter, this number of subscribers might be exceeded.

Finally, we would like to see the ministers of the church writing for the Advocate.—How many will enlist to furnish regularly an essay for each number? The zealous, the industrious and interested, we fondly hope will do so.

RUFUS.

July 14, 1846.

Miscellaneous.

It will be universally conceded that men, laboring in the ministry, should be supported by the churches, and that there is sometimes sufficient cause for ministers to complain; yet, in many instances, the grounds of complaint are only visionary. Avarice may usually be found lurking at the bottom of these murmurers about money. It is truly painful to hear hints about a slim support, when we know to the contrary. "These things ought not so to be." The great Franklin taught "economy is wealth;" and we infer therefrom that extravagance is indigenee. But since it is not our province to write a dissertation on practical economy, we will only recommend a retrenchment of the purchase of costly and unnecessary things, not as a dernier, resort to prevent want only, but as the first item in the household affairs of all. An individual that is thrifty will live well, where an extravagant one would be pennyless! Costly apparel is, in every instance, to be severely reprehended; and expensive viands need also a passing rebuke. One of the wrongs of the "rich man" was his costly array, "purple and fine linen." And his "fairing sumptuously every day," is certainly not commended.

Neglect of attending to regular preaching appointments, may sometimes be a cause of a poor support. People do not like to be treated so; and he that forgets his duty to the churches, must not complain if he is forgotten by them. Again, when the people of God support ministers for the purpose of preaching the Gospel, they think, and justly too, that Sabbath preaching is not sufficient. Preaching during the week-day evenings is needed in many places, and will be useful in enlarging the borders of Zion, if conducted in the right way. But the efforts must be occasionally conducted just like a protracted meeting, by preaching night after night at the same place. And this can be done without interfering in the least with the Sunday appointments. It can be done on week-day evenings. Revivals will follow these continued efforts, especially in new appointments. Churches will be built up. The preachers will become revived more spiritual, and consequently more affective in their preaching. But indolence will not effect this. Actual labor is necessary. The word must be proclaimed with power. Idleness never finishes any work, but industry does. Alas! in some instances we fear the minister has got *luke-warm*, and the churches have caught the direful infection. The inquiry has been made, how comes it our preacher no more weeps over his congregation as he formerly did? He does not feel for their eternal welfare as he once did. He is *luke-warm!* Behold Paul's zeal, tears, labors.—"He ceased not to warn every one night and day with tears." Paul was a missionary.—How often do some of the missionaries of the "Church of God" warn the people? Once a week! Nay, verily. Copy the Apostle Paul's example.

VIGIL.

July 14, 1846.

The New Broom.

July —, 1846.

Dear Brother Winebrenner:—

It is an old saying, and a true one, that a *new broom* sweeps clean. Inasmuch as it is both old and true, I shall take it for a *text*, and make a few practical remarks on the same.

In the *first* place, it must be shown what constitutes a new broom; in the *second* place, what the parabolic sense of the new broom is; in the *third* place, what constitutes the new broom parabolically speaking; and in the *fourth* place, the best plan possible to keep up the broom from becoming old, or the necessity and advantages of keeping the broom in good order. Now, then, I will take up these propositions in order.

I promised to show, *first*, what a new broom is. In its literal sense, it is a household utensil, composed of wood, straw and hemp. That part of the broom which is wood, is commonly called the *handle*. The straw part is sometimes called *broom-corn*, it having derived its name from the many brooms that have been made from said straw. The hemp, I spoke of, is frequently known by the name *wraught twine*. These productions, when mechanically put together, form a good substantial *broom* that sweeps clean.

I shall now take up the figurative sense of the broom, which I am pleased to call nothing else, nothing less, and nothing more, than the CHURCH ADVOCATE; for every body that reads it cannot help but say, that it truly is a *clean-sweeping organ*, or broom. Now, then, I shall proceed to the *third* proposition, to show what constitutes the figurative broom. The literal one, as we have heard, is made of three different things; and so, likewise, is the figurative. The ADVOCATE is the *broom;* the editor the *handle;* the contributors the *broom-corn;* the good paying subscribers are the *twine*. These three things, then, methodically and properly put together, necessarily form also a good and a welcome *family broom*, and one that *sweeps clean*.

Now I shall proceed, agreeably to my arrangements, and consider the keeping of the broom. It must be obvious to every person, who knows any thing about *house-keeping*, that any broom will wear out by its being in constant use; yes, clear up to the handle. But it must be considered, that when the straw is become short, that then the broom is, in a great measure, useless. What, then, is to be done now? Why, let me tell you, above all things, save the *handle!* for if it only is well taken care of, it will answer a good purpose for many other new brooms. The more a handle is used, the smoother it gets; and the smoother it gets, the more will want to handle it. So I would say to the contributors; if you want the ADVOCATE to make a *clean sweep* of it, send in your splices about twice a month. And if you cannot prepare them, or make them all together ready for the handle, the editor and workman in the office will, no doubt, put themselves to some trouble to fix them off for the public.

Then in the next place, I would say, to one and to all, myself included, send in your pieces, and when you send, forget not the TWINE; for without it, the broom cannot be successfully put together.

I have now, in short, give you the best plan, in my judgment, to keep the broom in order. Now as to the necessity of keeping the broom in good order, if what is mentioned in the above be neglected, it necessarily follows that the ADVOCATE must go down. And should we be so careless as to let it go down, all our social intercourse and mutual communications, which we have, through this medium, would be at an end; which every lover of spiritual liberty would have to regret. The advantages of such a necessary organ should be appreciated far above what it costs; for I calculate that one dollar and twenty-five cents, is no adequate compensation for value received, from such an excellent paper as the Church Advocate.

I am your well-wisher
And brother in the Lord,
FRANK.

A True Friend.

What a blessing and comfort it is to have a good and honest friend—one that will not desert us in *adversity* no more than in prosperous days—one that will prove a friend in affliction or persecution, or any thing that may befall us in this cold world—one that is always willing and able to give us a word of comfort and advice. When we feel dejected and cast down, and weary of the things of this world—when we can turn aside from the world, and meet a true friend to tell our troubles to, and there receive cheering and encouraging words; O! how revived and refreshed we can retire, and indulge the thought that we have still one good friend on whom we can implicitly depend alike in adversity and prosperity. Reader, if thou hast found such a friend, try and keep that old and well-tried friend, and never betray the trust of that friend, but prove yourself worthy of his confidence and affections; so that he need not be ashamed of you, nor of your society, but can, with confidence, take your part. We live in a world of trouble and sorrow, where we are liable to trials and disappointments, and we all need the soothing and cheering smiles of a kind friend.

But, O! how often are we disappointed in those we so highly esteem and account good friends. But, alas! how often we are pained to hear some enemy has raised an evil report against us falsely, for some unholy cause, and to our surprise, we hear our reliable friend has raised the tongue of slander against us, and has joined and helped to cast out our name as evil. Such may well be called *false friends!* And a false friend is like the sun in a dial—it is only seen in clear weather. So are some friends; they are all in our favor while the sun of prosperity is shining on us; but let a cloud of adversity come over us, and where are they?—alas! they are gone. Let us, therefore, be careful in whom we place implicit confidence, and to whom we tell the secrets of our heart. Nevertheless, though it should be as the poet says:

"Though friends should all fall, and foes all unite,"

Yet, if we can claim to ourselves the promise that the Lord is our friend, we should not despond. For the Lord has promised to be a friend that "sticketh closer than a brother."

"O! let us never place our trust,
Too much on mortal friendly dust;
But let our hope to Heaven ascend,
To God who is a faithful Friend."

A FRIEND.

July, 1846.

Preparations for Camp-Meetings.

Dear Brother Winebrenner:—

As the time of holding camp-meetings is drawing near, I have thought proper to take up my pen in order to make a few remarks, in reference to the preparations that should be made, in order to have spiritual and profitable meetings, which, no doubt, is and will be desired and prayed for by all the friends of the cause of our Lord. No doubt many of us have friends and relations, yea, fathers, mothers, brothers, sisters, or children, or perhaps companions, who are yet strangers to grace, whom we wish to see converted and made happy in Christ. The question may be asked: how may we be blessed with the glorious sight of seeing them converted? I answer the question by saying, that, first, we must be bold in tenting out on the Lord's ground, where He will meet with us and bless us. By us staying at home with our tents, on account of some frivolous excuse, is a poor encouragement for sinners to attend the meetings and

get religion. Again, I would say, we must not only provide for our tents suitable provisions for the body, as is too often the ease; but we must also have our own hearts in order, by praying much in secret, and by solemn fasting and self-denial, and thus come to camp with the power of God in our souls, and be full of faith and the Holy Ghost; so that it will not take us all the time of camp-meeting to get ready to labor for mourners, as is too often the ease. For very often it takes some professors of religion, all the time of camp-meeting, to get themselves revived.—No wonder, then, that mourners linger to get through, or obtain the blessing. Sometimes there is a grand mistake made by professors; they come to meeting, but forget to fast, forget to pray, and by sueh neglect of duty, they come to camp, empty-hearted and barren, and then they often wonder why there is not more good done at such a meeting. Try the above plan of coming to camp, and see whether you will not soon discover the grand cause.—Preachers may preach and do all they can, if the congregation is dead, little good will be done. Therefore, dear brethren and sisters, let us be up and a doing; it may be the last camp-meeting some of us may ever attend in this world.

Again, brethren, be liberal at camp-meeting. Have your tents well provided, so as to maintain strangers; for remember, you may entertain angels unawares. And then if sinners are not converted, it will be a strong inducement to get them to turn to God, and try to save their souls from the horrors of an everlasting torment in hell. Cheer up, therefore, brethren and sisters: I hope we have some friends and brethren now in glory, who were first converted at camp-meeting, and if we are faithful, we shall be permitted, when this earthly tent has fallen and decayed, to strike our tents on the pleasant shores of bright Canaan, where we will meet with all our dear friends who are gone before. May the smiles of our Lord and Saviour Jesus Christ, and the power of our God, rest on every encampment, held for the purpose of glorifying His name, throughout the world.

I remain your unworthy, but
Affectionate brother and Fellow-
Laborer, in the Kingdom and
Patience of Jesus Christ,
A FRIEND OF CAMP-MEETINGS.

Letter from Elder J. Meyers.

ALLEGHENY CITY, PA., *June* 30, 1846.

BROTHER WINEBRENNER:—

Being still unable to travel, and having leisure hours, I commit a few of my thoughts in connection with some remarks of other persons, to paper, on the all-important office of a pastor, bishop, minister, or any other distinctive appellative, and send them to you for publication in your valuable journal.

Pastor—"literally, a *shepherd*," says Buck—figuratively, a stated *minister*, appointed to have the watch-care over a congregation of professing Christians. His qualifications be must receive directly and indirectly from God; otherwise he will not only be a useless, but also a dangerous teacher. Exclusive men-made preachers may, indeed, answer the purpose of pleasing men, but God's ministers alone can please Him.

The pastor, therefore, must have—1st, sound principles; 2d. He must be mild and affable in his disposition and deportment; 3d. He must be superior in his knowledge and talents; 4th. He must be diligent as to his studies; 5th. He must be benevolent and candid; 6th. He must be zealous and faithful in his public work; and, lastly, a minister should be uniform in his conduct.

Jesus Christ says, Matt. 24: 45: "Who then is a faithful and wise servant, whom his Lord hath made ruler over his household, to give meat in due seasons?" Here two things are included, namely: Faitfulness and prudence. His faitfulness will not permit him to deceive others—his prudenee will protect him from being deceived. In his prudence he will not unfrequently detect the wolf in sheep's-clothing—in his faithfulness he will be humble without ostentation.

The pastor's *faithfulness* includes pure and spiritual aims and intentions for his divine Master—personal sincerity, or integrity of heart—diligence in the discharge of his duty—impartiality in the administration of Christ's house, and an unshaken constancy and perseverance to the end.

His prudence directs him to lay a good foundation of knowledge in his people. It will direct him in the choice of such subjects as will best suit the wants of his people. It will also direct him in the language he is to use—of what great use his own affections are for the moving of others—teach him to be careful by the strictness and gravity of *his* deportment—to maintain *his* esteem in the consciences of his people—and to excite him to seek a blessing from God upon his studies and labors.

Now we are informed that God is holy, and and without holiness we shall never enjoy his presence; hence, we are earnestly exhorted to follow after holiness. Thus, if Christians indiscriminately are commanded to be holy, how much more ought the pastor to be so. Example is at all times, and in all places, stronger than precept; hence, the common saying of a certain dissipated parson, of by gone years: "*Follow my words, but not my actions,*" will not answer the purpose. If a preacher is a light, trifling, prayerless, and frothy character, his people will be so too; for we are imitating creatures, and people will soon imagine themselves sufficiently warranted, if they have the preacher for a precendent.

These things I have so frequently observed, during a twenty years Christian experience, that I am fully convinced of the propriety of preaching to ourselves once in a while. For what good does public preaching do if we neglect fire-side preaching? I know of a time when the preachers in the "*Church of God*" were less learned and less practised in the art of sermonizing, and yet God blessed their labors abundantly. And why was it so then? Because the preachers were holy men, *i e.*, devoted to God and the cause of religion, partakers of the Divine nature. They were zealous, serious and pious men. When they attempted to preach, they depended on God more than on their *notes* and *skeletons;* hence, the copious out-pourings of the Spirit of grace on the congregations. When preaching in their simplicity, they thought of pleasing God, and labored for the salvation of sinners, and not to gain the applause of the learned and the worldly; which latter, I fear, is too much the ease now.

I now seriously ask: will the Lord bless the sermons of such ministers, however systematic these discourses may be arranged, and well they may be divided and subdivided, if, in the internal, they neglect visiting their flocks impartially; and when visiting, will merely have (old ministers) a sociable chat with the master and dame of the house, about temporal matters—the war with Mexico—young ministers have a *tete-a-tete* with the young ladies—afterwards sit down to a sumptuous table—praise the sweet meats and pies and custards thereof; then depart without catechising the young and old of the family, or may be, without saying one word about religion; yea, go away, even without prayer? In short, I would merely say, ministers that can act so, are neither *faithful* or *prudent.* They may complain—hammer away in the pulpit at the people, and preach ever so plain—their labor, I fear, is lost, and like an empty sound, it dies away in the floating air.

God, I pray, have mercy on ministers, that they may become holy men, harmless, undefiled and separate from sinners. The third of 1 Timothy and first chapter of Titus, ought to be specially and particularly studied by all who desire the office of a bishop. Let these few remarks suffice until my next epistle.—Farewell!

J. MEYERS.

P. S.—No special good news in regard to religion from our *Iron cities.* Brother HARN, after having performed a three week's tour to Green county, has returned, and is again engaged in laboring here.

J. M.

Letter from Elder G. U. Harn on the Death of Elder J. H. Bamberger.

YOUR letter of the 17th June is before me. Do I dream that Elder BAMBERGER is dead? or is it true? Has our King indeed removed him to another post in His dominions? and shall I not meet him again here in his earthly domain, with his Heavenly embassy he was so firm and unflinching in? No one can more deplore the loss of him than myself. If tears would re-animate his slumbering body and bring back that firm spirit of his, I feel as though I could go on a pilgrimage to his silent grave, and there shed them profusely. I honored his talent and esteemed his ardent attachment to the "Church of God," while many who, for a while, far more loud and boisterous in her praise, have got weary, and because they were somewhat disappointed, have deserted her ranks. I always looked upon him as being our brightest star among all the young men we have in the Eldership. Also, my private intimacy with him, during the past year, had so enhanced my ardent attachment to him, that I feel to invite his spirit to come and accompany me on my journey, till I join him in another part of Prince Massiah's reign, which I have many reasons to believe will not be long hence.

A few sentences of his own language to me in private letters, will give a faint idea of our mutual attachment. Among them are the following: "I was very glad, indeed, to hear from one for whom I feel great regard as a Christian brother, and for whom I cherish the warmest feelings of friendship, and especially so, when I remember that I have every reason to believe that those feelings by him are reciprocated." Again, in one of a later date, he says: "These are times to try men's patience and their souls; and whilst some, who have been older in the cause, are getting tired of the work, and, *Demas-like*, forsaking the same through love of praise, money and ease, my heart turns to yourself, and other young brethren; and I daily pray we may be preserved, and show ourselves worthy of a better cause—prove that we are governed by higher motives, and influenced by nobler aims, and possessed of better principles, and stand on a firmer foundation." And in his last to me, dated May 13, 1846: "I *love* you still as much, if not more, than ever." These quotations speak his ardent attachment to the cause of God, and love to us young brethren in the ministry. But, O! is it possible that one of our little number must so soon fall a victim to tyrant Death? Dear young brethren, in the ministry, particularly, let me beseech you all to try and imitate him more wherein he followed the Master, and soon, very soon, we shall salute him among the worthy piers that are ranging the Heavenly field of bright glory above. As for my own part, I say, let men of this world seek glory by courting the smiles of the populace, the praise of vain and ostentatious sectarians, or by waiding ancle-deep in the purple gore of their fellow-men, I still will seek that honor which comes from above, and lives when all earth-born pomposity shall be buried in the common grave of oblivion, prepared for all hopes below the starry regions, or gold-speckled etherial canvass. I assure you all I still feel that love and attachment to you I have ever done; and though we shall meet less than we have formerly on the shores of time, let us, as little children, love each other with pure hearts fervently.

You may look upon these remarks as evidences of weakness, but I write from the fullness of my over-flowing heart. And to J. H. B's. uncaged spirit I say,—

Whisper gently in mine ear,
Hast thou pass'd the reach of fear?—
Has this vale of sin and gloom
Ceased to follow at thy tomb?

Oft thy soul was deep distress'd,
Many living can attest!
Who, to cheer thy spirits up,
Sweeten'd oft thy bitter cup.

Now thou art, all harm above,
Spotless as the snowy dove,—
Quaffing life's golden nectar,
Given by thy true Protector.

Be thou, now, my constant guide—
Never do forsake my side;
While on earth I still remain,
Teach me Shiloh's peaceful reign.

When, like thine, mine end hath come,
Then eschort me safely home;
Introduce me to thy Lord,
And to all the hosts of God:

There we'll range the verdant clime,
Unannoy'd by griefs of time,
And rehearse our toils all o'er,
On Canaan's fair and happy shore.

I think it due Elder BAMBERGER and the church at large, that his journal and manuscripts should be preserved and published in a small volume; such parts, at least, as will be profitable; for I have no doubt he has some useful manuscripts. Men of the world are very careful to peruse this course; and why should they be wiser than the children of light.

Fraternally yours,
G. U. HARN.

June 24, 1846.

Sunday Schools.

It is absolutely necessary to our well-being, that the light of Christianity and education should be generally diffused. It should visit every nook and corner of the land, that it may send its cheering influence into its gloomiest recesses. The Sunday-school system is one of the most philanthropic institutions on earth. Its mighty impulse to the doing of good is felt in all parts of the country. Many little knees are now bent in earnest and fervent supplication to their Great Creator, who, but a few years ago, spent the holy Sabbath in cursing, swearing, fighting, and other sinful *enjoyments*, if I so may call them. There are many children in the country who are laboriously occupied six days in the week—the seventh was generally spent as above described—but now these little ones are "gathered together" in the Sunday-schools; and instead of hallowing about on the streets, their voices proclaim hallelujahs to their Father, and their prayers ascend to the portals of Heaven. I shall here give a short sketch of the history of Sunday schools, and in a future communication I will attempt to say a few words on their benefit.

The first Sunday-school, of any kind, was established at Savannah, Georgia, about one hundred and ten years ago, under the direction of John and Charles Wesley, Benjamin Ingham, and Charles Delamotte, who came as missionaries to Georgia, for the double purpose of advancing the spiritual interests of the colony, and the conversion of the Indians Mr. Delamotte was not a clergyman, but had received a good education; and in connection with John Wesley, established a school of thirty or forty children at Savannah. The following account of their week-day and Sunday instructions, is extracted from a letter of John Wesley, sent by Mr. Ingham, on the 26th of January, 1737, to the associates of the Rev. D. Bray, in London, who had sent a library to Savannah:

"A young gentlemen who came with me, teaches between thirty and forty scholars to read, write and cast accounts. Before school, in the morning, and after school, in the afternoon, he catechises the lowest class, and tries to fix something of what was said in their understanding, as well as memories. In the evening he instructs the larger children. On Saturday, in the afternoon, I catechise them all. The same I do on Sunday before evening service. And in the church, immediately after the second lesson, a select number of them having repeated the catechism, and been examined in some part of it, I endeavor to explain at large, to enforce that part both on them and on the congregation."

Another journalist gives this account of the same school of Mr. Delamotte:

"Before public worship, on the afternoon of Lord's-day, he catechised the lower class, and endeavored to fix something of what was said by the minister in their understanding, as well as their memories. In the morning he instructed the larger children."

About this same time, a Sunday-school was established at Ephrata, Lancaster county, Pa., by the congregation of the Seventh-Day Baptists. These Sunday-schools were certainly quite different from the modern system; but I think America can claim the honor of having the first of these institutions. The present system of Sunday-schools was instituted by Robert Raikes, who was born at Gloucester, England, in the year 1735. He was, by profession, a printer, and conducted a paper called the "*Gloucester Journal.*" As a man of business, he was useful, persevering and prosperous, and gained some credit for the neatness and fidelity of his typograpy. The first prominent display of his patriotic humanity, was occasioned by the state of the prison of his native city. The prisoners who committed trifling offences, were thrown into the company of the most worthless vagabonds, and generally left the goal much worse than they entered it. Their time was spent in idleness, gambling, cursing and swearing. Through the exertions of Mr. Raikes, they were supplied with work and instructive books; their condition being thereby much improved.

But in the establishment of Sunday-schools, we are indebted to Mr. Raikes for services of a superior and more extensive benefit. "Some business," says he, "leading me one morning into the subarbs of the city, where the lowest of the people (who are principally employed in the pin manufactory) chiefly reside, I was struck with concern on seeing a group of children, wretchedly ragged, at play in the street. An inquiry of a neighbor produced an account of the miserable state and deplorable profligacy of these infants, more especially on a Sunday, when left to their own direction. The thought then suggested itself, that should some little plan be formed to check this deplorable profanation of the Sabbath, it would be at least a harmless attempt, if it should be productive of no good. Accordingly, an agreement was soon made with persons properly qualified, to receive and instruct in reading, and the catechism of the established church, for a reasonable compensation, as many children as shall be sent them on Sundays. The curate of the parish volunteered the superintendence of their education, and undertook to examine them at certain times, and thereby test the competency of the preceptors and the progress of the pupils."

Thus, was the first regular Sunday-school instituted in 1781. The project was not a fruitless one. Its advantages were so apparent, and the value of its influence so obvious, that in a very short time the poor children of other parishes, in Gloucester, were collected together to receive the precious love of instruction, freely dispensed on that day, which they had been accustomed to spend in deleterious idleness, sinful amusement, or puerile profligacy. In a short time, Sunday-schools started up in the neighboring towns, and at length they threw open their fostering arms in almost every part of England. The first Sunday-school in America, after the developement of Mr. Raikes' plan, was formed in New York in 1815. In the same year was formed the Philadelphia Sunday and Adult School Union, and in 1824, the American Sunday-School Union, also, at Philadelphia. The latter institution has, and still continues, to be the means of an inestimable amount of good. Its benign influence is felt and acknowledged in all parts of the Union. Travelling agents are employed in many of the States and territories, and among the Indians. The proceeds of the Union are derived from donations by individuals, Sunday-schools and churches, and are expended in the publication of books, which are sold very low, and distributed gratis to those families and schools that cannot afford to pay. To give the readers an idea of the business of this Institution, I shall annex a statement of their receipts and expenditures of two years.

Statement of the business of American Sunday-School Union.

Years.	Contributions.	Realized from the sale of books.	Value of books circulated.
1842–3,	$12,305 29		$55,885
1843–4,	14,343 28	$56,286 77	68,109

H. J. BEYERLE, M. D.

Linolestown, Dauphin co., *July*, 1846.

Letter from Elder A. Megrew.

Dalton, Wayne county, Ohio, *June* 12, 1846.

Dear Brother Winebrenner:—

I have received the third No. of the Church Advocate. I feel much pleased with it, and will do all that I can to support it. The brethren who take it are pleased highly, so far as I know. It appears to be quite cheering to the hearts of the faithful brethren.

We are still trying to move along in Ohio in the good old way, though we have had many things to contend with during the last year, which were discouraging in their nature. But we trust we have got through with the worst of them, and are looking up for better times. The prospects are better, in my opinion, than they have been for some time. I hope the dear brethren in the *East* will not forget us in the *West*.

To my brethren, generally, I would say, let us, in the name of the Lord, set up our banners and go on, and let holiness be our motto.—And while others seek for popularity, wealth, numbers, high-sounding titles, self agrandizement, let us not be high-minded, but "condescend to men of low estate," observing all the ordinances of the Lord, and the sun of righteousness will beam forth the rays of devine light and love upon us, and then shall we be like a well-watered garden, and, as a people, bring forth the fruits of righteousness, and have honor of God our heavenly Father.

I see in the last number of the Advocate a request to the brethren to send in the appointments for the camp-meetings. I, for my part, have knowledge of but one in Ohio certain as yet. This will be held on the farm of brother Stump, two miles east of Bethlehem, Stark county, commencing on the 27th of August next. The brethren within the bounds are most earnestly solicited to attend this camp; and not only to attend, but bring their tents, and that at the commencement of the meeting, prepared to stay until the close. And, indeed, those who can conveniently tent and won't do it, for fear of cost or trouble, had better stay at home altogether. There are some who like to attend camp-meeting very well after the ground is prepared, the tents up, and-so-forth; and in order to avoid being called spungers, they pay their boarding, or at least talk about it. Now if all were to do so, how would we hold camp-meetings? And this is the cause we have so few. There are several other brethren this year, who are willing to give the ground and bare the burden of a camp, but in consequence of such a backwardness upon the part of many in tenting out, we dare not venture to give them out at the present at least. We hope the brethren from a distance, and those who cannot tent, will not feel backward in attending the camp above mentioned. They will be heartily received and entertained.

Yours, in love,

A. MEGREW.

Letter from Brother Samuel Boyer.

Mercerville, *July* 10, 1846.

Brother Winebrenner:—

I am glad that you are determined to keep up the Church Organ in some shape or other. I received the Church Advocate, but have not, as yet, seen any one to pay the subsciption to; nor have I seen any one who has the former accounts of the printing establishment.

Brother W., what has become of the camp-meeting folks of Washington county? There appears to be nothing said in regard to a camp-meeting to be held on this circuit this year. Perhaps some have not got their big tents done yet, that was talked of last year.—Now I should like very much that something would be done, and that fathers and mothers, brothers and sisters, would come out to pray and be prayed for, and that the work of the Lord would move onward, and sinners be made to tremble and shake as a Belshazzar did. I see that religion is growing cold in the country, and unless people will wake up and fight the battles of the Lord, (not Mexico) sin will take the sway. Although I do not get to meeting very often, I still keep the object in view of my eternal deliverance, that when God will call me to give in my account of my stewartship, while here below, I may render it with joy.

The day cannot be far distant when God will wind up the concerns of this world, and when all nature will be hushed into silence, and Gabriel, with his shrill and clangering trump, "will stand with one foot on the sea, and the other on the land, and declare that time shall be no longer." Oh! my God, what a mighty rumbling there will be in that day, as of distant mighty thunder—when the elements will melt with fervent heat—the moon turned into blood, and the stars shall be unhinged from their lofty pitch of Heaven's high concave, &c. Brethren, pray that we may have a part in the first resurrection, and be happy to join the glorious saints at the right hand of the Magesty on High, in a world without end. Amen.

Yours, in the Lord

SAMUEL BOYER.

Another Letter from Eld. A. Megrew.

Dalton, Wayne county, Ohio, *July* 10, 1846.

Brother Winebrenner:—

I herein send you the names of seven new subscribers, who, I think, will be punctual in paying for the Advocate. I expect to send you more soon. As I said in my last I would do all that I could for the Church Advocate, so I intend to do. I desire to see it sustained, and it can easily be done if every one will exert themselves. However, I am aware there is too little Christian enterprize among us, at least in Ohio, both among preachers and people. It appears to me that some preachers think they have nothing to do but merely preach. And it would appear that some members think they have nothing to do but go to meeting, sing and pray, &c.; and

while some good brethren are doing all in their power to sustain the cause, and keep matters moving, there are others doing, in a manner, nothing. This, I think, is utterly wrong. We are taught to bear one anothers burdens; undoubtedly, the idea is, that each should do according to their several abilities, both in spiritual and temporal matters. But it is frequently the case that our poor brethren do more for the support of the Gospel, and other matters, than the rich. Some rich men, yes, members of the church, worth their thousands, pay two or three dollars a year. Some, indeed, who own two or more quarters of well-improved land, pay nothing at all; yet to see them in meeting, they appear to be very warm in the cause. This, surely, does not look like bearing one anothers burdens, and so fulfilling the law of Christ. For my part, I have but little confidence in such professors of religion. I do not say these things by way of complaining in reference to myself: I do believe that some preachers complain without a cause sometimes. I thank the good Lord we have some good brethren, who will not let a faithful laborer want by any means. But I should like to see equality in all these things, and not the weak bear the burden of the strong. It is necessary that each do their duty, in order that all things may work well and all be happy.

As our camp-meetings are coming on, I would say, to the brethren in Ohio, make your arrangements to attend with your tents, every one that can; and you that cannot leave home yourselves, assist others that can leave home, but are not otherwise prepared. There is a prospect, I think, of the camp-meeting spirit reviving again in Ohio. Please publish the following camp-meetings, and oblige

Yours, truly,

A. MEGREW.

CAMP-MEETINGS IN OHIO.

A camp-meeting will be held on the old camp-ground, on the farm of brother Shifler, west of Olivesburg, Richland county, commencing on the 13th of August next.

Another on the farm of Jacob Bricker, in Wayne county, one and a-half miles east of Wooster, commencing on the 20th of August next.

Another on the farm of brother Stump, one and a-half miles east of Bethlehem, Stark county, commencing on the 27th of August next.

A. M.

Letter from Brother D. Price.

Elizabethtown, *July* 18, 1846.

Brother Winebrenner:—

I feel happy to see the responsibility that you have taken upon yourself as editor of the Church Advocate. It is a very interesting and welcome messenger to us, and I do hope, with brother Neidig, that the good pensmen of the church will favor the editor with their communications, which will make the paper still more interesting. Furthermore, I do hope that the terms will be fully complied with by all the honorable subscribers of the Advocate, then the paper will, without fail, be carried into effect. If we take brother Hinny's advice, before the first three months are expired, and pay up our dues to the editor, or to the authorized agents, by these means we can avoid those mighty difficulties that so often arise by our own carelessness and neglect. If we fully discharge our duty in regard to this matter, it will be to our credit and to the promotion of the paper. I will take brother H's. advice, and enclose you one dollar; the balance I will pay you, or one of the agents, by the first opportunity. My humble opinion is, that the editor or the Executive Committee should enforce the terms, at the expiration of the three months, wherever dues are unpaid. I think it would prevent a great deal of this slothfulness that has manifested itself in the old establishment. Any person taking a paper on credit for years, is like paying a bread-bill, when the bread has been eaten a year ago. Come, brethren, let us sustain the cause of the Advocate, and pray God to bless His church and Gospel everywhere.

Yours, in love,

D. PRICE.

Letter from Brother S. A. Brumbaugh.

Centre Factory, *July* 11, 1846.

Dear Brother Winebrenner:—

As the three first months of the Advocate are nearly expired, and as every non-paying subscriber is to have his paper discontinued at the end of that term, I therefore enclose the amount of my subscription that you will receive it, and thus secure the Advocate to me and family for one year. I wish you much success in the undertaking of this paper.—Surely, the church needs an advocate similar to this. But in order that it might still be more useful, I think the editor and elders, who labor in word and doctrine, should take up texts, dwell upon them, and have them published in the Advocate: thus there might be a great deal of knowledge and instruction diffused amongst the readers of the same. May the Lord bless and give prosperity in this matter!

I am yours in love,

S. A. BRUMBAUGH.

Letter from Brother John Shuler.

Ottowa, *July* 11, 1846.

Brother Winebrenner:—

I am very glad to see that you have again started the paper. I felt much at a loss when the *Publisher* stopped. But the Advocate, I can assure you, is a welcomer and better sheet to me. I hope you will be sustained in your efforts in carrying on the paper.

I should have wrote to you before, and sent you my subscription, but I wanted to get some more. I now send you five dollars for four papers; one for S. Boyer, one for brother John Souders, one for Geo. Rumple, and one for myself. Please credit the brethren with the same, and I will try to do all I can to get more.

The brethren are all well, and very well pleased with the country. Brother J. Bricker is now here in good health, and likes the country. He has been to Iowa and the Rock Rive country, but did not like it as well as he does in this section of Illinois. I hope he will buy here, as I want some more brethren to settle in these parts. Mr. S. Boyer says if you will make out his account he will pay it to me. Our country looks very fine at present. I think if you and some more of the brethren would come out here, you would be pleased. Religion is very low at present, but I think if we had good spirited preaching here, something would be done. I could tell you a great-deal more about matters and things, but I forbear. Brother Bricker seen brothers E. Logue and Shrom. I close, hoping that I may be able soon to write to you again. We are all well.

I remain yours in Christ,

JOHN SHULER.

Letter from Brother John Mumper.

Venango county, Pa., *July* 16, 1846.

Dear Brother Winebrenner:—

I would embrace this opportunity to address a few lines to you, which you may communicate to the "Church of God," through the medium of the Advocate, if you see proper.

In the first place, I would say that the Advocate, as far as I know, renders general satisfaction—(as for my part, I find it filled with good matter, far beyond what I expected when I subscribed for it)—and I wish you success in your undertaking, as we well know now that it is of great use to the church, as the means of communicating with each other.

In the second place, I will give you some information how we are getting along in this part of the country, as we have been without preaching since April last, in consequence of the ill health of brother Meyers, who is, with his family, in the city of Allegheny. We are at a loss for his cheering voice among us. May the Lord keep him steadfast in the faith of the Gospel, and help him to endure his afflictions with Christian fortitude. We were somewhat discouraged at first, but we soon recovered, trusting that all would work together for good. Brother Meyers, when he was with us and in health, he labored hard and earnestly for his Master, for which we feel thankful. And our prayer at the throne of grace is, and shall be, for his health, that he may not sink in the trying hour—that if we never hear his cheering voice again, we may have a strong hope that we shall enjoy his society with all the Israel of God, in the fair portals of glory.

The brethren and sisters of the "Church of God" in Irvin township, where I reside, I believe stand as firm in the faith of the Gospel, as they ever did; still looking forward with strong confidence in the promises of the blessed Redeemer, that when this body shall fall a prey to devouring worms, that our immortal souls shall go to rest in the Paradise of God, there to spend eternity in traversing the Golden Streets of the New Jerusalem, with that happy throng that we anticipate we shall meet there. Dear brethren, pray to God that this may be our happy lot, and when so doing, remember that you have our prayers continually to the Great Head of the church, that we may all meet in glory.

Yours, in the bonds of Christian love,

JOHN MUMPER.

Doings of the Standing Committee of the Ohio Eldership.

The Standing Committee met according to appointment, in the house of brother S. Metzler, in the bounds of the Moreland churches, consisting of the following brethren, to-wit: Archibald Megrew, William Adams, Samuel Sherich, James Neil, and Peter Hartman.

1st. A letter being presented and read from Thomas Miller, of Smithville, concerning a debt contracted by brother E. Wood, which was adjusted for the time being, by a promise of payment by the 1st of December next. The demand is twelve dollars.

2. The camp-meetings were taken into consideration; whereupon, it was agreed that one be held at brother Stump's, Stark county, two miles east of Bethlehem, commencing on the 27th of August next.

3d. The case of Samuel N. Miller was taken into consideration; whereupon, brothers S. Sherich and J. Neil declined acting, because they were interested: and brothers H. Murray and S. Metzler were chosen in their stead. The committee then

Resolved, That *Samuel N. Miller* be expelled from the Ohio Eldership of the "Church of God," for repeated prevarications, and otherwise highly improper conduct.

(Signed) Peter Hartman, Archibald Megrew, William Adams, Henry Murray, Samuel Metzler, } *Committee.*

4th. The Standing Committee has appointed brother James Neil to travel with brother H. Murray, on the Wooster and Stark circuits in the place of brother George Thomas.

Communicated by

SAMUEL METZLER.

NEWS DEPARTMENT.

Dreadful railroad Accident.—The New York papers give an awful account of an accident which took place on the New York and Erie Railroad, on Friday last. It appears that the locomotive, with the usual train of milk and baggage cars, was, with four passenger cars, proceeding at a rapid pace, till, within a short distance of the bridge near Turner's, a breakage in the wheel of the forward passenger car parted the rails, and let the wheels down on the cross-ties of the bridge, which is thrown across a ravine of about twenty feet in depth, the wheels striking with tremendous force against the timbers, broke through the planking, and the first of the passenger cars was precipitated through the bridge, followed and crushed by the remaining three. The second car, indeed, was literally encased in the preceding one; and it is wonderful that any within escaped with life. The locomotive and cars preceding the passenger cars, met with slight injury. The scene is represented by an eye witness to have been one of dreadful horror and confusion. A mass of dead and lacerated bodies, mingled with the fragments of the broken cars; the groans of the dying and the screams of the wounded, were awfully distinct in the loneliness of the glen. Where a few moments before all was life, and gayety, now was terror and death.

Two passengers—Mr. George Stevens, a flour merchant of our city, and a son of Dr. Crane, of Goshen—were killed outright. From thirty to forty were more or less severely wounded. One female had her throat cut, as if by a razor, from ear to ear; from another, the shoul-

der blade projected several inches through the skin, but we refrain from the horrible details. In the hindmost car, was a young ladies' school, with their teacher, on a pleasure excursion to Hoboken. Fortunately they all escaped with but slight wounds--though the teacher was more seriously injured; but the whole scene must have been a terrible conclusion to the bright anticipation of their young and buoyant hearts.

Mineral Lands of Lake Superior.—The following message from the President of the United States was presented to the Senate on Thursday:—

To the Senate and House of Representatives:—I communicate herewith a report from the secretary of the treasury, transmitting a report from the commissioner of public lands, in reply to the resolution of the Senate of the 22d of June, calling for information of the progres which has been made in the surveys in the mineral region upon Lake Superior, and within what time such surveys may probably be prepared for the sale of the land in that country. In answer to that portion of the resolution which calls for the "views of the Executive respecting the proper mode of disposing of said lands, keeping in view the United States, and the equitable claims of individuals, who under the authority of the war department, have made improvements thereon, or acquired rights of possession"—I recommed that these lands be brought into market and sold at such price and under such regluations as Congress may prescribe, and that the right of pre-emption be secured to such persons as have, under the authority of the war department, made improvements or acquired rights of possession thereon. Should Congress deem it proper to authorize the sale of these lands, it will be necessary to attach them to suitable land districts, and that they be placed under the management and control of the general land office as other public lands.

James K. Polk

The Telegraph made to Talk.—The Charlestown Courier, contains a notice of an invention, by Dr. Hume, one of the professors in the Citadel Academy, whereby the Magnetic Telegraph may be made to *speak* as well as *write*. How this result is effected, the notice does not state, but gives the following sketch of what the invention actually accomplishes:

The Russian telegraph is alleged to be capable of expressing ten different sounds by ten wires. The Charleston telegraph expresses 2 sounds by 2 wires, and may be made to express the 26 sounds composing the alphabet, by 27 wires, but this is unnecessary, for if a sufficient number of distinct sounds can be expressed by fewer wires to make an inteligible language the object is accomplished. The difference between this telegraph and Morse's consists in the substitution of sounds for marks and greater simplicity. It is distinctly audible in a large room, and any one who takes the trouble to learn its language, may hear its news as fast as it is told at the outer end.

Singular Freak of Fortune.—Col. Hicks, once a slave in Kentucky, and afterwards in New Orleans, is now a commission merchant in Monrovia, doing a business worth $4000 or $5000 per annum.

M. Ronge.—In the month of February, M. Ronge was cited before the criminal tribunal at Breslaw, for having outraged the principles of the various creeds authorized in Prussia in a work published by him at Breslaw, under the title *Neue doch alte Feinde* ("New enemies and yet old ones.") This suit caused much uneasiness to M. Ronge's friends, but the result has been a complete acquital. The sentence declares that "though M. Ronge does speak in most severe terms of the various religious communities legally established in Prussia, still there is not anything that falls under the action of the criminal law. In consequence, the tribunal declares M. Ronge to be acquitted, and places all the costs at the charge of the state." A number of the houses in Breslaw, were illuminated the same evening to celebrate this decision.—*Globe.*

Destructive Fire in Nantucket.—The Nantucket Warder, Extra, of Tuesday afternoon, gives the following account of a terribly destructive fire in that town, on Monday night. It commenced in the store of E. G. Kelly, and spread with great rapidity, and in a few hours the whole business part of the city, including Post Office, Insurance Office, Reading Room, the Inquirer and Mirror printing offices, and many valuable dwelling houses and stores, amounting in all to more than *two hundred*, were destroyed. Upwards of twenty buildings were blown up in attempting to stop the progress of the devouring element.

The Warder, received Wednesday night, gives further particulars of the disastrous fire, which are appalling in the extreme. One third of the town has been destroyed; between three and four hundred buildings have been burnt. The loss is estimated at about $1,000,000.

It is very remarkable that no lives were lost. Two or three were injured more or less severely. About thirty kegs of powder were used in blowing up about as many buildings, and proved very efficient.

Certain cure for bone Fellon.—Any person or persons who may be visited with the above unpleasant and obstinate disease, will no doubt find almost momentary ease as well as final relief, by applying the following remedy, to wit:—Take of whole flies (Cantharades) which may easily be obtained from the Apothecaries, (say one dozen) and bind them carefully over the affected part, or if there be great inflamation cover the whole finger and let them remain two or three hours; in which time the patient will find almost entire relief, take off the flies and apply a soft plaster of suet or other healing salve as in case of common blistering.

Emigration.—Up to the 27th of June, 21,303 emigrants had reached Quebec from Europe, chiefly from the United Kingdom. The immigration into British America, this year, from Europe, at all the ports is over 26,000, but of these a large number are settlers on their way to the United States.

A large Fire occurred in Boston on Wednesday morning which destroyed property worth over $50,000—$15,000 insured. Reuben Richards, A. S. & W. G. Lewis, and Nelson & Bradford were the sufferers.

Emigration to Oregon.—A writer in the Oregon Territory computes the emigration into that territory, by the sources of the Plattee and Arkansas rivers, as follows: In 1842, 137 men, women and children; in 1843, 872 men, women and children, and 1,300 head of cattle; in 1844, 475 men, women and children, and 3,000 head of cattle and sheep; in 1845, 3,000 men, women and children, and 7,500 head of cattle and sheep. These emigrating parties, together with smaller ones by sea, from the mountains and from California, make the *American* population of Oregon about 8,000; which added to 1,250 British, gives the strength of the *white* population of that teritory.

Liberated Slaves.—The slaves liberated by John Randolph at his death, passed through Cincinnati lately on their way to Mercer county. Their liberty has been procrastinated by an attempt of Randolph's heirs to break the will, but in this they failed, and the slaves were finally permitted to leave Virginia, for the place above named, where Randolph has left 3000 acres of land for them. In addition he has left a considerable sum of money to provide them with houses, stock, and implements of husbandry. They numbered three hundred and ninety; their ages varying from a few weeks to 93 years.—"Old Juba," the favorite body servant of Randolph died about a year ago; hisnext favorite slave, "Old Johnny," was with the gang, and is now 63 years old.

Colporteurs for the Army.—Letters from New Orleans state that $800 have been raised in that city to supply volunteers of the Army of occupation, with the excellent books of the American Tract Society; and that a presiding elder of the Methodist Church, who accompanies a regiment as a chaplain, has consented to act as a colporteur in the camp, and will enlist the other chaplains in the same service.

The Cholera in Ceylon.—The latest accounts from Ceylon represents the ravages of the cholera as truly dreadful. In the town of Jaffna, which had a population of about thirty thousand at the last census, more than three thousand have died. A number of church members at Oodooville, Manepy, &c., have been cut off. After the cholera began to abate, the small pox made its appearance.

United States Land.—It is computed that the quantity of land owned by the United States, exclusive of unsold Texas and Oregon lands, is two hundred and forty-two millions of acres. There is, in addition to this, an immense tract of land, to which the Indian title is not extinct. The average sale of the public lands is something less than two millions of acres annually. The sales of the past year have amounted to a little more than two millions of dollars.

Summary view of the Presbyterian Church. (Old School.)—There are in connection with the General assembly—22 Synods, 116 Presbyteries, 1643 Ministers, 218 Lincentiates, 339 Candidates for the ministry, 2274 Churches, 7766 Members admitted during the year on examination, 5699 members admitted during the year on certificate, 174,020 total of communicants, 2033 adults baptized, 9639 children baptized; $254,514, contributed for religious purposes.

A Long Piece of Tobacco.—In the year 1843, eight millions one thousand four hundred and forty-nine pounds one shilling and four pence, (as per custom house report) was spent by the people of Great Britain for tobacco! A tolerable round sum to "end in smoke," or to be turned into "old soldiers!" If the weed had been worked into pig-tail half an inch in thickness, it would have formed a line 99,470 miles long—long enough to reach more than four times around the world.

Potato rot in Maryland.—The Hagerstown News of the 17th inst. says:—"The potato rot has made its appearance in this county. It is truly lamentable to see whole hills of apparently fine potatoes turned up, which, upon examination, turn out entirely unfit for any use whatever.—It has been but a few days since the disease appeared, up to which time the potatoes in all situations appeared remarkably healthy and promising."

Embarkation for London.—We learn that numerous clergymen have already sailed for the World's Convention, anticipating somewhat the time. Amongst them are Rev. Drs. Cox, and Patton; Rev. A. T. Hopkins and lady, of Buffalo, Rev. Mr. Gordon, of Lexington, Ky., Rev. Dr. DeWitt, of N. York, Dr. Polman, of Albany, Rev. Dr. Forsyth, of Newburg, and Rev. J. R. Wilson of Cincinnati.

Ohio Tobacco.—The Pittsburg Chronicle says:—"In a single warehouse, in this city, there are now lying, awaiting transportation east, 2000 hhds. of tobacco, 1900 of which were raised in Ohio. If Kentucky does not look to her laurels, Ohio will soon rival her in the production of this article of commerce."

Americans and Russia.—Col. Todd informs us that the grading and working on the entire railroad line, from St. Petersburg to Warsaw, (440 miles) was given to American contractors. This contract amounts to four and a half millions of dollars, and was given to American contractors in the face of the competition of all Europe, without security.—*Cin. Chron.*

The river and Harbor Bill.—This important bill has passed both Houses of Congress. It makes the following appropriations:

For the improving of the harbor at Havre-de-Grace,	$20,000
Baltimore harbor,	20,000
Improvements of the Ohio, and Mississippi rivers,	320,000
St. Louis bar,	75,000
Delaware Breakwater,	75,000
Red river,	80,000

Sabbath in New Orleans.—Nine agents of towboats advertise in the New Orleans papers that they recognize the divine command to 'remember the Sabbath day to keep it holy,' and therefore they agree that hereafter no boat under their control shall make up her tow at the Levee on that day.

Bread Stuffs in Prospect.—The Rochester American says:—"An intelligent friend, just arrived from the Valley of the Mississippi, informs us that the amount of agricultural product in that region, will this season be great beyond all precedent or belief."

POETRY.

APOSTROPHE TO ETERNITY.

ETERNITY! Eternity!
How long art thou, Eternity!
Yet onward still to thee we speed,
As to the fight th' impatient steed,
As ship to port, or shaft from bow,
Or swift as couriers homeward go,
Mark well, O man, Eternity!

Eternity! Eternity!
How long art thou, Eternity!
As in a ball's concentric round
Nor starting point nor end is found,
So thou, Eternity, so vast,
No entrance and exit hast;
Mark well, O man, Eternity!

Eternity! Eternity!
How long art thou, Eternity!
A ring whose orbit still extends,
And ne'er beginning never ends;
Always thy centre, Ring immense!
And *never* thy circumference!
Mark well, O man, Eternity!

Eternity! Eternity!
How long art thou, Eternity!
Came there a bird each thousandth year,
One sand-grain from the hills to bear,
When all had vanished, grain by grain,
Eternity would still remain:
Mark well, O man, Eternity!

Eternity! Eternity!
How long art thou, Eternity!
As long as GOD shall GOD remain,
So long shall last hell's torturing pain,
So long the joys of heaven shall be;
So long delight! long misery!
Mark well, O man, Eternity!

Eternity! Eternity!
How long art thou, Eternity!
O Man! let oft thy musings dwell
Upon the dreadful woes of hell,
Oft on the saints' all glorious lot,
For both shall last when time *is not;*
Mark well, O man, Eternity!

Eternity! Eternity!
How long art thou, Eternity!
The thought of thee in pain, how dread!
In joy how bright their prospects spread!
For here God's goodness glads our eyes,
And there his justice terrifies;
Mark well, O man Eternity!

Eternity! Eternity!
How long art thou, Eternity!
Who here lived poor and sore distress'd,
Now truly rich, with GOD doth rest!
With joy consoled for all his ill,
He lives to praise GOD's goodness still:
Mark well, O man, Eternity!

Eternity! Eternity!
How long art thou, Eternity!
A moment's pleasure sinners know,
For which they pass to endless wo;
A moment's wo the righteous taste,
Through which to endless joy they haste:
Mark well, O man, Eternity!

Eternity! Eternity!
How long art thou, Eternity!
Who looks to thee alone is wise,
Sin's pleasures all he can despise;
The world attracts him now no more,
His love for vain delights is o'er:
Mark well, O man, Eternity!

Eternity! Eternity!
How long art thou, Eternity!
Who thinks on thee speaks thus with GOD,
"Here prove me with thy chast'ning rod,
O! let me here thy judgments bear,
Hereafter, LORD, in mercy spare!"
Mark well, O man, Eternity!

Eternity! Eternity!
How long art thou, Eternity!
"O man! I warn thee, think on me,
Think oft on me, Eternity,
For I the sinner's wo shall prove,
The recompense of pious love:"
Mark well, O man, Eternity!

RELIGIOUS NOTICES.

CAMP-MEETINGS.

THE campmeetings, in West Pennsylvania, for the current year, will be held as follow, to-wit:

1. A campmeeting at Slippery Rock, Beaver county, on brother SWICK's land, (for Harmony circuit) to commence on Thursday, the 20th of August next.

2. Another at the meeting-house, in Irwin township, Venango county, to commence on Thursday, the 27th of August.

3. Another at Rockland, Venango county, commencing on the 3d of September, near the Pine Hill school-house.

Westmoreland and Indiana circuits, not being represented or heard from, it was decided, that should they want campmeetings this season, that they be held as follows, viz:

In Westmoreland county, commencing on Thursday, the 13th of August next; and

In Indiana county, commencing on Thursday, the 10th of September next.

The next West Pa. Eldership will commence its next annual session, by the leave of Providence, on Wednesday, the 28th of October ensuing, in the Union Bethel, in Cambria county, Pa.

J. HICKERNELL,
JACOB MEYERS,
Committee.

CAMP-MEETINGS IN EAST PENNSYLVANIA.

A CAMP-MEETING will be held near the old camp-ground, on the land of Mr. HOPPLE, one mile north from Newport, Perry county, to commence on the 21st of August next. The people of God, generally, are invited to come out and bring their tents; also the ministerial brethren are invited to attend.

Another on the old camp-ground, near Newburg, Cumberland county, commencing on the 21st of August next. All the preaching brethren, who can come, are affectionately invited to attend.

Another on the old camp-ground, near Landisburg, Perry county, commencing on the 13th, of August next.

The preachers and the public are invited to attend. A boarding tent will be kept on the ground. No huckstering allowed!

Another will be held near Orwigsburg, Schuylkill county Pa., commencing on the 10th of August next.

Another at brother GEORGE BOWMAN's, Cumberland county, about two miles from this borough, commencing on the 7th of August.

The preachers, the brethren on the circuit, and the adjoining circuits, and the public generally, are respectfully invited to attend.

No huckstering will be allowed within the limits prescribed by law.

Another on the old camp-ground, near Linglestown, Dauphin county, about nine miles from this place, commencing on Friday the 28th of August next.

The invitation is given as above. A boarding tent and accommodations for persons and horses may be expected on the ground.—No huckstering will be tolerated.

Another near the Two Taverns, Adams county, Pa., commencing on Monday the 7th of September next.

Another near Siddenstown, York county, on the old camp-gronnd, on the premises of JOSEPH ELCOCK, commencing on Monday the 10th of August next.

IN OHIO.

A camp-meeting will be held in Athens county, Ohio, commencing on the 16th of August next.

IN MARYLAND.

A camp-meeting will be held on the land of ANDREW BABALON, two miles east of Uniontown, and one mile west of Frizzlesburg, Carroll county, Md., commencing on Friday the 28th of August.

MARRIAGE NOTICES.

"I saw two clouds at morning,
Tinged with the rising sun;
And in the dawn they floated on,
And mingled into one."

MARRIED—On the 1st of Jannary last, in Allegheny city, by Elder G. U. Harn, Mr. WILLIAM A. WOOD, of Manayunk, and brother of *Elder Edward Wood, deceased*, to Miss SUSAN SCHUYLER, of Butler county, Pa.

On the 19th of July, by Elder J. J. Miller, Mr. HIRAM BRADY, of New Cumberland, to Miss HARRIET DANNER, of York county.

On the 25th of June, by Elder Josiah H. Hurley, Mr. DAVID EPLEY, Esq., to Mrs. ELIZABETH GALLOWAY, both of Lisburn, Cumberland county, Pa.

On the 12th of July, by the same, Mr. JOHN W. FISHER, of Adams county, to Miss MARY JANE SIPLE, of York county, Pa.

OBITUARY NOTICE.

"Leaves have their time to fall,
And flowers to wither at the north wind's breath,
And stars to set, but all,
Thou hast all seasons for thine own, O Death!"

DIED—At Indianopolis, Indiana, on Sabbath evening, July 5th, Mrs. SARAH ANN, wife of Mr. Jacob S. Walker, aged 33 years and 7 months.

Mrs. W. was born near Hummelstown, Dauphin county, Penn'a., and was the daughter of HENRY and LEAH LANDIS. The deceased met with the loss of her parents long before she arrived at the age of maturity, and was taken into the family of her uncle, Mr. DAVID HUMMEL, of Harrisburg, where she remained as one of its members, until her emmigration to Indianopolis, in 1836. She was beloved by all with whom she had formed acquaintance, for her amiable disposition and pious principles—was an exemplary Christian, and an affectionate wife and mother.

'Twas sad and painful news
To friends, who knew and loved her for
Her many virtues—to learn that Death,
The "King of Terrors," had done its work,
And summoned her into the presence of
Her Maker.

But, cheering is the thought!
To know that she loved JESUS!—and as she lived,
She died—with faith unshaken—such faith as was
Her "morning star," through all her daily walks,
And in the solemn hour of death a pilot true,
To lead her Heavenward!

A husband fond,
And children she loved dearly, o'erwhelm'd with grief,
Now mourn their loss. And friends as deeply feel
The pangs of sorrow. Why should they mourn?
While knowing that with her 'tis well. She is freed
From sickness, pain and care, resting now in glory,
In God's bless'd kingdom, the long'd for haven of
The weary soul!

Let those who loved her,
And who were friends on earth, meekly immitate,
As she has done—a bless'd Saviour. And when God sends
To call us hence—like her—we may be ready to receive
The glorious reward of life immortal!

A. H. BAUM.

Harrisburg, Pa., July, 1846.

LIST OF THE GENERAL AGENTS.

WE hereby announce the following brethren General Agents for the Church Advocate, viz:

Elder EMANUEL LOGUE, of Mount Pleasant, Iowa, is our General Agent for that State. All persons, therefore, wishing to subscribe for the Advocate, or to make remittances for the same, will please address him as above.

Brother JOHN SHULER, of Ottawa, Illinois, is our General Agent for that State.—Persons in said State, wishing to order the paper, or to pay for it, are requested to address brother J. SHULER.

Dr. J. BOBBS, of Indianapolis, Indiana, is our Agent for the Southern and Central part of Indiana.

Elder JOHN MARTIN, Marey, Larange county, Indiana, is our Agent for the Northern part of Indiana; him, therefore, the people of that part of the State will address.

Brother JOHN ACHEY, of Dayton, and CHRISTIAN WINEBRENNER, of Miamiesburg, Montgomery county, Ohio, are our General Agents for the south-western part of Ohio. To them the people of that quarter will apply, who may have business with the Advocate office.

Elder THOMAS HICKERNELL, of Mendon, Mercer county, Ohio, and Dr. GEORGE B. SHRINER, of Westminster, are our General Agents for the North Western part of Ohio.

Mr. JOHN P. WINEBRENNER, of Wooster, Wayne county, Ohio, is our General Agent for Eastern and Southern Ohio. To him payments can be made, or orders sent by sub-agents and others, in that part of the State.

Elder GEORGE U. HARN, of Pittsburg, Pa., is our general Agent for the West Penn. Eldership. To him the sub-agents and others will address orders and make payments.

Brother SAMUEL HINNY, of Springville, Lancaster county, Pa., is our agent for Mount Joy, Richland, Springville, and the surrounding neighborhood.

Brother LEVI SLINGLUFF, of Martinsburg, Blair county, Pa., is our general agent for Morrison's Cove.

Brother JOHN K. BUSER, of Highspire, Dauphin county, Pa., is our general agent for Highspire and the nerghborhood.

Dr. ANDREW MILLER, Jr.,

A Graduate of the Jefferson Medical College, Philadelphia,

TENDERS his professional services to the public. OFFICE in Third street, opposite HERR's Hotel. Jy. 15—3mo.

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Terms and Regulations.

The Church Advocate will be printed and published semi-monthly, on a large super-royal sheet, at $1,25 per volume, payable always in advance, or within the first three months of taking the paper.

All persons failing to comply with these terms, shall have their papers stopped at the expiration of the first quarter, from the time the paper is sent, and be held accountable for two quarters; that is to say, for 62½ cents; which sum shall be invariably exacted before the paper will be re-sent.

All the accredited ministers of the Church of God, and such other persons as shall have regular certificates of their appointment from the Editor, shall be the only authorized agents for this paper.

Letters and communications addressed to the Editor, through the Post Office, must be *post-paid*, except those containing remittances.

EDITORIAL DEPARTMENT.

List of Acknowledgments.

Names.	Am't. paid	Names.	Am't. paid
Alloways, Abraham	$1 25	Hollenberry, John	$1 25
Anderson, James	1 25	Hoover, Jacob P.	1 00
Bricker Jacob	53	Hurley, Josiah	1 00
Bener, Jacob	1 25	Hoover, Christian	1 25
Byerly, Henry	1 25	Horning, John	37
Byers, Frederick	1 00	Hupert, John	1 25
Bryson, James	1 00	Hess, John	1 25
Bricker, Samuel	1 25	Heistand, John	1 25
Barlow, Elder F. N.	1 25	Hoffmeister, Isaac	1 25
Baker, Abraham	1 25	Houser. John	1 25
Bowman, George	1 25	Hair, Abr'm. (6 months)	62
Boyer, Jacob	1 25	Hollenberger, Mathias	1 25
Burger, Michael	1 25	Harn, Sarah	25
Balmer, Daniel	1 25	Johnson, Ann	25
Balmer, John	1 25	Koser, John	1 25
Bittle, Thomas	1 00	Kimmel, Catharine	1 25
Booth, Elder J. C.	1 25	Kemmel, Elder Geo.	1 25
Brandt, John	1 25	Kister, Henry G.	1 25
Brandt, Francis	1 25	Knode, Simon	1 25
Bamberger, William	1 25	Kimmel, Geo.	1 25
Berry, John A.	1 25	Ketsly, Jacob	1 25
Bolinger, Jacob	1 25	Linch, James	1 25
Brewer, Elder Jacob	25	Landis Christian	1 25
Campbell, James	1 25	Long, Harmon	1 25
Chapman, William	1 25	Livergood, George	1 25
Christ, sen. Jacob	1 25	Latshaw, Abraham	1 00
Cannon, John	1 25	Miller, John	1 25
Criswell, George	1 25	Myers Samuel	1 25
Collins, John (6 months)	62	Myers, Samuel B.	62
Charlton, James	1 25	Mountain, M.	1 25
Cover, G. W. (6 months)	62	McFarren, Peter	1 00
Cable, Abraham	1 25	Moyttien, Michael	1 25
Campbell, Levi	1 25	McCoy, Daniel	1 25
Currin, John	1 25	Miller, M. L.	1 25
Dillinger, Christopher	1 25	McClure, J. F. (6 months)	62
Dillinger, Jacob	1 25	Mowry, David (6 months)	62
Dare, Marina	1 25	Martin, David M.	1 25
Diehl, Levi	1 25	McFall, Thomas	1 25
Dyer, jr Samuel	1 25	Miley, John	1 25
Dyer, Sophia	1 25	Moyer, Samuel	1 25
Dennis, David	1 25	Moyer, Joseph	1 25
Disert, Samuel	1 25	McCartney, John	62
Eberly, Peter	1 25	Mooney, Elder Wm.	1 00
Eisenhower, John F.	1 25	Murray, Wm. F.	1 25
Ensminger, Peter	1 25	Mash, Frederick	1 25
Eppley, George	1 25	Null, John	1 25
Fosnought, John	1 25	Osmer, Elder A.	1 00
Fosnought, Jacob	1 25	Owens, John C.	1 00
Fanwell, Jacob	1 25	Peoples, William	62
Fritchey, Benjamin	1 25	Peisal, James	1 25
Funk, Abraham	1 25	Price, Daniel	1 00
Felty, Solomon	1 25	Pelsie, Christian	1 25
Fox, Francis	1 25	Poffenberger, Samuel	1 25
Funk, Solomon	1 00	Plank, Jonathan	1 00
Flegle, Benjamin	1 25	Rohrer, David	1 25
Forlenbaugh, Samuel	1 25	Rees, James	1 25
Gardener, Peter	1 25	Reeme, Benjamin	1 25
Glassburn, Elder David	1 25	Ropp, Jonas	1 25
Gibson, Sarah	25	Smith, David	1 25
Grose, Solomon	1 25	Shaeffer, Geo. D.	1 25
Hoover and Forehoff,	62	Stevich, John (6 months)	62
Hann, S. W.	1 25	Schlichter, Emanuel	1 25
Stouffer John	1 25	Trisler, John	1 25
Strock, sen. Jacob	50	Umstat, Br.	1 00
Strayer, John	62	Wishard, David	1 25
Stoner, David H.	1 25	Wagoner, Samuel	1 25
Snodgrass, William	1 25	Walker, John	1 25
Shockey, Daniel	50	Wheatly, Matilda	1 25
Sutherland, D.	1 25	Walters, Reuben	1 25
Swope, Jacob P.	1 25	Walton, E. A.	1 25
Stiffy, Adam	1 25	Wise, Aaron	1 25
Smith, David	1 25	Zimmerman, Philip	25
Thompson, John	1 25	Zorger, Michael	1 25

Confession and Forgiveness.

A Christian is bound to forgive his brethren upon proper confession of their faults.—"Forgive one another, even as God, for Christ's sake, has forgiven you." "Except ye forgive, ye shall not be forgiven."

Inasmuch, then, as a number of our brethren and patrons have frankly and freely confessed themselves faulty in neglecting to pay for their papers, within the time specified in the terms, and still further to amend the matter, have accompanied their confessions with the full pay for their papers, we feel willing, frankly and cordially, to forgive such, and to exempt them from the penalty annexed to the violation of our terms. Their papers, of course, shall be duly forwarded.

And here we would propose, to one and all, who see and acknowledge their wrong in this matter, that if they will send on, or pay over to our agents, the full amount of their subscription, on or before the 15th of September next, they shall be, in like manner, entitled to clemency. But those, and all those, without respect to person, who disregard this overt proposition, shall be held responsible and be rigidly dwelt with according to our terms and regulations.

Worse than Bad!

We are sorry to hear that some few of our subscribers (we hope, however, for the sake of their souls, there are not many) have become dissatisfied with us, because we stopped their papers for non-payment. We beg such erring ones to remember, that we have no license to become partakers of other men's sins. It is more than enough that they have violated their contract, without our participation in the same. But so it is, and so it has been from time immemorial—misery and evil-doers love company. Howbeit, God being our helper, we shall try to maintain our integrity, although others, in multitudes, swerve from its peaceful path. We hope, however, for the good of the cause, and for the sake of the high profession which many of our non-paying subscribers make, that they will cease doing *worse than bad*, by murmuring against us for not violating our part of the contract.—☞*SEE TERMS AND REGULATIONS!*☜ And remember, a *contract* is binding on both parties; the wrong doings of one party will not justify the other in doing the same, nor will two wrongs make a right.

Read This!

As we intend sending out this number of the Advocate to some hundreds who did not and may not receive the previous one, we beg leave to re-insert, for their special benefit, the article in our last under the caption, "FIRST THREE MONTHS." Here it is. Be sure to read it!

FIRST THREE MONTHS!

The Church Advocate has now been issued for three full months. This number being the first of the fourth month, is, accordingly, sent out to those, and to those only, who have complied with our terms.

It has been distinctly and repeatedly stated, that those who would violate their contract, and fail to pay for their papers, during the first three months, should have them stopped, and be charged SIXTY-TWO AND A-HALF CENTS, as a penalty for their delinquency.

We deeply regret that we have it to say, that more than one-half of the subscribers for the Advocate, have forfeited their subscriptions by non-payment, notwithstanding they were repeatedly notified of the consequences.

We hope, therefore, that each and every one of these delinquent subscribers, will immediately remit to us, or pay over to our agents, the aforesaid sum of *sixty-two and a-half cents*. When this is done, we shall take a pleasure in re-entering their names on our subscription list, as *bona-fide* subscribers.

Should any money be in the hands of our agents, they are requested to remit it immediately, in order that the innocent may not suffer with the guilty. We are disposed to do justly, and to treat every man right according to contract. We wish to have the names, therefore, of all our covenant-keeping subscribers, who are entitled to their papers, so that they may be duly credited, and have the same forwarded. The rest must content themselves to abide the penalty which their own delinquency has incurred.

Punctuality is the life of business. Contracts impose obligations. A violation of contract is an immorality, except in case of *fraud* or *inability*. Every church member that is guilty of this sin, ought to be dealt with accordingly. Were this strictly attended to by the church authorities, as in other cases of immorality, the church, as well as business men in general, would be saved from many difficulties, hard feelings and vexatious disappointments.

We do hope that the members of the "Church of God" will wash their hands of this odious iniquity, and in every instance be careful to keep their word and fulfil their contracts, except it be for reasons above stated; which are the only reasons, in our judgment, that can furnish justifiable grounds for non-compliance.

To our Contributors.

We thank you heartily for the aid you have given us, to fill the columns of the Advocate with useful and interesting matter. We hope you will not weary in well doing, but continue to furnish us regularly with a variety of as good and well written pieces as you possibly can. We shall make every allowance for young beginners. One thing, however, we would particularly request of all our contributors, namely: that they write short and legible pieces. Write often, but as a general thing, let your letters and articles be brief: never more than one sheet at a time. If your subject will not admit of it, divide into Nos., and let us have line upon line. We have received several very lengthy communications, which for want of room, we have been obliged to divide. If the writers, however, will have patience, they shall have the pleasure of reading the whole in due time, in the columns of the Advocate. We are much pleased with the spirit and matter of our young writers; and we are by no means displeased with their great length; only we cannot always accommodate them, by publishing all they write at one time, or in one paper. We hope, then, they will have patience, and believe that we shall always do the best we can.

Pattern Churches.

As one Christian excels another in gifts and graces, so one church often excels another in alms-deeds, acts of benevolence, punctual engagements, efficient labors, spirituality, &c., &c.

In whatever else the following churches may be deficient, they excel and they deserve to be named as *model* or *pattern churches* for punctuality, in meeting their engagements with the Editor of the *Church Advocate*, to-wit: The Martinsburg church; the Newburg church; the Landisburg church; the Rockland church, Venango county, Pa.; the Perryopolis church, Fayette county, Pa.; and the Dalton church, Wayne county, Ohio.—These all kept their promises, and paid for their papers in due time. *Query:* If these churches (and the most of them are hill-country churches) could do so, why not the more wealthy churches in the cities, boroughs, towns and rich plains of our goodly land? True, there are many honorable exceptions, to the general charge of delinquency, in many other churches and neighborhoods: and as individuals, they are entitled to equal honor for their punctuality. "Honor to whom

honor is due." We hope they will all stick to their integrity, and that the rest will copy their example in days and years to come. Its *principle* (not interest) we feel most concerned for.

Relief Subscription.

We hope that our friends and brethren, who were kind enough to promise us assistance in paying off the debt on the Printing Establishment, will hold themselves in readiness to meet their engagements during the camp-meeting season. It is time, and high time, that this matter should be settled up.—And we hope that all the brethren will feel their obligation to assist in discharging the debt. Most of the brethren have already subscribed towards this object, and some, indeed, have done valiently; but we want all to do their duty. There are a few here and there whom the Lord has blessed abundantly with this world's goods, and still they have hitherto put us off with verbal promises; and some others who, though they have subscribed liberally, and are full able to pay what they have subscribed, have not, as yet, redeemed their promises. Now we wish those brethren to bear in mind that the money is very much needed, and that it is confidently expected and earnestly desired, that they will pay up their subscriptions soon.

Our brethren in the West are also requested to keep this matter moving, and what they can do, to do quickly. We understand that the Lord has blessed them this year with abundant crops of all kinds. We hope, then, they will not forget Zion, but cheerfully aid us according as the Lord favored them.

A Request.

We beg leave to request those of our patrons, who do not file and preserve the Advocate, to send us the *third number*, provided they have it clean and unmutilated. This number has run out, therefore we make this request, in order to be able to supply new subscribers who may want all the back numbers.

Bowman's Camp-meeting.

This meeting commenced on Friday the 7th, and closed on Thursday morning the 13th inst. This meeting, from first to last, was a delightful time.

As the meeting was suddenly got up, it was small, in point of tents, for a Cumberland camp; only about eighteen tents were on the ground. The congregations, however, most of the time, were large, attentive and remarkably well behaved.

Preachers, as usual at Cumberland camp-meetings, were numerous, The preaching and exhorting, so far as we heard, was excellent—all of it, as it always ought to be, plain, close and practical. We would, we had more such kind of preaching. Let others feed and feast the people with their learning and eloquence, we will try to feed them with the sincere milk of the Word. We are called and pledged, and bound to preach the Word, the whole Word, and nothing but the Word. The Lord help us to go on!

As to the results of the meeting, we cannot speak definitely. We are writing on the morning of the last, and, we trust, the *great day* of the meeting. Hitherto it has been getting better and better. Since Saturday, more or less have daily professed conversion. The most of these were from among those who done most to sustain the meeting. It is usually so. Besides the church in the neighborhood, there were none that contributed more towards the support of the meeting, than the Shiremanstown, Milltown, and Harrisburg churches. These, accordingly, in part, at least, have already got their rewards—some score or upwards of new-born souls. The Lord bless them, and those, also, who were instrumental in their conversion!

Christian Union.

We commenced writing on this subject in our last paper, and promised to continue it; but on account of absence at several camp-meetings, and a press of other business, we shall defer it for the present, hoping to find leisure soon to resume and continue the subject.

Camp-meeting Reports.

We request our brethren at a distance to send us accounts of their respective camp-meetings, at as early a day as possible, after the close of the same. Try to make your reports short, plain and substantially correct.

CONTRIBUTORS' DEPAR'T.

The Church Advocate.

To make a religious journal of interest to its patrons, one thing, we think, is important above all others, namely: a large amount of *original* matter; first, of *editorial;* secondly, of origiual contributions from the brethren, especially from the preaching brethren. Why some of the latter have been so silent, we cannot tell. Why is it? Where are the older heralds of the Cross sticking, that we hear so seldom from them? Can we not persuade them to feel interested enough to contribute something regularly for the columns of the Advocate? Or shall this address to your consciences be in vain? By writing for the same, others are invited to lend their aid in a similar way, and the good that may accrue therefrom, eternity alone may unfold.

We would, also, like to stir up those that formerly communicated their thoughts to the public through this channel, but whose hands appear to be withered, and whose ideas seem dried up, for we see them not now engaged in this laudable work. Cannot these persons be influenced to use the talents God has gifted them with, and not bury them? Remember the condemnation of the slothful servant!

Again, we would suggest that the ministers of the "Church of God" ponder over this matter more fully, take the hint, and begin to do more than they have lately done to promote the interest of the Advocate. Some have done much; (but have even they done as much as they could?) others comparatively little, and some nothing at all! O! that I could persuade the brethren to become willing to contribute more freely. O! that I could convince them of the advantage of so doing.—The willingness is all that is wanting; the talents is in the church, and we want to see it brought out. If the preachers of the Gospel would go zealously forward in this matter, others would not be so backward. Arouse, friends, come let us see you do something for the Lord in this way also. The Advocate preaches semi-monthly to a large number of people. Reflect, that in this way you may convince some to turn to God, who, perchance, may never hear you preach a sermon. Let all write that are able, exercise their talents in this way. Let us see them flowing in exuberantly from Ohio, Maryland, western, as well as eastern Pennsylvania, and the Advocate will be filled with *original* matter, be more useful to the church, and become a powerful engine for the propagation of truth, as held and practiced in the "Church of God."

G.

July 29, 1846

Support of the Ministry.

It is seldom that we have called attention to that part of Christian obligation, of which the following article speaks. We know that it is an enforcement of duty, which to some is unpleasant, and to not a few it is so, because it is not sufficiently understood.

The duty of providing for the maintenance of those who devote their time exclusively to the Christian ministry, is so obvious, that to reasonable and hospitable people, there needs no argument on the subject. As, however, there are vast numbers who have never duly considered it, (consequently have but feeble convictions with regard to a matter of such high importance) while others deny and decry the highly responsible obligations, it may not unprofitably occupy a brief space (though far too brief to do it justice) in your valuable sheet.

In the first place, it is a matter of *necessity* that the people sustain their minister. The work of the ministry is such as to forbid his sustaining himself; and if so, how is he to live? The Bible enjoins it on him to devote himself entirely to his work. The work of the ministry is to be his *one* and all-absorbing employment, to the exclusion of every secular avocation. 1 Tim. 4: 13—16. 2 Tim. 4: 1, 2. The work requires such exclusive devotion. It is enough, and more than enough, for all his time, strength and mind. He must, therefore, either "live of the Gospel," or else desist from it, or starve. If he attempts to sustain himself, his sacred profession must suffer; there is distraction between the two objects, and either in this or in that; and, indeed, in both of those callings the man must be unfruitful. The experiment has been abundantly tried, and the result is known, in too many melancholy instances, of a minister's care-worn and barren, if not secularized and half apostate condition. It is, therefore, a matter of necessity that he receives his support from the people.

In the next place, it is just and *reasonable*, because he labors for the people's benefit. He leaves other professions, and his own interest, to be useful in this. Others labor for themselves. The husbandman toils at the plough, with the expectation of enriching his own granary. The merchant traffics for gain to be appropriated to himself and family. The mechanic disposes his ware at a price to afford him a sustenance. The physician tenders his bill. The lawyer the amount of his fees. The laborer expects his wages. But the minister labors with no such immediate view to his own emolument. He, alone of men, goes and comes, studies and thinks, and labors for the good of others. He keeps no reckoning; he fore-goes emolument, spends his time, exhausts his strength, wastes his breath, is a stranger to ease, for the sake of precious immortal souls. Upon what principle, therefore, of justice or of honor is it, or can it be expected, that he should do this and not be so much as furnished with needful food and raiment? Have they a natural claim to his services? Have they a right to command them? Not at all. He is naturally as free from all men as others are, and has made himself a servant to all only at their invitation, and by his own consent. It is, therefore, *just* that he should receive a sustenance, leaving the *necessity* of it ont of view.

In the third place, the Bible inculcates the duty. It has no reserve or delicacy on the subject. He that calls ministers to their work, has taken care that they be supported. God has manifestly a solicitude on the subject, which is very observable under the Jewish dispensation. He charged the Levites with the service of the sanctuary, and gave for their subsistence the tithes and offerings of their brethren. And he repeatedly charges the latter never to forget this duty, lest the former, deprived of their only dependence, should fail for want of bread. "Take heed to thyself, that thou forget not the Levite as long as thou livest upon the earth." Again, he giveth the reason: "The Levite that is within thy gates, thou shalt not forsake him; for he hath no part or inheritance with thee."

When our Lord commissioned and sent forth the twelve to preach, he said: "Provide neither gold, nor silver, nor brass in your purses, nor scrip for your journey, neither two coates, neither shoes, nor yet staves, for the workman is worthy of his meat." Again, when he sent forth the seventy, he gave them a similar direction, adding, as before, "that the laborer is worthy of his hire." Paul is full on this subject. "Let him that is taught in the word, communicate to him that teacheth in all good things." "Let the elders that rule well be counted worthy of double honor, especially they who labor in word and doctrine." "For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn; and the laborer is worthy of his hire." "Who goeth a warfare at any time at his own charges? Who planteth a vineyard, and eateth not of the fruit thereof? Or who feedeth a flock and eateth not of the milk of the flock? Say I these things as a man, or saith not the law the same also? For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? or saith he it altogether for our sakes? For our sakes, no doubt, this is written: for he that plougheth,should plough in hope; and that he that thresheth in hope, should be partaker of his hope. If we have sown to you spiritual things, is it a great thing if we shall reap your carnal things? Do ye not know that they which minister about holy things, live of the things of the temple? And they which wait at the altar are partakers with the altar? Even so hath the Lord ordained, that they which preach the Gospel should live of the gospel." 1 Cor. 9: 7—14.

The duty, then, of supporting the Christian ministry being thus fully established, the following are obvious inferences:

[to be continued.]

THOMAS H. DESHIRI.

Devotion.

In this world of dejection and sorrow, how pleasant it is to have a friend in whom we can confide, and to whom the secret emotions of the soul may be communicated without reserve. And how greatly is this pleasure increased, when we know that our friend can enter into our feelings, appreciate our sorrows, and sympathize with us in our afflictions.—Such a friend is God. But He is even more than this. He not only sees, and knows, and feels our sorrows and distresses, but, with a hand of mercy, He kindly relieves them.—Knowing that God is our friend, and that He will never betray our confidence, the Christian goes to Him, and in the humble attitude of a suppliant, pours forth the secrets of his soul in prayer. Happy, indeed, is the condition of that man, who places implicit confidence in God, and who feels that His ears are ever open to the cries of the distressed, and His hands ever ready to assist the needy.—When retired from the bustling scenes of the world, when all around is hushed in silence, how sacred and heavenly is the communion of the pious souls with its Maker! If any earthly happiness can bear any comparison to that enjoyed beyond the confines of the present world, it is the happiness enjoyed by devotional exercise. O! how many hours of misery are counterbalanced by a few moments before the altar of prayer. Here then is a retreat, a sacred and hallowed retreat, where the weary and disconsolate may find relief, and pour forth their mournful complaints to a Being who is ever attentive to their interest, and who will in due time supply all their wants. And no matter how great may be our difficulties, or however poignant our sorrows, yet a few moments before the altar of prayer is sufficient to banish all, to ease the mind, and enable it to encounter with becoming firmness, all the trials and oppositions of human life.—How frequently has the Christian knelt before the throne of mercy, with a mind overcast with gloom, and a soul burdened with the most intense sorrow, and poured forth in secrecy and silence his sincere desires, when in a moment, as if by some magic spell, his gloom was banished, his countenance became radiant with joy, and a secret and heavenly peace succeeded. These devout aspirations to a throne of grace, constitute the food which supports and invigorates the spiritual life of the Christian. For the moment he forsakes God and ceases to pray, that moment he ceases to be a Christian. Prayer is the Christian's vital breath. Without devotion, the spiritual life, vigor and energy of the Christian, die within him; and instead of being warmed and animated by the holy influence of religion, he grows cold and indifferent, and proves recreant to the duties which involve his present and eternal welfare, and finally the last spark of religion is utterly extinguished, and the soul left in perfect darkness. But is it not passing strange that any individual, who has once experienced the soothing and tranquilizing influence of devotional exercises and feelings, should ever neglect this exercise? For let it be remembered, that not in all the most splendid and dazzling amusements of this world, is there to be found that calm and constant joy which results from devotion. Wicked men may boast, if they please, of their fancied enjoyments, of the excitement of the ball-room, or the pleasure of the giddy revel, yet all this can bear no comparison to that exalted pleasure experienced by the humble child of God, as he rises from his knees in communion with God, having his countenance beaming with joy divine, and his soul filled with love to God, and to his fellow-man. But above all, this pleasure brings no remorse, no bitterness of soul, no checks or reprovings of a guilty conscience. It is not that pleasure which lasts but for a moment, and then leaves the mind agitated and alarmed, but is that enjoyment which seems to be the natural element of man, which refines and purifies the affections, and which elevates and expands the soul. And did men but know, or could they be induced to believe, that *happiness*, the long desired object of the whole human family, was to be found in the humble and holy life of the Christian, derived from the exercises of devotion, how many more would seek enjoyment from this source than what really do? We would say, then, to those who never experienced this happiness, come and test the matter for yourselves: come and see if there are not pleasures in religion which the world, with all its glittering toys, titles and honors, can never afford.

A. B. C. D.

Uniontown, *August* 5, 1846.

The Church at Baltimore.

Baltimore, Md., *July* 31, 1846.

To the Brethren of the "Church of God" in Pennsylvania and Maryland, greeting:—Grace and Peace be with you.

God having raised up a little band of disciples here, whose glory is in the Lord, and who desire to serve Him as He has ordained in His word, have been struggling, for about two years, to propagate the doctrines of a strictly Bible church among the people; but against great difficulties, such as the general prejudices of the other denominations, high rents of halls to meet in, and, lastly and chiefly, a number of unruly members who, since they have been expelled, have been going about the city holding disorderly and disgraceful meetings, under the name of the "Chuch of God" and "Elders of the Church of God." With their wholesale condemnatory harangues, they have disgusted the orderly who have become acquainted with their characters and doings, and brought reproach upon religious worship in general. We purpose, however, to rid ourselves of the odium brought upon the church by them, by exposing them to the world in the public prints.

The church had recently rented a small meeting-house at fifteen dollars per month, but was compelled to give it up, and has gone again to the Hall used for the last year past, where we pay nearly a hundred dollars per year; and here we expect to worship till we can either build a new house or purchase one of those for sale. The church has authorized Elder C. Price, our pastor for this year, to visit the brethren in the country, to raise some funds towards this project—*to either build or buy a meeting-house.* And as he will be at the camp-meetings, we hope the brethren will remember us. In a city like this, it is difficult to get congregations together in halls. Let us have a suitable house of our own, then we can open a Sabbath-school and prosper. We are willing to do all we can, and get all we can from others here, but expect the greatest part to come from the country. Remember, then, that brother Price will soon visit many of you to get your assistance. As soon as sufficient is subscribed, we shall either buy or build. For your beneficence you will receive our prayers.

In behalf of the church,

J. F. WEISHAMPEL, } *Elders.*
W. H. GIBSON, }

Camp-meetings.

In order that good may be effected at camp-meetings, a few things are needful; and to unfold to the minds of the brethren some of these necessary things, is the writer's object. Among these, much religion and genuine Bible zeal stand pre-eminent. Therefore, we say, to one and all, get revived before you go to camp-meeting, and then we may expect heart-cheering times. Let us fast and pray before the camp-meetings begin. Pray that God may make the meetings a blessing to our souls, and the souls of sinners likewise. Let special secret prayer be offered for particular individuals, for whom we feel specially concerned. But permit me to enforce the necessity of *fasting* in particular. Friends attend to this, both before and during the camp-meetings. It has been too much neglected. Crucify the flesh in this way, that the spirit may have a full possession of the inner man. The brethren and sisters ought to converse privately with sinners, and let the preaching brethren do the same. And after an invitation is given for mourners, let the brethren and sisters go fourth among the congregation, and try to persuade men to flee to Christ. Do not be backward in attending to this important work: let none hang back and refuse to do their duty, and then say they have no influence.—All men have influence, more or less, and it is a positive wrong not to exert it. The preaching ought to be co-operative; that is, the preaching brethren should understand each other, and preach alone for the salvation of souls. "Preach Christ and Him crucified," and let church government and such other things alone, until men are converted. To all we say, finally, work together in union. Let all things be done in love—let there be no dissimulation—be social—be hospitable—be engaged in all manner of earnestness—pray much and earnestly—fast—look to God, and on Him depend for success, after you have done your duties, but not before. Should these disconnected lines be the means of leading but a single person to do his duty towards himself, his God and his fellow-men the end for which they were penned, will be, in a measure. accomplished.

R.

August 5, 1846.

Shippensburg Camp-meeting.

August, 1846.

Brother Winebrenner:—

We have thought proper to let our brethren know, through the Advocate, that after considerable consultation and hesitation, on the subject of camp-meetings, we have at last made up our minds to sacrifice some things of a temporal nature, and to pitch our tents in the silent grove for a few days, in order to worship the God of our fathers. We know there are sometimes difficulties in the way of those who undertake to encamp in the grove; but we think that the old adage will hold equally as good in this case as in others, viz: "that where there is a will there is a way." We hope our good brethren of Shippensburg, Orrstown, Fayetteville and other places, will come up to the help of the Lord after a Godly sort. These tabernacle feasts are a grand means, under God, of gathering in the out-casts, who are ready to perish, into the fold and family of God. Thousands have been converted at camp-meetings who, perhaps, never would, had it not been for such extra means. It is an incontrovertible fact, that there are a great many persons who, from some motive or other, go to camp-meetings, that will not go to meeting-houses, and often times they get convicted while there, and have no rest till God converts them or pardons their sins. A striking instance of the kind we will state. At a camp-meeting, some two or three years ago, an old lady, the mother of a large family, who also had been a very moral woman, came from a section of country where the life and power of religion was not preached; and while at the camp, she was powerfully convicted, and also happily converted to God. She then returned home, and stated to her husband and family what a happy change had taken place in her. They acknowledged the change, and saw that they too were sinners and exposed to eternal death. The children first sought, and also found the Lord; and, finally, the father also was converted. So that in the course of a week or two, the father, mother and six children, were happily converted to God, and likewise some of their relations. In the course of a few weeks, the aged father of that family was laid upon a bed of sickness and death; and although he was racked with great pains, resulting from a violent attack of *Diarrhœa*, yet, notwithstanding, he frequently praised God aloud for religion, and continued in a very happy and rapturous state of mind until he died. The next week one of his lately converted daughters sickened and died happy in the Lord. Now let me ask, were not those brethren and sisters, who labored for the convertion of that old lady, amply rewarded already for their labor of love, independent of what they expect to receive in the day of eternity? We might relate many like-instances still more striking, all resulting from camp-meetings. But notwithstanding all the good that has resulted from camp-meetings, there are some of our brethren who still oppose them, and likewise other extra means of grace, whilst the churches to which they belong are barren, and their friends and neighbors are going to the judgment in their sins. May God arouse us to the use of every means of grace for the salvation of precious souls!

Now we give a general invitation to all God's people, to come and unite with us in holding our camp-meeting. But at the same time we want it to be distinctly understood, that contentious persons and evil debators, will not be tolerated among us; and we hope that our brethren elsewhere will pursue the same course. There was much harm done in this way last year, and we hope and pray it may be carefully avoided this year. Then, we trust, the work of the Lord will again prosper, if we do our duty. And we think, also, that if our brethren in the ministry and the lay-members, (instead of leaving the pulpit and the altar immediately after preaching) would strive to persuade sinners to embrace religion, and labor more with the mourners, there would be more good done. Brethren, let us pray like *Jabez* of old, for "*a blessing* INDEED! at our camp-meetings this year;

also, for an enlargement of our costs, for a rebuilding of the waste-places in Zion, for backsliders to be reclaimed, and for the conversion of sinners. But above all, and first of all, let us be sure to obtain a mighty shower of grace in our own souls, and then all will be right, and God will work to his name's glory and honor, and we shall be benefited: otherwise our labor may be all in vain. May God bless us, unite us together more and more, and finally save us with all the ransomed of the Lord in Heaven.

Yours, in love, &c.,

A DISCIPLE.

Letter from Elder George U. Harn.

PITTSBURG, PA., *July* —, 1846.

ESTEEMED BROTHEN:—

After an absence of near three weeks from home, on a tour through Allegheny, Fayette, Greene, and Washington counties, I resume the pen once more to address you. I left home on the steamboat Concul, on the 1st of June last, for Brownsville, a distance, by way of the very beautiful Monongahela, of about fifty-five miles. We were something less than seven hours on our journey. This gently-flowing stream, uninterrupted by rocks and falls, as your eastern rivers are, but particularly your eternal rock-ribbed Susquehanna, selvedged on either side, at this season, with the most beautiful natural green, and fortified with its lofty hills; in which are embedded inexhaustible strata, of the best quality of bituminous coal, presents a very sublime and picturesque scenery to the admirer of our old matron, mother nature, who, though she is standing upon the verge of her fiery grave, and has followed above one hundred and eighty generations of her earth-born intelligencies, to the valleys and shades of Death, still retains in her furrowed face marks and traits of beauty and grandeur, far surpassing that of the most exquisite artificial splendor, that so vainly decorates her ostentatious, but ephemeral children.

My feelings of admiration were much enlivened by the very agreeable, but unexpected company of Elder A. APPLER and brother J. CHRIST, of the "Church of God" in Uniontown, Md., who were on their return from the States of Indiana and Ohio. At B—— we parted—they taking stage for Cumberland, and thence by railroad to Baltimore, and I afoot to an uncle of father's, about six miles from town.

On my way, I was awoke from my musings, by the everlasting jargon of millions innumerable of the seventeenth year locusts.—Twelve years ago, if I mistake not, they were as plentiful in our native country, Frederick county, Md. At my arrival among my relatives, I was apprised of the death of an aged aunt of father's, who had lived about sixty-three years a virgin, and about forty-seven of them, an exemplary and pious member of the Methodist E. church. She emigrated from Md. in her youth, when Western Pa. was yet in its infancy. Beloved by all who knew her, and especially was she a favorite of my father. She left the shores of time for, I have no doubt, a blissful eternity, on the 23d of may last.—Her name was ANY HARN.

Friday I started on foot for Carmichaeltown, in Greene county, and preached at candle-light in the Cumberland Presbyterian House of Worship, to a very attentive audience, from Rom. 8: 8. Next evening the audience was much larger, and I addressed them from, "Prepare to meet thy God." On the Lord's day three times: the fore and afternoon, on the atributes of the "Churches of God" in Judea, and at night on the ordinance of washing of the saints feet. The house was full to excess in the evening, and some said we had six hundred hearers out. I suppose not less than this.

On Tuesday night, brother J. HICKENNELL joined me and preached to them. We were heartily requested to continue the meeting.—We lodged with an uncle of mine, THOMAS HARN, who, together with his wife, belong to the Cumberland Presbyterians.

During my stay, I was requested to visit the Green Academy, by its principal, Professor LOUGHRAN, who, from all appearance, seems well qualified for his high and responsible position. His school has a goodly number of young men in attendance as students. He professes to give instruction in all the branches commonly taught in such institutions: the languages not excepted. His highest charge is eight dollars a session, and boarding is quite moderate in the village. Considering all things, if I were going to an institution of the kind, and had not time and means to spend in a regular course at college, I know of no place I would make choice of before it. I held an interchange of sentiments with him, and concluded he was a liberal-minded Cumberland Presbyterian.

Wednesday, in company with brother H., passed on our way to the southern hills of Greene co., walking and riding turn about, as we had but one horse. Excepting Round-nob, in Bedford county, I do not know as I have ever seen so tumorous a county in my travels. We found the little "Church of God" in very good order, and all very much attached to brother WERTZ, its planter. Brother COOK was there watering it. He had just been through southern Ohio and western Va., and stated the people were anxious for the word of life. Some arrangements were being made for him to move his family to Greene county, and preach in conjunction with brother H., who travels a distance of two hundred miles around his circuit. This is burdensome enough for three men. But how is this burden to be removed? Some of those who have been preaching for many years, are wearing out and dying; others are turning their minds to the things of time. Upon the whole, I fear that some of our brethren are breaking their promises to God, made on their placing their hands to the Gospel-plough. Complaints are offered in consequence of lack of support, as their excuse for looking back to the world.—But, dear brethren, have any of us undergone what our brother Paul did in this respect, yet! If not, how can we stand before God and answer for the office we have held in time? I fear the love of this world, and the applause of men, are taking the place of the love of God and the salvation of souls!! Where is your boasted resolution and firmness in the cause you enlisted in? Can you only fight when victory is perching on our triumphant banner? Or did you enlist through all the ups and downs of this glorious war! O, do not seek repose while some of Messiah's officers are deserting, and others are falling under the enemies sword, covered all over with eternal glory. They are now receiving their wages, wearing crowns of immortal honour, and their worthy brows are decked with endless laurels. As they have been removed to other posts, let us fill theirs here.

Fraternally yours,

G. U. HARN.

Letter from Elder John C. Booth.

"O Lord revive thy Work."

Is it not our humble and daily petition, my Christian brethern, that God would revive his work at our approaching camp-meetings? Are we pouring out our hearts before God, imploring most earnestly, and with the importunity and faith of the *Syrophenician* woman, that every Achan within us, and within the bosom of the churches, may be removed, and that the Holy Spirit, with all his quickening powers, may descend upon us? Are our closets frequented, and do they witness our confessions and strivings in the performance of our duties? When casting our eyes over the people of our neighborhood, do our hearts ache in perceiving their awful devotion to the God of this world, and to their abominable idolatries? Who that has observed anything of their moral state, but will deeply deplore the undeniable fact, that "lovers of pleasure, more than lovers of God," abound on every side? And is not this the very essence of abominable idolatry, so pointedly condemned throughout the scriptures?

The heart that manifestly seeks its gratifications in temporal rather than in spiritual and eternal treasures, is guilty of the sin of idolatry, much as it may seek to ward off the imputation. Permit me to ask, dear brethren, are not we, individually, and are not the churches, in a lamentable degree, involved in this sin? Have we not all, in a measure, shut out from the mind that tender concern for the honor of the Saviour, and promotion of His kingdom and glory, which alone can furnish evidence that we are the subjects of a kingdom that is not of this world, and that our citizenship is with the saints, the excellent of the earth, in whom is, and ought to be, all our delight? We profess to seek the prosperity of Zion above our chief joy. Are her precious interests resting daily upon the heart with the weight they demand? Is it not true, that the tree that bears no good fruit, deserves no good name? Are we distressed when reflecting upon the awful speed with which dear relations, intimate friends, and others, alike precious in their relations to the heart of infinite benevolence, are rushing down to endles perdition, without a thought of the slippery place on which they stand, nor of the certainty of the inevitable ruin awaiting them, should they persist in their present determined hostilities to the invitations of mercy. Of the nature of our obligations, dear bretheren, the unbelieving portion of the community are not so ignorant as we sometimes might suppose. They plainly see where and who is the inconsistent professor. And how cautious should this make us, least they should discover anything wrong in our behaviour? This consideration should opperate as a salutary check, and while it teaches us to avoid even the appearance of evil, should lead us to pray and to strive, that we may become proper examples to all around us. We ourselves were the children of wrath, even as others. We obtained mercy, and they are just as welcome, if penitent, and to all the blessings of the covenant as what we were. We, who were not a people, are now the people of God. Their hearts are not harder than were ours. We will not then yield to dispondency and unbelief, in reference to their situation, but will pray for an increase of faith, that therein we may give glory to God.

The sword of the spirit, which is the word of God, is intrusted to us, my brethren. So that while we personally feel its power, we may be enabled to wield it with energy, and, as it were, in close combat against sin; for just as the eagle that hasteth to the prey, so we all are hastening to the retribution of eternity; and many, very many, unprepared. Let us weep over our indifference to their future prosperity—let us not rest till the righteousness of Zion shall go forth as brightness, and the salvation thereof as a lamp that burneth. Let us thank God and take courage in the heart-cheering promise, that if ever we go fourth in Divine strength to the rescue of souls from the grasp of the adversary, "we shall, doubtless, return again, rejoicing, bringing our sheaves with us." May the Lord give us many souls at our approaching camp-meetings, as seals of our fidelity. And may we at last be permitted to meet and recognize them, adorned in white robes, in the Jerusalem above. Amen; so be it. Amen and Amen.

I remain yours in Christ,

JOHN C. BOOTH.

NEWBURG, *July* 30, 1846.

Letter from Elder Thomas Strohm.

RELIGION is one of the greatest blessings that the Divine Being ever bestowed upon the human family; the principles of which are calculated to make men and women happy in time and eternity. Yet, notwithstanding it is so great a blessing, it is much to be lamented that so many live in the utter neglect thereof, and not a few, even of those who profess to have experienced the happy influence of religion, live criminally in the neglect of the duties and obligations thereof. If we retrospect the past, and read the impressive history of primitive Christians, we shall find that they were more earnestly engaged in the service of God, than what we are at the present time. And they were not only more engaged, but they "contended more earnestly for the faith once delivered to the saints." And this, to my mind, is a clear evidence that they appreciated the religion of the Bible more than many of the modern professors. The aim and end of professors of religion in primitive times, in all things and under all circumstances, seems to have been, first, how to please God, and how to accomplish the most good. But at present it appears that many are more engaged in contending for party interests, and things not belonging to religion. The consequence of all this is, that the true happiness, religion is calculated to give, is not enjoyed; and the neglect of the means of grace, such as public worship, prayer-meetings, and the ordinances of "God's House," follow in a connected train. How often is it the case, that many absent themselves from public worship on the "Lord's Holy Day,"—that day that God commanded to be kept holy, for some frivolous reason, and then complain that they cannot enjoy religion as formerly? But no won-

der; for while men live in the open violation of God's commands, they cannot expect to enjoy the happiness of religion. How many there are, also, that neglect nearly always to attend to prayer-meetings, though God has promised, "where two or three meet in His name, that he will be one in their midst."—Now those that neglect this their duty, in these and other respects, surely cannot hope to enjoy that degree of happiness in religion, that they otherwise might. And how many, also, neglect to attend the ordinances of God's house, although made obligatory upon all the people of God, by both precepts and examples. Such, too, cannot expect to enjoy the happiness of religion. Their conduct well shows for itself; for by the "fruit we shall judge the tree." These are the characters that are always dissatisfied. They usually complain a great deal, and see many wrong things in others, but none in themselves. It is the peculiar privilege of those, and those only, that walk blameless before God, to enjoy the happiness of religion; for Christ says: "If ye know these things, happy are ye if ye do them." Such, then, may confidently expect to enjoy the happiness of religion. Their "peace shall be as a river, and their righteousness as the waves of the sea:" and to them religion affords the greatest enjoyment: it makes them happy here and happy in eternity.

Yours, in Christian love,

THOMAS STROHM.

ELIZABETHTOWN, *August* 3, 1846.

Letter from Elder D. Wertz.

OLD HARMONY, BUTLER COUNTY, *July* 23, 1846.

DEAR BROTHER WINEBRENNER:—

I would take my pen in hand to drop a few lines for the CHURCH ADVOCATE, hoping you will be so kind as to give it a place in your paper. It has often been the feeling of my heart to communicate a few lines for the readers of the ADVOCATE, still I left it undone, from a sense of my incompetency for the task. However, such as I have I shall give.

We have had glorious meetings in different parts of God's vineyard, where as many as twenty and thirty professed religion. Last winter I held two protracted meetings in Greene county, Alepo township, where the Lord done a great work for the people, under my feeble labors as an evangelist. The people come as far as five and ten miles to meeting, so that the school-house would not contain them all. The cry was heard in every direction: "come and preach." When I first come to this meeting, some expressed themselves that WERTZ had better stay away.—The Universalists, also, got a good deal uneasy for some time. But I went in a mountain on the Lord's-day morning, and prayed to God with all my heart, to commence a work of grace in this country; and as I felt in former days, in the beginning of a good work, strong in faith and fervent in prayer, so I felt now, and accordingly I went preaching to the people the truth in love, and the Spirit commenced to opperate powerfully among the people. Some soon found Christ to the joy of their souls; and after hearing and believing, they were baptized, both men and women. At our first meeting, fourteen at one time, and then again four, in number, were baptized, and twenty-five, in number, united in church-fellowship. Some brethren living there, and others, have since been baptized. At our next meeting I baptized twenty-two in number. This was a heavenly time, and I hope will never be forgotten by that large concourse of people, who witnessed the solemn occasion. Some of the converts shouted the praises of God, and sinners wept aloud to see the parents of their believing children go in the watery tomb, to be buried with their living Head. There was one old sister, I have been informed, eighty years old. I have since baptized six more, making in all forty-six, and fifty-six received into church-fellowship. Thus, like in old times, they all heard the Gospel, soon believed with all their heart, and then were baptized.

After this, we set things in order by electing an Elder and a Deacon: THOMAS HINAMAN, elder, and ABRAHAM BYERS, deacon. We then appointed a time for the celebration of the other ordinances of the church. A great many people gathered at the time appointed. But the school-house being too small, we took the Lord's great temple, so that the people might all see the performance of it. About fifty attended to feet-washing, and about seventy to the Lord's supper. Some Baptists, some Methodists, and some Presbyterians united with us—we were all one in Christ Jesus. O! what a heaven on earth, to see God's people flock together and worship God in Spirit. May the Lord bless those dear brethren, and all the young converts in Greene county.

I then preached my farewell sermon to them at my second meeting, commending the dear young lambs to the great Shepherd and Bishop of our souls. From thence I went to my home, at brother ROBERT WHITLEY's; he is lying sick with the consumption, but is very happy in God. I preached in his house before I left. I also preached my farewell sermon to the church and people at Perryopolis. Most of the church and people here showed me a good deal of kindness and friendship. May the Lord bless the church and brethren in that place. Four or five of that little number, who professed religion at that revival, are gone home to rest. One sister died a most happy and triumphant death. She was a very holy and devout woman.

I am at present among my old Harmony brethren on this circuit. There are still a few good Israelites here praying the Lord to revive his work, and looking for full redemption. But we need not seek or pray for persecutions: we have plenty of that. Sects and parties are in the field contending for their rights, and sinners are railing, mocking and ridiculing. May the Lord grant that the gospel canon may be fired at those enemies, loaded with Heaven's amunitions, and cause many of their captain's enemies to give up the battle, and fight no longer against God! Amen.

Yours, truly,

D. WERTZ.

Letter from Elder F. N. Barlow.

MARIA FORGES, *August* 1, 1846.

DEAR BROTHER WINEBRENNER:—

As the Lord is working among us here, and that powerfully, too, I have thought that you and your readers might be glad to hear that the Lord is pouring out his spirit, and converting some of the dear people at Maria Forges. I came to this place last Friday evening, a week ago, and commenced a protracted meeting, expecting to hold it over the Sabbath only; but on Saturday, and Saturday evening, souls began to cry out, "what shall we do."

Our meeting continued to increase in interest, and on Sabbath morning we had the largest concourse of people ever known to have assembled in this place. The people appeared deeply affected by the truth, and the same evening we had a soul-cheering time in seeing sinners turning to God. The same affecting sight has continued every evening since. Last evening we had a melting season; six mourners came forward, who cried mightily to God for pardon through Christ. And in answer to the prayers of God's people, and through the mercy of a merciful Jesus, three souls were happily converted to God. There never was so great an excitement here on the subject of religion. Yea, the Lord, my brother, is evidently working a great work among the dear people here. About fifteen souls have been hopefully converted since the commencement of the meeting, and numbered, we trust, among the precious lambs of the fold of Christ. The interest seems to be still increasing.—Pray for us, brethren, that the Lord may still be with us, and move the hearts of the people to come to Him, and that his hand may be upon the little ones, and ever keep them from falling.

This great work is principally owing to the union of God's people here. The dear Methodist brethren, at this place, have united with us, not, we think, in appearance only, but in reality. Their souls have been diligently engaged in the work. O, how I love them!—My soul delights in them, for they have proved themselves to be Christians, indeed. O, may this bond of Christian union and affection be strengthened! for in union there is strength. This fact has been doubly proved here. I cannot easily say too much in favor of the people here. They have treated us with the utmost kindness. This has been shown in different ways by their works.

1st. When the brethren were worn out in singing and praying, the young people come forward to assist us in singing. Thus has the work gone on harmoniously; all seem to be deeply interested.

2d. I stated the situation of brother E. LOGUE to them. A subscription paper was started among them, and without any trouble, eleven dollars was raised for the relief of our brother, which we enclose in this letter, desiring you to send it to him the first opportunity. Please send him my address, with my request that he should write to me. Thus, I say, have the people proved their affection and kindness for us. May the good Lord, as he has opened their hearts in liberality in this matter, also open them to receive the truth and live.—Brother GLENN has assisted me in the meeting: he is a dear young brother.

Yours, in the bonds of love,

F. N. BARLOW.

P. S.—*August* 3. Since writing the above, the Lord has still manifested his saving power in the conversion of four others, to the light of His divine countenance. Pray much for us, that the Lord would continue His presence among us here. We are pretty much all worn out. O! that we had some of our brethren here to help in this time of need.—You may expect to hear from me again.

F. N. B.

Letter from Brother Jacob Miller.

CHERRY GROVE, CARROLL COUNTY, ILL., *July* 25, 1846

BROTHER WINEBRENNER:—

I take this opportunity to inform you that we received the ADVOCATE, and are highly pleased with it. We wish you great success, and hope the brethren, generally, will not be backward in supporting it. For my part, I will do all I can for it here. We have not complied with the terms yet, but as soon as we can get some eastern money, we will enclose the amount and send it to you. We hope, therefore, under our peculiar circumstances that our paper will not be stopped.—However, if it is not consistent for you to send it on without strictly complying with the terms, we shall not think it strange. We cannot ask you to break your word.

I am happy to inform you that we are all well, and are well satisfied with this country. We have prayer-meeting at my house regularly, and some of the Methodist brethren attend and join in with us and help us. I gave one of them your work on REGENERATION to read, and he is highly pleased with it, and says that he received more light than he ever had before. He wants one of the preaching brethren to come to this country and preach for us. He thinks, as I myself always have thought, that he could do a great deal of good here. We would be glad if brother HARN, or some other brother, could come and preach for us. The people turn out well, and are very orderly and attentive to preaching.

I received a letter from brother A. J. KAUFFMAN, of Lancaster county, Pa., informing me that he had been to this country, but could not call and see me, which he was very sorry for. He is highly pleased with the country, and says that if he can sell, he will move out.—And he thinks that there will be many more of the brethren coming out shortly, from different places in the East.

I bless God that I feel more and more encouraged to serve Him in His own appointed way. We have had some refreshings from the Lord in our little prayer-meetings, and my prayer is, that we may always feel that He is present with us when we meet in His name. God bless you and all the brethren. I beg an interest in all your prayers.

Yours, in Christian love,

JACOB MILLER.

Letter from Elder John Hickernell.

WESTMORELAND COUNTY, PA., *July* 22, 1846.

BROTHER WINEBRENNER:—

This will inform you that I am now living in Bethany, a small town situated about three miles and a-half west of Mount Pleasant.—On yesterday I came home and found all well, and this morning I thought of writing a few lines to you, and let you know that I am still trying to proclaim the Gospel to a lost and ruined world.

My field of labor, at present, is about two hundred and fifty miles. I have no one to assist me at this time; but I expect that brother M. W. COOK will take a part of my circuit after the camp-meetings are over, which will releave me considerably.

I would just say that brother Cook and myself visited a neighborhood in the State of Virginia. We held a meeting near the forks of *Big Fish Creek*, where we found a number

of friendly folks. The prospects there are tolerably good. We judge from the effects the Gospel had upon the hearers. We had likewise several invitations to preach in other neighborhoods.

After our camp-meetings are over, we purpose holding a protracted meeting in that place, and see what the Lord will do for them.

The church in Greene county is doing well. Not one of them, as yet, has backslid or apostatized from the faith. I love to see converts maintaining their integrity.

I intend, after a few days, to take a journey down the Ohio river, about two hundred and fifty miles from this, to assist in holding a camp-meeting in Athens county, Ohio. Brothers HARN and WERTZ are going along, where we expect to meet brothers COOK and RICHMOND. May the Lord bless the meeting to the conversion of many souls!

A question: Where is our dear brother J. M. KLINE? We feel somewhat concerned about him. Some think he has left Cambria county, but I have opposed the idea. Others suppose that he is sick. There is a general inquiry made. We don't know his Post Office address,* or we should have been in search of him. My Post Office address is Mount Pleasant, Westmoreland county, Pa.

No more at present, but

Remain yours in love,

JOHN HICKERNELL.

* Brother KLINE'S Post Office address is Newman's Mills, Indiana county, Pa.

NEWS DEPARTMENT.

The intention of Government towards Mexico.—The Washington letter writer of the Baltimore American mentions the following as the designs of our government towards Mexico: The dismemberment of Mexico is the design of the Administration, and that not only by the invasion of California, but by seizure and possession of the entire country beyond the line of Tampico, on the Gulf of Mexico, and the same parallel on the Pacific. This seizure embraces the richest and most valuble provinces of Mexico. It includes all of California, from the head to the cape, and not alone the Provinces bordering on the Rio Grande. Parts of Jalisco, Gaudalaxara and Zacatecas, and all of Sonora, Durango, San Louis Potosi, New Leon, Chihuahua, Coahuila and Tomaulipas are to be the fruits of this conquest. The Government are ready to settle the question now, if Mexico will yield up the country named, or consent to run a line from the Gulf of Mexico to the Pacific, upon the line stated. All this is in contemplation now, secretly but seriously, and the regiment raising for California is the first fruits of the expedition.

Distressing Dispensation.—SUDDEN DEATH OF THREE SISTERS.—The Cincinati Commercial, states that on Thursday, week, one of the Misses MCCUE, of that city, went to market, returned home and died, as it is supposed from the effects of the heat, soon after. On Friday, the second sister died in the same manner, after returning from the funeral. On Saturday, the third sister died in the carriage, while attending the funeral of the second sister. The young ladies were all in apparent health to the time of their death.

Good news from Persia.—Under date of March 2, the Rev. Mr. PERKINS writes to the puritan the following gratifying intelligence:

"Our mission, for the last six weeks, has presented some of the most interesting scenes that I ever witnessed on earth, or ever expect to witness this side of Heaven. The Lord has made bare his arm in the midst of us, in a manner that causes us to wonder as well as rejoice, in view of His soverign mercy and grace. A great work of salvation has been wrought in our Male and Female Seminaries, as far as mortals can judge—and we have our utmost discrimination in relation to it,—and it is now extending into some of the villages. The work is marked by great stillness, solemnity, pungency and power. 'It is the Lord's doing, and marvellous in our eyes.' It is so clearly the work of God, that even the indifferent among the Nestorians marvel and stand in awe; and as yet, no opposition is manifested to it from any quarter."

Mormon Expedition.—The whole number of teams attached to the *Mormon expedition* is about three thousand seven hundred, and it is estimated that each team will average at least three persons, and perhaps four.—The whole number of souls now on the road may be set down in round numbers at twelve thousand. From two to three thousand have disappeared from Nauvoo in various directions. Many have left for Council Bluffs, by the way of the Mississippi and Missouri rivers; others have dispersed to parts unknown, and about eight hundred or less still remain in Illinois. This comprises the entire Mormon population that once flourished in Hancock county. In their palmy days they probably numbered between fifteen and sixteen thousand souls, most of whom are now scattered upon the prairies, bound for the Pacific slope of the American continent.

Speed of a Locomotive.—An experiment was lately made on the Great Western line in England for the purpose of exhibiting the attractive capacity of the broad-guage locomotive. A new engine, dragging a passenger train of one hundred tons, performed the distance from London to Bristol, (118 miles,) in 2h. 26m. 46sec. stoppages included. The average speed attained on level portions of the line was nearly sixty miles per hour. On rapidly desending gradients a maximum speed of from seventy to seventy-two miles an hour was reached, while again, on sharp curves and steep inclines, the rate diminished to about fifty miles an hour.

Number of British Christians.—By a recent report, it appears that the British Nonconformist churches were enumerated as follows:

INDEPENDENTS.—In England and Wales 2316 churches.

BAPTISTS.—In Britain and Ireland, 1676 churches.

PRESBYTERIANS, *Orthodox.*—In England 120 churches.

CALVANISTIC METHODISTS.—In England and Wales 716 churches.

METHODISTS.—In England and Ireland, 4000 societies. Besides the "Friends" and other religious communities.

The Evangelical Protestant congregations in England and Wales amount to at least eight thousand.

The Crops.—The crops of grain in Western New York are said to be unusually abundant; in other portions of the State they are good, although some damage has been done by the heavy rains.

The editor of the Washington (Pa.,) Reporter, who has been on a tour through the greater portion of that State, represents the harvest to be three-fold greater than any for many years past. The grain is all of the very best quality. Oats and grass are of unexampled productiveness. The fruit crop is also very abundant.

In Maryland and Virginia the crops are generally good, and even in the districts which were visited with such tremendous rains, the farmers have had a tolerably fair harvest.

The Anthers (Georgia) Banner says that the grain crop in that region, judging from present appearances, will exceed those of any year since the settlement of the country.

The Savanah Republican says that the rice crop, on many plantations, promises an unusually early harvest, and that the corn and root potatoe crops are very fair.

Papal Authority.—A case has just occurred in Philadeldhia, which shows the authority that the Romish bishops exercise over their parishioners in free America.—The Philadelphia Sun says, "We have been informed that Bishop KENRICK refuses to permit DENNIS LEATHY to be interred *in his own lot*, in the burying-ground of St. Michael's church, for which he has paid—and the deed of which lot he held—because Mr. LEATHY was an Odd Fellow and a Mason, and refused to reveal the private affairs of those orders at confession." Such outrages should be checked in the bud, before custom has converted them into law. For a priest to deny a man the right of sepulchre, on his own ground, is something new, we believe, in this country.

Mount Hecla.—The eruption of Mount Hecla still continued, according to the latest accounts of the 15th of April. The pillars of fire rose from three new craters to the height of 14,000 English feet, and were broader than the largest river in the island, the Pierrson. The lava has already formed several high hills. Pieces of punic stone, or scoriæ, weighing 2 cwt., were thrown to a distance of a league and a half. The ice and snow which covered the mountain for many centuaries are wholly melted, and the river Rangen has, in consequence, frequently overflowed its banks.

The First Temperance Newspaper on the principle of total abstinance ever established in the world, was published in 1826–7—just twenty years ago—by Rev. WILLIAM COLLIER, a Baptist clergymen. Of this paper WM. LLOYD GARRISON was for a considerable time the editor, in which capacity he evinced great abillity as a writer. The doctrine of total abstinance has won its way to extensive popularity since that period, but it was regarded as a sad heresy then and subjected its defenders to the charge of "fanaticism," "going to far," "putting back the cause &c. &c.

Terrible.—The Coroner of New York on Saturday and Sunday last held inquests on the bodies of eighteen persons, *fifteen* of whom died from the excessive heat of the weather.

Congress.—IMPORTANT BILLS PASSED.—The Senate has passed the Independent Treasury Bill, and the House has concurred in the amendment of the Senate, prohibiting the issuing of Treasury drafts as currency.

The House has passed the Warehouse Bill by a vote of 117 to 52. It had already passed the Senate. The Naval Appropriation Bill has also passed the House. An amendment appropriating $100,000 for the construction of a dry dock at Philadelphia was passed by the casting vote of Vice President DALLAS. An amendment appropriating $75.000 to *commence* was rejected. So that all hope of an oppropriation to this object this session is at an end.

Potato Rot in Ireland.—We are sorry to say the potato disease has made its appearance to an alarming extent in Ireland. Mention is made in the journals, from nearly every district of Ireland, that the potato rot has appeared in this year's crop. The potato crop is entirely destroyed in Crookhaven, and around for miles. The people are in an absolute state of bewilderment. The blast has been nearly universal; and such is the effect, that the stalk and stems thus blasted, break off quite *rotten* like, and the young potatoes found are mostly black. All the change has taken place within the last fortnight; until then every thing seemed promising.

Gen. Paredes has been re-elected to the Presidency, by the *Congress of Mexico.* Gen. Bravo has been chosen Vice-president, and will hold the reins of government, while Paredes is gone to meet the Americans as Commander-in-chief of the Mexican army, for which post he is clothed with ample powers, while great exertions have been made to furnish him with the necessary supplies—so that another bloody and desperate struggle may be expected.

Growth of London.—A gentleman residing in London and writing home, states that official data may be found from the fact that within the past fifteen years, no less than 48,000 houses of various kinds have been built; and at the present time there is going on a single negociation for the erection of four thousand dwelling houses on an estate at the extreme west end of the city.

A Lead Mine Discovered in Chester co.—Two gentlemen in passing through Chester county, Pa., near Phœnixville, a few days since, saw a lead mine which was discovered the day before by a laboring man, while digging on the farm of PETER KINSEY. They saw the ore tried, and ten pounds of ore produced six pounds of pure lead, of which they have samples to show.

The Harvest.—From all parts of the country we have the most cheering accounts in regard to the crops. The Wheat crop is mostly harvested and is very heavy. The oats and corn also promises a rich yield.

Think of It.—The New York Sun says that the number of passengers landing in that city from foreign ports, average daily 630, or over 26 an hour. The increase in the last six months over the corresponding period last year is 12,822.

The Secretary of the Treasury at Washington, has received an anonymous letter enclosing $50, the amount purloined by some Government officer thirty-two years ago. Conscience stung him at last.

MISCELLANEOUS.

Religious Decision.

There is no such thing as neutrality in matters of religion. He who had not entered the city of refuge under the law, Deut. xix., was liable to die by the hand of the avenger of blood, although he might be on the road thither. There was no safety but within the walls. So is there no salvation for any soul which has not actually come to Christ, complied with his terms, accepted his gracious overtures. How long will you, dear reader, delay to do this? We are no advocates for precipitancy in matters of religion; but we believe that in regard to the first and the decisive act that of faith in Christ, the duty is immediate. God's commands contain not one word adapted to sanction delay. The urgency of the case is such as, to a right-minded person, renders delay intolerable. Deliberation here can be but a cloak of a mischievous, and perhaps fatal procrastination. Hasten to intrust to the gracious Savior the keeping of your undying soul. Then let it not be long before you proclaim yourself on the Lord's side Exod. xxxii. 26; and yield to his cause, by active devotedness, all your time, your talents your energies, your influence. Be able to adopt the noble confession of the Apostle Paul: "Whose I am, and whom I serve," Acts xxvii. 23. Rememebr that the night cometh, in which no man can work. The grave cannot praise God, death cannot celebrate Him; they that go down into the pit cannot hope for his truth. The living, the living, he shall praise God, Isa. xxxviii. 18, 19. What we intend ever for God must be done now. Awake, awake, then; put on strength, Isa. iii. 1. Be openly decided for God. If ever there were times in which neutrality could be tolerated, these are not such. Consecrate your service this day unto him, 1 Chron. xxix. 5. And may his grace make and preserve you an eminently devoted and useful Christain.

——o——

Making Secret Prayer Pleasant.

1. Be regular in the observance of it.—Arrange your affairs with reference to your daily seasons of retirement; and do it with just as much purpose as with reference to your ordinary meals, and if you are ever irregular in the latter, with more. More depends upon this than most are aware.

2, Watch over your life and conversation. If you suffer yourself to be betrayed into any irregularity of conduct, or frivolity in conversation, it will press like lead upon your stomach as you enter your closet. There is meaning in the words of the Apostle—"Watching thereunto with all perseverance."

3. Prepare for it by meditation. The mind that has been engrossed, as it is sometimes necessary that it should be, in secular business, needs time to recall itself, that it may gain a proper attitude to commune with Jehovah. You must labor to secure the conception of a present God. You are alone with a grieved, offended, yet compassionate Friend. The Friend is He, before whom the angels veil their faces. There must be preparation, in order to enter suitably into communion with Him.

4. Read, in connection with your devotions, a few pages of Baxter's Saint's Rest, Kempis' Imitation of Christ, and, above all, devotional portions of the Bible.

5. Let your heart dictate every word uttered in the form of prayer. In other words, do not go to the closet merely to discharge your conscience in relation to the duty, but go there to unburthen your soul of its emotions; and while there, do not utter words significant of desire you do not feel. If you have not the emotion which you ought to have, do not mock God by expressions which signify its possession, but meditate and pray for it till it is awakened; and when it comes, utter it.

6. Pray much to Christ. He can be touched with the feeling of our infirmities. He was tempted—tried—in all points as we are, and presents himself before us in a form to meet our sympathies and invite our most confiding approaches. Why did Stephen in the hour of trial, pray, Lord Jesus receive my spirit?—There is a volume of instruction in that prayer. It points us to one who, having trod the path of temptation, suffering, death, bears towards us the heart of a brother—that can be touched; combined with omnipotence to save.

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What Education is.

The multitude think, that to educate a child is to crowd into its mind a given amount of knowledge; to teach the mechanism of reading and writing; to load the memory with words; to prepare a boy for the routine of trade. No wonder, then, that they think almost every person fit to teach. The true end of education is to unfold and direct aright our whole nature. Its office is to call fourth power of every kind; power of thonght, affection, will, and outward action; power to observe, to reason, to Judge, to contrive; power to adopt good ends firmly and pursue them efficiently; power to govern ourselves and to influence others; power to gain and spread happiness. Reading is but an instrument; education is to teach its best use. The intellect was created not to receive passively a few words, dates, and facts, but to be active for the acquisition of truth. Accordingly, education should labor to inspire a profound love of truth, and to teach the processes of investigation. A sound logic, by which we mean the science of art, which instructs us in the laws of reasoning and evidence, in the true methods of inquiry, and in the sources of false judgments, form an essential part of a good education.—*Channing.*

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In advance of the world.—Homer begged for bread, and sung for crusts, at the gates of ten cities; which afterward fought for the honor of giving him birth. The merits of his poems, which have excited the admiration of the world, were not appreciated in his own times. The really great and good are seldom appreciated by their immediate cotemporaries.—The reason is, they rise so high above the common horde of mortals, that they are not understood and appreciated, umil society, in its natural progress in succeeding generations, arrives at their attainments.

Butter Making.

Milk Apartments, &c.—The milk cellar should be deep, well ventilated and dry; the bottom covered with stone flagging. Bricks will absorb milk and other liquids that may fall upon them; and will soon contract mildew, the smell of which, like the odor of cheese, vegetables, fish or fowl of any kind, will be imparted to the cream and butter. Over this cellar should be the dairy room, with shelves to set milk upon in cool weather; the cellar to be used during the extremes of heat and cold. The temperature of the milk apartment, if possible, should never be above sixty degrees nor below forty-five, Yet kettles should not stand in the dairy room, neither should churning, cheese-making, nor cleaning milk vessels be done there, but in a convenient room near by.

Cream may be kept much longer if it be kept in a white oak vessel, with a tight cover, and a faucet or tap near the bottom, to draw off the milk when it settles, before the customary daily stirring. The quality of the butter is much improved by this management, If the milk be not drawn off and it be churned with the cream, the butter will be longer in coming, and it will soon become rancid. Butter will come quickly at all seasons of the year, if the cream be of a temperature of from sixty to seventy-five degrees; to this end use hot water in winter, and ice in summer; but never add either to the cream, in or out of the churn.

Salt.—Pure salt crystalized into perfect cubes. All other forms of crystaltzation found in common salt, arise from impurities; those of a needle shape in Liverpool bag, or blown salt, indicate the presence of lime, Magnesia, &c. One great cause of the failure in making good, butter may be traced to the use of impure salt. Rock salt, and the large lumps of Turk's Island, washed, dried, and finally pulverized, are preferable to all other kinds, being highly preservative, and hardening the butter, so that it will be sooner ready to work over in warm weather.—The Liverpool bag, or blown salt, the Salina salt, in small bags from New York, and the fine part of every kind of imported salt, contains a great portion of impurity. Less than one ounce of pure salt is sufficient for a pound of butter; (many put in but half an ounce) in all cases leave out sugar and saltpetre.

In the manufacture of cheese, a preference is sometimes given to Liverpool bag, or blown salt. This contains salt of lime and magnesia, which attracts moisture from the air, and have the desirable effect of softening the cheese; and the pugnant bitter taste which they impast to it, is an improvement in the estimation of some.

General Remarks.—The cream should not rise more than thirty-six hours; it should be sweet when taken off, and sweet when churned; yet there is a degree of maturity to be acquired by keeping.

The kegs for making butter should be made of white oak, bilging in the form of casks, for the more perfect exclusion of air, and convenience of transportation.—If the butter is not to be sent to a warm climate, or a foreign market, let the bilging kegs have moveable covers, to accommodate inspection: they should be soaked in a strong brine, made also of pure salt, in order that justice may be done to the purchasers in tare, and to save the bottom from being spoiled for one or two inches deep all round, from its contact with dry wood. In case the wood is anything but white oak, there is danger of giving an unpleasant taste to the whole. For the convenience of families, the size should vary from twenty-five to fifty pounds. A large keg of butter is exposed to the air for a long time while on broach in a small family, and the bottom in consequence becomes rancid.

The consumer will cheerfully pay an extra price for one hundred pounds of butter packed in four kegs instead of one. No salt should be put on the sides, bottom, or between the layers. If the kegs are made with covers, put a cloth over the top, and cover that with pure fine salt.—Keep a cloth wet with strong brine, over the butter, while the keg is filling, to exclude the air. The practice of washing butter is not approved of in Europe; it destroys its fragrance and sweetness by dissolving the sugar of milk, which it is said is always present in good butter.—It is practiced in Holland, when the article is designed for exportation to India; then the operation is usually performed with cold strong limpid brine, made of pure salt and pure water; water that has lime in it will not answer, as the lime is readily absorbed by the butter.

To exclude the air more effectually during the process of putting down, let a little melted sweet butter be run into the cavity, where the bottom-head and staves come together, then after each layer is completed, let the dairy-woman pass her finger round so as to press the butter hard and close against the side.—*Providence Transcript.*

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English Baptist Missionary Society.—From the report of this society, submitted at its late annual meeting, it appears that its receipts during the past year have amounted to £22,586, being an increase of £2,593 over the income of the previous year. The expenditures were £25,191. The number of communicants, added to the mission churches last year, is 1,866; the whole number of communicants being 39,202. The monthly sale of the Juvenile Mssionary Herald amounts to 45,000.

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I love Christ more than this.—A Karen woman offered herself for baptism. After the usual examination, I inquired whether she could give up her ornaments for Christ. It was an unexpected blow. I explained the spirit of the gospel. I appealed to her own consciousness of vanity. I read her the apostle's prohibition, 1 Tim. 2-9. She looked again and again at her handsome necklace, then with an air of modest decision that would adorn, beyond all ornaments, any of my sisters whom I have the honor of addressing, she took it off, saying, "I love Christ more than this." Judson.

——o——

A Family without a God.—A little boy whose father possessed no religion, and neglected family worship, spent some time in a pious family where he was instructed in the simple truths of the Bible. While one day conversing about the greatness and goodness of God, he made this natural remark—"We hav'nt got any God at papa's house."

POETRY.

[From the New York Observer.]

LICENSED? TO DO WHAT?

Licensed to make the strong man weak;
Licensed to lay the wise man low;
Licensed a wife's fond heart to break,
And make her children's tears to flow.

Licensed to do thy neighbor harm;
Licensed to kindle hate and strife;
Licensed to nerve the robber's arm;
Licensed to whet the murderer's knife.

Licensed thy neighbor's purse to drain;
And rob him of his very last;
Licensed to heat his fevrish brain,
Till madness crown thy work at last.

Licensed, like spiders for a fly;
To spread thy nets for man, thy prey;
To mock his struggles—suck him dry—
Then cast the worthless hulk away.

Licensed where peace and quiet dwell,
To bring disease, and want, and wo;
Licensed to make this world a hell,
And fit man for a hell below.

MUSIC.

There's music in the breeze that sighs,
Along the lonely shore;
And still more deep-toned music in
The troubled ocean's roar.
There's music in the thunder-clap,
And in the dreadful crash,
That marks the desolation of
The vivid lightning's flash.

There's music in the thrilling laugh,
Of joyful infancy,
Which bursts from its enraptured heart,
Employ'd in happy glee.
There's music in the wild winds rush.
And in the awful storm,
When the spirit of the tempest shewd
His dark and angry form.

There's music in the worlds that roll
In silence through the sky;
Unwritten, though that music be,
'Tis sweetest melody.
There's music when the spirit bows
Beneath affliction's rod,
Submissively pours forth its prayers,
Before the throne of God.

SPEAK NO ILL.

Nay, speak no ill; a kindly word
Can never leave a sting behind;
And oh to breathe each tale we've heard,
Is far beneath a noble mind.
Full oft a better seed is sown,
By chosing thus the kinder plan;
For if but litte good be known,
Still let us speak the best we can.

Give me the heart that fain would hide,
Would fain another's faults efface:
How can it pleasure human pride,
To prove humanity but base?
No: let us reach a higher mood,
A nobler estimate of man;
Be earnest in the search for good,
And speak of all the best we can.

Then speak no ill, but lenient be
To other's failings as your own;
If you're the first a fault to see,
Be not the first to make it known;
For life is but a passing day,
No lip may tell how brief its span:
Then, oh! the little time we say,
Let's speak of all the best we can.

LONG, LONG, AGO.

Shed not a tear o'er your friend's early bier,
When I am gone—when I am gone—
Smile if the slow-tolling bell you shall hear,
When I am gone—I am gone—
Weep not for me when you stand round my grave;
Think what He's done his beloved to save;
Think of the crown all the ransom'd shall have,
When I am gone—I am gone—

Plant ye a tree which may wave over me;—
When I am gone—when I am gone—
Sing ye a song when my grave ye shall see:
When I am gone—I am gone—
Come at the close of a bright summer's day:
Come when the sun sheds his last lingering ray;
Come and rejoice that I thus passed away—
When I am gone—I am gone.

Plant ye a rose that may bloom o'er my bed—
When I am gone—when I am gone—
Breathe not a sigh for the blest early dead—
When I am gone—I am gone—
Praise ye the Lord that I'm freed from all care—
Serve ye the Lord that my bliss ye may share—
Look up on high and believe I am there—
When I am gone—I am gone—

RELIGIOUS NOTICES.

CAMP-MEETINGS.

The campmeetings, in West Pennsylvania, for the current year, will be held as follow, to-wit:

1. A campmeeting at Slippery Rock, Beaver county, on brother Swick's land, (for Harmony circuit) to commence on Thursday, the 20th of August.

2. Another at the meeting-house, in Irwin township, Venango county, to commence on Thursday, the 27th of August.

3. Another at Rockland, Venango county, commencing on the 3d of September, near the Pine Hill school-house.

In Indiana county, commencing on Thursday, the 10th of September next.

The next West Pa. Eldership will commence its next annual session, by the leave of Providence, on Wednesday, the 28th of October ensuing, in the Union Bethel, in Cambria county, Pa.

J. HICKERNELL,
JACOB MEYERS,
Committee.

CAMP-MEETINGS IN EAST PENNSYLVANIA.

A Camp-meeting will be held near the old camp-ground, on the land of Mr. Hopple, one mile north from Newport, Perry county, to commence on the 21st of August next. The people of God, generally, are invited to come out and bring their tents; also the ministerial brethren are invited to attend.

Another on the old camp-ground, near Newburg, Cumberland county, commencing on the 21st of August next. All the preaching brethren, who can come, are affectionately invited to attend.

Another on the old camp-ground, near Linglestown, Dauphin county, about nine miles from this place, commencing on Friday the 28th of August.

The invitation is given as above. A boarding tent and accommodations for persons and horses may be expected on the ground.—No huckstering will be tolerated.

Another near Elizabethtown, Lancaster county, in sight of the railroad depot, commencing on Monday the 24th of August. We hope to see the people of God turn out with their tents, especially those from Lancaster city and county. Preaching brethren are generally invited to attend.

Another will be held on the land of Mr. Machen, in Franklin county, three miles south-west of Shippensburg, commencing on the 28th of August. The brethren and the public, generally are respectfully invited to attend. We wish all to come, seeking for and trying to do good, No controversies and huckstering, and other hurtful things will be allowed.

Another near the Two Taverns, Adams county, Pa., commencing on Monday the 7th of September next.

Another near Washington, Lancaster county, commencing also on Monday the 7th of September.

IN OHIO.

Another on the farm of Jacob Bricker, in Wayne county, one and a-half miles east of Wooster, commencing on the 20th of August next.

Another on the farm of brother Stump, one and a-half miles east of Bethlehem, Stark county, commencing on the 27th of August.

IN MARYLAND.

A camp-meeting will be held on the land of Andrew Babalon, two miles east of Uniontown, and one mile west of Frizzlesburg, Carroll county, Md., commencing on Friday the 28th of August.

MARRIAGE NOTICES.

"I saw two clouds at morning,
Tinged with the rising sun;
And in the dawn they floated on,
And mingled into one."

MARRIED—On the 30th ult., by Elder J. C. Owens, Mr. John Koser, to Miss Sarah Rockafellow, both of Mechanicsburg, Cumberland county, Pa.

In Harrisburg, on the 13th inst., by Elder M. F. Snavely, Mr. Samuel Wolf, of Duncan's Island, to Miss Mary Ann Strawbridge of Petersburg, Perry county, Pa.

On the 13th of August, by Elder J. J. Miller, Mr. Thomas Steece, to Miss Rebecca Sipe, both of Harrisburg Dauphin county.

On the 22d ult., by the Rev. J. P. Heister, Mr. Wm. Geiger of Middle Paxton, to Miss Mary Ann Unger of Lower Paxton, Dauphin county.

OBITUARY NOTICES.

"Leaves have their time to fall,
And flowers to wither at the north wind's breath,
And stars to set, but all,
Thou hast all seasons for thine own, O Death?"

DIED—In this borough, on the 1st of August, John, son of Mr. Geo. Wenrich, in the 13th year of his age.

In this borough, on the 3d of August, Mr. Henry McKinney, aged about 75 years.

In Campbellstown, Lebanon county, on the 3d inst., of Paralysis, Philip Wolfersberger, Esq., in the 77th year of his age.

LIST OF THE GENERAL AGENTS.

We hereby announce the following brethren General Agents for the Church Advocate, viz:

Elder EMANUEL LOGUE, of Mount Pleasant, Iowa, is our General Agent for that State. All persons, therefore, wishing to subscribe for the Advocate, or to make remittances for the same, will please address him as above.

Brother JOHN SHULER, of Ottawa, Illinois, is our General Agent for that State.—Persons in said State, wishing to order the paper, or to pay for it, are requested to address brother J. Shuler.

Dr. J. BOBBS, of Indianapolis, Indiana, is our Agent for the Southern and Central part of Indiana.

Elder JOHN MARTIN, Marey, Larange county, Indiana, is our Agent for the Northern part of Indiana; him, therefore, the people of that part of the State will address.

Brother JOHN ACHEY, of Dayton, and CHRISTIAN WINEBRENNER, of Miamiesburg, Montgomery county, Ohio, are our General Agents for the south-western part of Ohio. To them the people of that quarter will apply, who may have business with the Advocate office.

Elder THOMAS HICKERNELL, of Mendon, Mercer county, Ohio, and Dr. GEORGE B. SHRINER, of Westminster, are our General Agents for the North Western part of Ohio.

Mr. JOHN P. WINEBRENNER, of Wooster, Wayne county, Ohio, is our General Agent for Eastern and Southern Ohio. To him payments can be made, or orders sent by sub-agents and others, in that part of the State.

Elder GEORGE U. HARN, of Pittsburg, Pa., is our general Agent for the West Penn. Eldership. To him the sub-agents and others will address orders and make payments.

Brother SAMUEL HINNY, of Springville, Lancaster county, Pa., is our agent for Mount Joy, Richland, Springville, and the surrounding neighborhood.

Brother LEVI SLINGLUFF, of Martinsburg, Blair county, Pa., is our general agent for Morrison's Cove.

Brother JOHN K. BUSER, of Highspire, Dauphin county, Pa., is our general agent for Highspire and the nerghborhood.

BOOKS FOR SALE.

The Editor of the Advocate offers for sale the following valuable Books, viz:

1. The Comprehensive Commentary, 6 vols', at	$12 00	per copy.
2. Dwight's Theology, 4 vols.,	8 00	do
3. Calmet's Bible Dictionary,	3 50	do
4. Pulpit Cyclopedia,	2 50	do
5. British Sketches, 4 vols.,	4 00	do
6. Rollin's History, 2 vols.,	3 50	do
7. Polyglott Bibles 18mo. with plates,	1 00	do
8. Polyglott Bibles, 32mo. extra gilt binding,	1 50	do
9. History of all Religious Denominations,	2 50	do
10. Wandering Soul,	1 00	do
11. Traveller's Guide to the West,	75	do
12. Ref. and Pron. Testament,	50	do
13. View of the Formation, Government and Discipline of the Church,	37½	do
14. Treatise on Regeneration,	50	do
15. Hymn Books at different prices.		

Harrisburg, *May* 1, 1846.

Dr. ANDREW MILLER, Jr.,

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All persons failing to comply with these terms, shall have their papers stopped at the expiration of the first quarter, from the time the paper is sent, and be held accountable for two quarters; that is to say, for 62½ cents; which sum shall be invariably exacted before the paper will be re-sent.

All the accredited ministers of the Church of God, and such other persons as shall have regular certificates of their appointment from the Editor, shall be the only authorized agents for this paper.

Letters and communications addressed to the Editor, through the Post Office, must be *post-paid*, except those containing remittances.

EDITORIAL DEPARTMENT.

List of Acknowledgments.

Names	Am't. paid	Names.	Am't. paid
Bean, Elder Thomas	$1 25	Riber, George	$1 25
Byers, Frederick	25	Sweigard, Jacob	1 25
Benedict, John	1 25	Snyder, Noah	1 25
Bricker, Julian	62	Stouffer, Jacob	1 25
Bartlet, Daniel	1 25	Stulseberger, Daniel	1 25
Crossman, W.	1 00	Shaw, Philip	1 00
Dentler, Jacob	25	Seabolt, David	1 25
Gable, John S.	1 25	Stump, John	1 25
Gamber, Jacob H.	1 25	Scott, Alex.	1 25
Gorgas, R. William	1 25	Soule, Jacob	25
Heiks, Andrew	1 25	Smith, John M.	1 00
Harry, William	62	Shope, Bernard	1 25
Handshue, John	1 25	Switzer, Abraham	62
Idle, Jacob	1 25	Swick, John	1 00
Jones, John	1 25	Schoeh, George	1 00
Kyle, Elder David	1 00	Sadler, Jacob	1 25
Kauffman, J. Henry	75	Shope, Jacob	1 25
McFarren, Peter	25	Striekler, David	1 25
Minsker, Peter (6 months)	62	Thomas Elder E. H.	1 00
Megrew, Elder A.	75	Van Newkerk, John C.	50
Myers, John	1 25	Vance, Elder William	60
Machlen, John R.	25	Williams, John	1 25
Ohrlen Elizabeth	62	Wagner, Elder Wm.	1 25
Philips, Margaret	62	Wiley, James	1 25
Peterman, George	1 25	Weltmer, Joseph	62
Ries, John (2 vols.)	3 00	Zacharias, Samuel	1 25
Rice, Elijan	2 50		

Recruits Wanted.

As the Lord is again reviving His work in sundry places, throughout the bounds of the several Elderships, our agents are affectionately requested to renew their efforts to procure additional subscribers for the Advocate. From one of our exchange papers, we see that a neighboring minister sent on twenty-seven new subscribers for their paper, about the close of a revival of religion. In seasons of revivals is the time to get new subscribers. Let each agent and friend of the paper try what he can do. As pay-day is knocking many off, we want others added.

Christian Union.

The article on this subject is deferred, for several reasons, till our next.

Another Serious Fire.

On Thursday afternoon the 25th ultimo., a serious fire broke out in the Steam Saw Mill, belonging to John McAllister, Esq., situated near the upper end of Second street, in this borough. The weather being hot and dry at the time, and a considerable wind from the East, the fire spread rapidly, and in a very short time, the said Saw Mill, the Burr-block manufactory, attached to the Saw Mill, and belonging to Wm. H. Kepner; the adjoining Smith shop, dwelling and stable, belonging to Mrs. Wenrich; and another small house and stable owned by J. M. Awl, together with a few other stables and out-buildings, were entirely destroyed.

Several other buildings in the neighborhood were several times on fire, and partially injured; but through the vigilance of our active and efficient firemen, the flames were arrested and the properties saved.

Mr McAllister's loss is estimated at three thousand dollars. His insurance on the same was one thousand six hundred dollars. Mr. Kepner's loss is supposed to be about two thousand dollars, and no insurance. Mrs. Wenrick's loss is about ten or twelve hundred dollars, and no insurance. Mr. Awl's loss is estimated at one thousand dollars or upwards, and nearly covered with the same amount of insurance.

The total loss of property is supposed to be about seven thousand dollars, and the insurance on the same about two thousand six hundred dollars.

Sabbath-Schools.

These nurseries of the church are attracting some special attention among the friends of our beloved Christianty, in various places. We hope it will soon be so every where. The leaven is working, and we should feel glad if it were to diffuse itself throughout the whole church.

We are much pleased that the Lord is stiring up the hearts of some of our friends and co-adjutors, to write on this important subject, for the benefit of the patrons of the Anvocate. Our readers will find an excellent article on this subject in this No. We hope our friends of the quill will continue to advocate this and other good and benevolent causes, with becoming zeal and energy.

The World's Convention.

This great and important Convention met in London on the 19th ult. We shall try to give the acts and doings of said Convention, at as early a date as possible. We bespeak the earnest prayers of the church in behalf of the same.

Foreign News.

From the foreign papers we glean the following items of news:

There is a most distressing famine in Jerusalem, and the adjacent country. There are also various kinds of plagues. The inhabitants are said to be in great consternation and distress.

Flour in England is selling at $8 per barrel. Iron has taken a rise since the passage of the late Tariff law by the American Congress. The cotton market has likewise improved.

Another attempt has been made on the life of King Lewis Philippe. This makes the seventh attempt at assassination from which Lewis Philippe has escaped.

The marriage of the Russian Emperor's daughter, the Princess Olga, with the Prince Royal of Wurtemburg, has recently been celebrated with great pomp.

The cholera has made its appearance in various places on the continent of Europe.

The question of a desolation of church and state in the European countries, is now under serious consideration.

The editor of the *Lutheran Observer*, now in Europe, in a letter to that paper written from *Berlin, Prussia, May* 16, says:

"The public mind in Prussia, and indeed in Germany, generally, is at present much interested in a general Synod, called by the King, to commence its meeting shortly in this city, and deliberate on the important question of relieving His Majesty entirely, or to a great extent, of the government of the church, and transfer it to the clergy and congregations. The King professes to be anxious to get rid of the royal prerogative of directing and controlling ecclesiastical matters, and of confiding it to the church; and the propriety and mode of effecting this measure, are to be considered and decided at the Synodical meeting of the ministers, to be held in two or three weeks."

Free-Will Baptists.

As some of the writers for this paper are somewhat puzzled to know who the people are denominated the *Church of God*, and how far they agree with the F. W. Baptists, we beg leave to refer them to an article written on the *Church of God*, in a work entitled "*He Passa Ekklesia;*" or, "*History of all the Religious Denominations in the United States.*"

After reading that article, and gaining from it the requisite information, we hope they will see the impropriety of nick-naming the church or people of God, and the propriety of according to others what they wish for themselves.

Railroad Bridge.

This noble structure is now progressing rapidly. The peers are nearly all rebuilt, and the wood-work is fast going on. About one-half is already put up, and the other half is partly prepared and ready for being put up. It is now confidently expected that the bridge will be ready for crossing by the end of this year.

Revival in Harrisburg.

Quite a considerable work of grace has been going on in the "Church of God" in this place, since the late camp-meeting at brother Bowman's, under the ministry of brother McFadden, the present pastor of the church. Some thirty or thirty odd have been hopefully converted: twenty have been addmitted to church membership, and ten have been baptized.

The church here has been much revived, and the congregations greatly increased, ever since brother McFadden has taken charge of the congregation. We hope the Great Shepherd and Bishop of souls will continue to be merciful and gracious, both to pastor and people, and prosper them yet more abundantly.

Revival at Maria Forges.

The revival at Maria Forges, in Blair county, Pa., under the ministry of brother Barlow and others, is still going on. From last advices, about forty professed a change and saving interest in Christ, and about twenty-five or thirty had been baptized and added to the church. We hope our brother Barlow will favor us with particulars, according to promise in his last.

Melancholy Incident.

A man named Henry Thoman, a German, was found in the Susquehanna, on Tuesday the 25th, a short distance above the water-house, supposed to have been accidentally drowned while bathing, as his clothes lay near where he was found.

Harrisburg Bridge.

We understand that a considerable number of proposals for rebuilding the old Harrisburg Bridge, have been received. The company will hold a meeting shortly.

York County Camp-meeting.

This meeting was held near Siddenstown, on brother Joseph Elcock's land. It commenced on Monday the 10th of August, and closed on Saturday morning the 15th.

The meeting was rather small in regard to tents, but the congregations were pretty large, and the "*times and seasons*" interesting and good. There were some converts, but how many we have not heard.

There were about twelve or fifteen preachers in attendance, and the preaching was sound and spiritual.

We hope that our York county brethren will receive a fresh impulse to persevere in well-doing, and to abound yet more and more in every good word and work. Grace be with them.

Orwigsburg Camp-meeting.

This meeting was held on the premises of brother Fisher, about five miles south of Orwigsburg. It commenced on Monday the 13th ult., and concluded on the ensuing Saturday.

There were about eighteen or nineteen tents; about the same number of converts, and nine believers followed Christ in baptism.

Some half dozen or more preachers were in attendance, and the congregations pretty good.

The meeting, on the whole, it is said, was pretty good, and exerted, it is hoped, a happy influence.

Landisburg Camp-meeting.

The Landisburg camp commenced on the 13th and closed on the 18th ultimo. Like the Cumberland camp, it was small compared with former meetings of a similar kind; there being only about seventeen tents; yet in regard to preachers and people, it was quite as large as in former years.

There were, however, but few converts during the meeting—not more, perhaps, than ten or twelve in all. Still, it is hoped, there was a lodgment made of saving truth in many hearts, that may germinate soon, and result in the salvation of precious souls, not a few. The Lord grant it may be so!

Newport Camp-meeting.

The camp-meeting near Newport, Perry county, Pa., was commenced on the 21st ult., and ended on the following Wednesday.

During the first part of the meeting, the weather was rainy and the congregations small, but the latter part was pleasant and reviving.

There were only four preachers, to-wit:—Brothers M. F. Snavely, Samuel Bowman, Samuel Crawford and ourself, in attendance.

On the whole, however, the meeting, though small, was pretty good. About——were born from above, and added to the faithful. The Lord grant they may be sealed to the day of full redemption, and be burning and shining lights in their day and generation on the earth!

Newburg Camp-meeting.

We have just received a short account from this meeting. Inclemency of weather, like at the Newport camp, operated much against the meeting at its beginning; but the latter end was glorious.

Some——or——were hopefully brought to a knowledge of salvation by the remission of sins. —— happy souls were led down into the water, and there baptized or immersed, in the name of the Father, and of the Son, and of the Holy Ghost.

The Newburg church in doing well. She deserves much credit for what she has done, and is still doing, to promote the cause of God. Small and feeble-handed as she has been, she has, for many years, sustained a preacher: and so far as we know, has done it well. She has, also, held her camp-meeting, and other extra meetings, anually, for some years past, whilst other churches, far in advance of her in means and members, have grown slack and fell short in these duties. But, doubtless, she will not fail to receive her reward. They that sow plentifully, shall also reap, plentifully. God grant that she may never weary in well-doing! but continue to abound yet more and more; and may others, by her example, be provoked to love and good works.

Delinquent Subscribers.

Our delinquent or non-paying subscribers are hereby once more informed, that so soon as they shall comply with our terms and regulations, their back numbers of the Advocate shall be forwarded; provided they do so on or before the 15th of this month: after that, we shall supply those only who have paid for their papers, according to terms.

If any mistakes have occurred in packing and forwarding the back numbers, to those persons who have paid since their papers were stopped, we shall be happy to rectify the same, on being apprized of the fact, *free from postage.*

We shall also take pleasure in rectifying any mistakes that may have occurred in our list of acknowledgments.

PULPIT DISPOSITIONS--No. 7.

Thema:—The Prayer of Jabez.

TEXT—"And Jabez called on the God of Israel, saying, Oh, that thou wouldest bless me indeed, and enlarge my coast, and that thy hand might be with me, and that thou wouldest keep me from evil, that it may not grieve me! And God granted him that which he requested." 1 Chr. 4: 10.

Introduction:—*The History of Jabez—He was an Honorable and Pious Man.*

Consider,—

I. The prayer of Jabez;
II. The prevalency of it.

I. Consider the prayer of Jabez.

Notice,—

1. The *object* of his prayer.
2. The *contents* of it.
3. Its *leading* properties.

I. The *object* of his prayer. Who was it?

1. Not the Idols of the Heathens.
2. Not departed saints; but,
3. The God of Israel. And why did he make Him the object of his prayer?
1. Because He was the living and true God.
2. Because His law required it at his hand.
3. Because His promises encouraged him to do so.

II. The contents, matter or parts of his prayer. What did he pray for? What were the leading subjects of his prayer?

1. The blessing of God: "Oh, that," &c.
2. The enlargement of his coast: "That thou wouldest," &c. This may be taken literally or spiritually.
3. The presence and protection of His hand: "And that thy hand," &c.
4. Preservation from evil to the end, "that it (evil) might not grieve him."

III. The leading properties of his prayer.

1. It was a *fervent* prayer.
2. It was a *pertinent* prayer.
3. It was *short.* Brevity should characterize all prayer. See Eccl. 5: 2 Matt. 6. 7.
4. It was a *believing* prayer.

II. The prevalency of his prayer. "God granted him that which he requested."

If so, then,—

1. God blessed him, indeed.
2. He enlarged his coast.
3. He bestowed his helping hand; and,
4. He kept him from evil.

Inferences and Reflections.

1. The utility of prayer.
2. The blessedness of the saints.
3. The goodness and mercy of God.
4. The sin and danger of living prayerless.

CONTRIBUTORS' DEPAR'T.

Benefit of Sunday-Schools.

How shall we estimate the benefits that accrue from Sunday-schools? People, comparatively speaking, generally acknowledge these to be great, as the immediate good produced by them is too efficient; but few only, I venture to say, ever discover or contemplate the more remote and indirect blessings, to which we are indebted to this useful institution. No services, either religious or moral in other branches, are superior to those of a well-qualified Sunday-school teacher. Every little hamlet and village can boast of its two or three meeting-houses, and of supporting about that many preachers, thereby wasting sums of money; while, if these good people were what they profess to be, they could do service together in one meeting-house; and if they would take about two thirds of the money they now give to two or three preachers, and give it to one, it would have the effect of rendering the family of many a poor minister of God happier than it now is, and the community would have a little more to spare for other religious purposes, especially Sunday-schools. This would be wiser and more charitable. Many people think it impossible that such a state of things can ever be effected. In my opinion, Sunday-schools could produce such a harmony among Christians, if they were a little more cherished, and some managed a little better. Art can do but very little at straightening a crooked old tree: with the aid of nature, it may sometimes be done. If this is not plain enough, I will apply it. If a congregation had become perverted and bigoted in their youth, you may preach to them months and years, and it will do them but little good,—now and then you may succeed in straightening an old sinner;—but compared with a well-managed Sunday-school, the benefit becomes almost invisible. What is the remedy? Pay a little more attention to childhood—bend the twig, and you will succeed in every case. I say in every case; for I cannot admit that any person is born so perverted, as to be irrecoverably lost to his Creator. Altogether, I think we are working too much at the wrong end. Send your children to Sunday-schools managed upon the union principle, where no religious disputes are permitted—where the truth, the plain truth, is taught as Jesus taught it; and when they are grown up, religious controversies will cease. We can, of course, not expect them to be all of the same opinion in certain Divine matters; but by proper tuition, something within will always apprize them of the evil consequences of any thing wrong or exciting they contemplate or do: let us tell them that this is their conscience, and that its dictates must be obeyed in all things; and then, however they may differ on particular passages of Holy Writ, their actions and conduct will be marked with more charity and brotherly love, than those of the present generation. If they become accustomed in their youth to kneel together in friendship, and offer their prayers unitedly, depend on it, they will never depart from it. And what will be the consequences of such a union! Happy days! Blessed times! All will be brothers and sisters! Those of Paul, and those of Apollos, and those of Cephas, will all be united in Christ, for Christ is not divided. All bitterness, and wrath, and anger, and clamor, and evil speaking, will be put away, with all malice; they will be kind one to another, tenderhearted, forgiving one another, even as God, for Christ's sake, forgives them. This is one benefit calculated to arise from Sunday-schools of the right sort. But, sad to relate, a number of Sunday-schools are not conducted upon the union plan, especially in larger towns and cities. There every denomination has its own Sunday-school or schools. The seed of religious contention is sown into the youthful hearts of the scholars, and a lasting impression is made. What will be the result of this? I have no desire to dwell upon it—hoping God, in His goodness, will give an impulse to His servants to proclaim against such measures.

Another happy consequence of Sunday-school instruction, will be the decrease of crime. Nearly every county in the Union has its jail and poor-house; and besides, there are one or two penitentiaries or State prisons in every State. Immense sums of money are expended for constructing and maintaining these; and all possible pains are taken to render the situation of the inmates comfortable. All these places are filled to overflowing. People are not ashamed to go there, *because jails were not built for the dogs.* This is a common expression among a certain class of our population. The cause of all this crime and expense, is a want of religious instruction and general education. If one-half of the money expended for erecting prisons, &c., had been applied in time, and to the right place, seven-eighth of the crimes committed might have been prevented. If it had been invested in Sunday-school and other books, and the criminals taught before they were such, in their youth, we could dispense with three-fourth of our prisons. Have I proof for this? Read the following extracts from prison reports, made some ten or twelve years ago:

"Sing Sing State Prison.—The Agent says: 'From very long intimacy with criminals, I have found that a large majority of convicts may be traced to bad habits formed in early life.' Of eight hundred and forty-two prisoners, only fifty had received any thing like an education. Four hundred and eighty-five had been habitual drunkards—a habit which Sunday-schools tend much to obviate.

"Auburn State Prison—*Six Hundred and Seventy Prisoners.*—Of these two hundred and fifty-eight were excessively intemperate; two hundred and forty-five moderately intemperate; total intemperate, five hundred and three. Of the rest, one hundred and fifty-nine were temperate drinkers, and eight total abstinents. Four hundred and two of the prisoners were under the influence of spirituous liquors at the time of committing their crime. Only nineteen of the six hundred and seventy had ever been at Sunday-school.

"Connecticut State Prison—*One Hundred and Eighty Prisoners.*—The Warden says: 'There is no convict here who, before his conviction, could read and write, and who was of temperate habits and followed a regular trade.' Of the convicts who could read and write, and were intemperate, there were two in one hundred, and seventy-five in one hundred were habitual drunkards."

From these tables we can readily discover that a want of education and religious instruction, is at the bottom of the mischief. This soon leads to intemperance and vagrancy; theft and murder follow, and the penitentiary and gallows close the scene. All this comes to pass under the immediate observation of Christians. The remedy is plain and simple;

but a twelve and a-half or twenty-five cent piece, annually, is an enormous sum for some people to expend for Sunday-school purposes. They will rather pay a dollar towards punishing a criminal, than twenty-five cents towards preventing the crime from being committed. I hope some more competent pen than mine will explain this matter to our fellow-citizens. Tell them that nearly all the county tax they pay, is expended at the poor-house and jail, and at court for trying quarrels, fights, thefts and murders. The poor misguided criminal, who, had pains been taken in time, might be a useful member of society, is now thrown into prison—there, too often, to contemplate vengeance. Tell me of a single convict who ever left the prison any better than he entered it. I repeat, we are working too much at the wrong end. A person who is wicked enough to tipple, curse and swear, and profane the Sabbath, thinks nothing of taking his winter quarters *in the penitentiary!*

I must conclude, lest the length of the communication will prevent it from being read. I would merely add, that it is a duty to God and to society, to promote the extention of the religion of Christ, and, as a consequence, the temporal as well as the eternal happiness of humanity. He who adds to the intelligence of a nation, adds to its happiness; he who pours an additional ray of light upon the human understanding; he who gives a single penny towards the promotion of our welfare, is a public benefactor; but he who does all in his power to promote these purposes, and no other, will be "great in the eyes of God." I write plain, that all may understand it. It is intended for instruction—not for applause.

H. J. BEYERLE, M. D.

Linglestown, *August*, 1846.

Letter from Brother David R. Shelly.

Jackson Township, Ashland county, Ohio, *July* 30, 1846.

Brother Winebrenner:—

I feel to inform you and the brethren in Pennsylvania, where I had the pleasure of visiting in June last, that I arrived at home in safety, and found my family in good health, and we are still enjoying the same blessing at present.

We are blessed with abundance of crops in Ohio this season, more so than has been known for some years. We had no rain here since last May to raise any of the streams of any account, yet there has been rain enough to keep things in growing order.

I must inform you and the readers of the Advocate, of the doings of brother E. West. He came to my house on Saturday the 25th of July, to fill an appointment which he had made in my absence on a visit to the East. For various reasons I was induced to tell him that I thought we would dispense with the meeting for the present. He desired to know my reasons. I told him, one among others was, that he had left the church without cause. He replyed that he had not left the church, but the Eldership, and that he could not conscientiously retain his connection with the Ohio Eldership any longer—that he was opposed to the licensing system, as practiced by that body, &c. I asked him why he could take license in Pennsylvania if not in Ohio? He replyed, that he would make a wide difference between Pennsylvania and Ohio—that there he would expect fair play—that the brethren there would do what was right, and that what they promised they would fulfill. Thus intimating that the Ohio Eldership was not honest; yea, and plainly said that the brethren in Ohio would not support him—that the church at Vermilion, at Jeromesville, and at Gills, had said thus and so, and this was the treatment he was getting.

I then stated that he was in the fault more than anybody else, if anything had been said or done amiss—that he knew very well, that ever since he had come to Ohio, his course had been selfish and arbitrary—that he never would take a circuit, or do as the brethren wished it, but always wanted to travel as a missionary, or have an appointment in his own way. And as to a support, I knew of no preacher in the Ohio Eldership that got as much as he did. But now, since he had left the church and the Eldership, I could not see with what propriety he could still claim a support from them. That this railing out against the church for not supporting him—his leaving the church on that account, and yet looking back for support, I could not understand. It was a mysterious course to me.

There were many other things spoken by both of us, which I deem unnecessary to mention. One thing, however, I would like to know. Was brother West received into membership by the East Pa., Eldership last fall? If so, did he ever apply for a dismissal? If not, has he, or has he not, the right of withdrawing or dismissing himself?

Yours, in the bonds of Christian love,

DAVID R. SHELLY.

—

REPLY TO THE ABOVE QUESTIONS.

Elder E. West did apply to the East Pa. Eldership for an appointment. The Eldership gave him an appointment; of course he was considered a member; for without membership, he could not have expected an appointment. That membership has never been dissolved. He has never asked for it. Until he does that, and is regularly dismissed, we shall hold him answerable. Membership implies a covenant. A covenant implies two parties; and mutual agreement between the parties in the covenant, is always necessary to constitute church membership. Hence, we hold that the power that confers membership, is, and ought to be, the power, and the sole power, to dissolve it. The party that has no power to create membership, has none to dissolve it.—But that party that has the one, has the other.

If, then, brother West had no right and power to create his membership in the East Pa. Eldership, without the consent and approbation of that body, of course he has none in himself alone to dissolve it.

Precisely analogous is the case of every individual church member. Admit the opposite of this doctrine, and you open the door at once for every apostate, hypocrite and disorderly walker in the church to escape from all church power and discipline, than which nothing can be more absurd and dangerous. Tell brother West that it is more than likely he will be called to an account by the next Eldership, for his disorderly and unlawful course.

Editor.

The reproaches of a friend should be strictly just, and not too frequent.

Support of the Ministry---No. 2.

1st. A minister's salary is not a gratuity, but a just obligation on the part of the church among whom he labors in word and doctrine: it is that which could not be withheld without manifest injustice, not to say impiety. Of course, each individual, contributing his or her part, should not say within themselves: "I give this as a charity;" but "I do it in discharge of an obligation to God and the minister."

2d. If a minister be entitled to a support at all, he is entitled to a full support. He is entitled to live of the Gospel; (*i. e.*) to a living or support. I will not specify the amount. If an expensive education; if talents, industry, laboriousness; if moral worth and exclusive devotedness to the public good, were to be made the basis of the calculation, he would be entitled to as good an estate, as the same qualities might secure to him in another profession. But the minister's reward is not of this world; it is not in the affluence and pomp of this world; such as splendid edifices, or extensive tracts of land, or fine herds or flocks, but "in crowns of rejoicing in the day of the Lord Jesus." It is not desirable, probably, that he should be wealthy, but he should not be absolutely poor. "Give me neither property nor riches," may the minister say, as well as other men. A comfortable support is actually essential; something more than this is reasonable. He should be provided for, not only as long as he is able to preach, but as long as he lives; and his children also, (if children he have) till they are of an age to be above dependance.

3d. It is the practice of some to withdraw, or keep themselves from any legal and scriptural connection with the church, because such connection subjects them to a share in the support of the minister, and other current expenses appertaining thereto. Let such reconcile their course if they can with honor, justice and the Bible. They ought to consider that there is both impiety in it towards God, and a three-fold injustice as it regards man.

1. It is manifestly unjust to their minister. But that is the least consideration.

2. It is unjust to their neighbors, who, in addition to their own share of the common burden, are forced to assume that which these delinquents refuse. And,

3. It is unjust to themselves and families, who, of all concerned, are in reality the greatest sufferers. This is not only a crying sin in the eye of a holy God, but it is actually *niggardly* on the part of those who criminate themselves to such an extent.

4th. We see how much reason there is for the cry of *hireling* against salaried ministers. This insidious cry is often raised by the iron-hearted infidel, and many of the ungodly: but not exclusively by them; it has also often been raised by mistaken (but I would charitably hope by well meaning) Christians. But all the prejudice they can raise, is quelled at once by common sense and the Bible. Call it hire if you please: what does the Bible style it? It styles it: "The laborer (meaning the minister) is worthy of his hire." Let no Christian make use of this unscriptural, illiberal language, till he or she is wiser than the Bible; and who would have their minister more disinterested than the blessed Apostle to the Gentiles. All genuine Christians have found it necessary, notwithstanding some experiments to the contrary, in some mode or other, to provide for the support of their ministers. The Presbyterians, Episcopalians and others, do it by certain sums specified among themselves. The Methodists support their ministers liberally, but in a manner peculiar to themselves. And why do not those who have assumed (the scriptural title) "Church of God," act in a similar manner? The example given by different sects is worthy of imitation.

5th. The consequences of the non-fulfilment of this duty. Whatever these may be, as they effect the minister personally, they are more disastrous, as they effect the church and the people generally. The minister is a man of like infirmities as others; he is as naturally cheered or depressed, stimulated or disheartened by circumstances, as other men. And it should be remembered, that whatever loss of vivacity, or efficiency, or time the minister suffers, in consequence of the churches' neglect, (for such we conceive it to be) to provide for him comfortably, the loss is eminently their's. The work of the ministry, his proper work, is or should be considered by them far the most important, and certainly the most responsible work in which he can possibly be engaged. If the deficiency of a too slender support be the cause of his desisting from the work of the ministry, the responsibility lays upon the church exclusively, and not upon the minister. Therefore, those who wish and pray for an efficient ministry, should sustain the minister in his arduous undertakings, in a just and proper manner. It must be alone by them, (the church) for it is impossible for the poor minister to sustain himself, and devote himself exclusively to the ministry.

If I hire a laborer to do an important work for me, which shall require his entire attention to attend to my business, of whatever kind it may be, it is just and right that he should receive an honorable remuneration for his services. If he should agree to serve me for a support, or for food and raiment, were it not better to give him his meals and his clothes, than to compel him to earn them elsewhere at the expense of half his time, and a neglect of his business?

[to be continued.]

THOMAS H. DESHIRI.

Lanniseurg, Perry county, Pa., *July* 9, 1845.

Letter from Elder George U. Harn.

Pittsburg, Pa., *July* —, 1846.

Brother J. W——:

This is to let you and your readers know that brother J. Hickernell and I commenced a meeting in the Window Gap school-house, (Greene county) on Friday evening the 26th of June; but the house being small and the weather very warm, we removed it to a little grove close at hand. On Lord's-day morning, it fell to my lot to preach. I endeavored this, from 1 Thes. 2: 4. After I closed, a gentleman from among the audience arose and asked the privilege of asking me a question. I replied I did not approve of controversy in times of protracted meetings; but if it was only a question for information, I would endeavor to answer it. He then asked my motive for leaving the sentence, "but he himself shall be saved; yet so as by fire," out of a quotation I made from 1 Cor. 3: 10—15?

I replied I quoted from memory, and that was not the only one I had quoted that day in a similar manner; but even then I was not certain that I did not quote *ver batim*. He attempted to quote it, but could not. I then read it and paraphrased it. Still he appeared dissatistied. I then discovered that I was in contact with the boasted champion of the Universalists and Hell-redemptionists of those parts. He is known by the name of the Rev. Dr. William Baldwin, and is a clever citizen of the State of Virginia, from the "Flats of Grave Creek." I now, also, learned it was not all talk that the Universalists had formed an intention to draw us into a religious skirmish, or cause us to "tortull." Accordingly, I stated my friend had observed he did not want a debate; but I thought otherwise, and that if he would meet me in the grove next day at 10 o'clock, I would give him a chance to prove "that the wicked shall not go away into everlasting punishment, but that they shall ultimately go into life eternal, as well as the righteous." We met again in the evening for worship, and had a pleasant meeting.

At the appointed time, we met the next day for the interchange of views with the Restorationists. Dr. Baldwin made choice of Esquire Phillips, and I of brother Thomas Hinneman, the elder of the church, for our moderators, and they brother Silas Ayres, a Presbyterian, for the presiding one. By the decision of the moderators, we were to be governed by the ordinary rules of debate, and the Doctor to have the opening and closing speech. We agreed to speak twenty minuets a piece at a time; but I soon found that a-half hour would have been better for me, as my opponent could, with difficulty, fill up his twenty minutes, and I was several times stopped in the middle of my address, though I spoke full three words to his two. The debate lasted five hours, and I give it as my firm and honest conviction, that I never before thought Universalism, in any sense of it, so weak and futile, as I did during this debate and since.

This signal discomfiture of my antagonist, led his friends to raise a report that I come there prepared for the discussion, knowing that it would take place, and that their champion was not equipped for battle, though he is always training on that field. Now, so far as I was concerned, I pronounce it absolutely false; for I do not know that I have read five pages on Universalism for the last two years; and certain I am, I did not for that number of months before the meeting.

I may give you a synopsis of the arguments offered on both sides, at a future period.—Meanwhile, I would ask, is it true that the Rev. Mr. Todd has renounced his renunciation of Universalism, and is advocating that doctrine again! My opponent positively asserted it, and staked his reputation for veracity on the truth of it. I have but little to lose or gain by it, as I neither affirmed nor denied it. Yet inform us, if you can, whether it is true or false.

That night we attended to the ordinances, and had a joyful time. Next evening I preached my last sermon, and left in company with brother H. for brother Gier's, in the border of Washington county. Here we preached to a pretty large and orderly audience, who had been collected by a notice of about thirty hours. After meeting, some of the folks were quite rude and frolicksome on their way home. This is very wrong, and evinces a little mindedness, and a want of both mental and moral improvement. How silly such things are in the view of thinking persons!

The day following, we passed on to brother Henry Sherick's, and that night I preached in the United Brethren meeting-house, to a small audience, and was followed by brother H. by way of exhortation. Not far from here the Disciples are pretty numerous, I learn.—Friday we were conveyed to near the beautiful little town of Washington, by our kind and interesting brother Sherick. He is a thoroughgoing *liberty man*, and advocates the unconditional abolition of American slavery. Well, this may be an ultra position; but who can wonder at it, when a servant of God can be allowed to linger out his life in damp cells, shackels and heavy chains, for the surpassed crime of telling his fellow-man how to flee into a land of liberty, as the Rev. Torry was compelled to do in the penitentiary of my native city? Yes, sir, and that, too, notwithstanding the tears and affecting appeals of a loving and doting wife, that he might be permitted to breathe out his soul in her fond embrace. I blush for my place of nativity, and shudder for it in view of the day of final reckoning. I fear that Sodom's sins are virtues to some of thine!

Some of the country we passed through, south of Washington, is very good; but it is not cultivated as it should be. There is far too much graising done for the good of the land. By this the product of the land, whether grain, grass or hay, is removed from it, and no return rendered. Also, the yeomanry of those parts take but little care of their barnyards; and you know that *that* is a point of particular attention among our eastern husbandmen.

Parting with brother Sherick, we proceeded in our usual way, riding and walking by turns. We soon passed through Washington, which, as before stated, is quite a handsome little place, on the National road leading to Wheeling, about 32 miles east of it. I would suppose it has about six thousand inhabitants. It contains a College and Female Seminary; but I did not learn particulars about either. From thence we directed our course to father Hess', not a great distance from Monongahela city—six miles I think. About that distance from Washington, we were overtaken by a very heavy thunder storm and rain, which cooled the intensely hot atmosphere, and rendered some relief of pain to our much blistered or gaulded "understandings." I think I have never known but once, in my few days that have flown by as the morning dew glides away before the rising sun, severer or more awful claps of thunder, repeated with quick succession, than that day. But it may appear singular to you for me to say, that I would rather sit and listen to the oft-repeated claps of the loudest peals of thunder rolling through the black and lowering clouds, that sable deck the vault or concavity of the blue etherial, at most any time, than to spend the same space in listening to the best strung violin and Accardian, or the completest piano touched by the nimblest lily-fingers of the most accomplished fair one, who has emerged from our fashionable schools of modern etiquette for years, though I am not a hater of melody, aud yet it is no more singular than true. Near father H's., we met in the Methodist meeting-house, at five o'clock, and I preached to a few hearers, after having travelled thirty miles that day. Next day father H. conveyed us a part of the way, and at Elder Knouff's, about four miles from Pittsburg, I parted with brother Hickernell, who preached in that neighborhood next day. The land between Washington and Pittsburg, the way we come, is under a much better state of cultivation than that mentioned before, and the harvest is more forward. The first grain I saw cut this year, was on Saturday the 20th. Our wheat crop is quite abundant wherever I have travelled on this round; and so it appeared it would be down the Ohio river, in the parts of Steubenville, where I had been about ten days before I went this trip.

Brothers Hickernell, Cook and myself, contemplate going again to Ohio, about the first week in August, to aid Elder Richmond in holding a camp-meeting near Athens, Athens county, about two hundred and twenty miles from this place. Of the time of the appointment of it, we are not yet certain.

On arriving in sight of the "smokey cities" again, I could discover but little change in appearance, except the splendid Monongahela House, which had gone up more than a story since I left. It will be recollected this noble building was consumed in the great conflagration of the 10th of April, a year ago, and is now rebuilt to the fourth story on the old cite, on the corner of Front and Smithfield streets. It has the most commanding appearance and position in the cities, in full view of all the steamboats, just as they end their watery furrows in ploughing our river. It is intended to be the best and most imposing structure of the kind, west of the proud Alleghenies.

Our own affairs here are about as they have been for near three months past—not much doing; and I do not flatter myself a great deal can be done this summer. When fall or winter comes, and there is less strugling for worldly gain, people may pay more earnest heed to the things which they hear. Brothers Meyers and Wertz filled my place during my absence: the former is still unwell, and is not able to fill his appointment on the circuit.

Fraternally yours,

G. U. HARN.

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Letter from Brother J. S. Hostetter.

"Why standest thou afar off, O, Lord?" Psalms 10: 1.

What is it that makes Heaven? Is it not the knowledge, the love and the presence of God? On the other hand, is it not the absence of the Almighty's presence that causes the mind to become gloomy, dark and blind to heavenly things, that causes the heart to become hard, cold and stupid, and the soul barren and lifeless? Hardness, indifference, coldness, deadness, darkness and blindness, appear to exist among the religious world at present. Iniquity appears to abound, and the love of many is waxing cold. Sinners are careless and impenitent, and seem to be getting harder and harder in sin. The church seeing and feeling the effects of these things, the inquiry and cry is made: "Why standest thou afar off, O, Lord?"

The query now rises, why does the Lord stand afar off? Has not the Lord promised to be always with His people, even to the end?

We answer, God has promised to be with His church and people, and to be with them always, even to the end; yea, He has promised never to leave them nor forsake them. But let it be remembered, that He has given these and all other promises on certain conditions. If these are complied with, He will not fail to make good his promises. But who does not know that the people are fallible?—that they often have followed God *afar off?* And if they do so, why may not God stand afar off? He never done so without a cause. That cause is not in Him, but in the church. If ever God withdraws His influence and stands afar off, it is for some fault, error or delinquency on the part of His people. A few of these I will name.

1. Division, or schism. This is one cause why God stands afar off—why He is no more present with them as "in ancient times, in generations of old." O, that this great evil was utterly uprooted and done away from among His people!

2. Apathy and luke-warmness. This is another cause why Jehovah stands afar off.—God's people are to be a zealous people. But if they grow cold and become at ease in Zion, God withdraws his influence and gracious presence from them. "Wo! to them," says God, "who are at ease in Zion."

3. Heresy, or a departure from the faith, is a further cause or reason why God stands afar off. Christians are to be sound in the faith—and to strive together for the unity of the faith—to be of one mind, and that mind is to be the mind of Christ. But, alas! how double-minded and sectarianized are many in these latter days. No wonder did Christ ask the question: "When the Son of Man cometh, shall He find faith on the earth?"

4. The neglect of the use of the appointed means of grace, is anothor reason of God's leaving His people, or of standing afar off.—What meat and drink are to the body, the means and ordinances of religion are to the soul. They that would enjoy health, must eat and drink. They that would grow in grace, must use the means God's love has given. They that neglect these, cannot expect to prosper in religion, but may have cause to weep, and weepingly to exclaim: "Why standest thou afar off, O, Lord?"

5. Conformity to the world is another reason of God's absence. God's people are commanded to come ont from the world, and to keep themselves *unspotted* from it. But in these evil days, there is a great and criminal conformity to the world. And when professors drink in the spirit of the world, and conform to its vain, idle and sinful habits and customs, where is that light and example that is to reprove and convince the world? Where are those works and frnits which are to convince sinners that there is a reality in religion? O, that the God and Father of His church would help His dear people to walk by that rule which He has laid down, so that His followers may, in one solid, combined and united band, go forth and fight the battles of the Lord, scatter light and snbdue darkness, destroy satan's progress, and extend Zion! Then we shall see the Lord not standing afar off, bnt near. Then we may expect former days to return, sinners to be gathered in, and Zion to prosper. Reader! pray, live, and act for this with thine whole heart, and you shall see it. Farewell! Yours, in bonds of Christian love,

J. S. HOSTETTER.

Shippensburg, *August* 1, 1846.

Ashamed of Jesus!

Oh! lamentable fact. Oh! direful truth, that puny man is ashamed of God! God who created, who preserves, who blesses, and who will, most assuredly, bring him before His flaming bar. Yet so it is, and Jesus Christ was well aware of it: hence the awful, yet reasonable truth which fell from His immutable lips: "Whosoever is ashamed of me and of my word, of him will I be ashamed before my Father and the holy Angels."

From the foregoing solemn and impressive truth, what right has man to be ashamed of God? None; and yet that many are ashamed to serve Him, is evident from the fact, that so few espouse His cause. Had Jesus Christ, or did He even now, assume the character and sway the sceptre of an earthly monarch, then there would be a rushing to His standard; and then "His righteousness would spread, and soon cover the earth as the waters do the face of the deep."

Could many, like Nicodemus, go to Christ privately, and become His favored sons and daughters, and keep it concealed from the great and mighty men of the day, me thinks the narrow path would then have far more travellers than it now has. But Christ has otherwise ordered it. "Except ye take up the Cross daily and follow me, ye cannot be my disciples." Man must bow to God, and not God to man. He, as the great Creator of all things, has the prerogative to make requirements of His creatures, and of inflicting such punishment as He sees proper for their not acceding to them. And He will do it. He must do it. His perfections demand it. And every true Christian will approve of it and say, Amen. Let the Creator be clear,though every creature should be damned. And for this very sin, His vengeance will be poured out upon all who are found guilty.

Many tell us that they are not ashamed of God. Oh, no! But then there are so many things commanded in His word, and practiced by His followers, that they are really ashamed of; yet they acknowledge such things to be taught in the scriptures by the God of Heaven Himself. What does all this prove? Why that they are liars, as John says, and the truth is not in them: for, if they were not ashamed of Christ, they would not be ashamed to follow in His footsteps.

But what are those things which they neglect and even detest? We shall mention only a few of them.

The first is Immersion. This, they think, is too low, too degrading for a gentleman or lady of standing to attend to. No; they would almost rather go to hell than to submit to this Christian duty. This will appear true, from the fact, that many wait until stretched on a dying bed, and then console themselves with the hope of Heaven, without baptism, because they are now too weak in body to be immersed.

The second thing they are ashamed of, is the *washing of the saints' feet*. Oh! what a humiliating and debasing ordinance is this! It goes hard for men of high respectability to stoop so low as to attend to it. It may do for the low and illiterate, say they, but we who have houses and lands, wealth and education, can get to Heaven without it. Who art thou, Oh! vain man, that disputes with God?—Does He not emphatically declare, that unless you keep His commandments ye cannot be His disciples? And if you cannot be His disciples, you must be damned, for none but such are saved.

The third and last thing that we shall mention is, that they are ashamed of *shouting*. We do not wish to be understood here as intimating that this is expressly taught in the scriptures as a duty, yet we have no hesitancy in saying, that the word of God contains examples so numerous, as to warrant its practice; and those who are ashamed of it, are, in fact, ashamed of Christ's word and work.

There is but one way to Heaven, and that is by conversion and obedience to the will of God. But, alas! alas! how many forget this and try to get to Heaven in some other way. All the preparation they have, is the knowledge of having performed a few charitable acts. This preparation their money has perhaps purchased for them, and is worth nothing.

There are others, however, more to be pitied than these: when they were in adverse circumstances, they, like sincere penitents, entered in by the door and attended to all the ordinances of God's house, without partiality.—But now, since prosperity attends them, they are exalted above measure, and must seek a smoother, a more refined, and a more popular way of getting to Heaven.

And here let me say, that I know such characters, some who were converted to God, of which we had no reason to doubt. Accordingly they were immersed, attended to the ordinance of feet-washing, and perhaps, (nay, I know it,) shouted occasionally. They associated in church fellowship with their despised brethren and sisters, and lived consistent.—But now, alas! where are they now? Why, they have got cold, proud and haughty, ashamed of God, His service, and His children, and are now following after the teachings of the prophets of Baal, without a spark of God's grace in their souls, and ten-fold more fit objects for hell than ever they were, notwithstanding the profession they yet continue to make. They despise the means they once employed to improve the graces of God's spirit. They look with contempt upon those with whom they once prayed and sang praises to God. The time is, however, fast approximating, when, if not before, they will find that there is but one way to Heaven, which way we repeat again, is a submission to the whole will of God concerning us.

Then, in conclusion, let me exhort all vain professors and unconverted men and women to repent, believe, be born again, live a life devoted to God, and then, yea, then I say, you shall be saved; otherwise you must be damned. God has said it, and His words can never be reversed.

T. W. M.

August 5, 1846.

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Power of Religion.

Religion, like its Author, has suffered all manner of persecution, and like Him it triumphed over all its enemies. Its march is still onward, and in its train follow all the innumerable and invaluable blessings that a designing Providence intends bestowing upon man. Wicked men and nations have often and long tried to effect its eternal overthrow; but in the accomplishment of this unholy design, they have but prepared a way for their own destruction. Look at Voltaire, Paine, Hume, and a host of other infidels. What is the sequel of their history? In what condition or state of mind did they exchange worlds? Let intelligent and impartial witnesses answer the question. As an example of nations, look at France. For her rejection of the Bible, the wrath of an incensed Deity gathered thick and fast upon her, and she was drenched in blood; and since which time, she still seems to be in an unsettled state, and ever rife for rapine and revolutions.

But the chief object in view, in this composition, is to try to show the power of religion, as exemplified in the conversion, life and death of the people of God. For an example, let us take the case of the Apostle Paul. How wonderfully is the power of religion exemplified in his conversion, life and death! especially in his death. When his frail bark hove in sight of the eternal world, with what composure of mind, and holy triumph of spirit, did he meet death? In writing to Timothy, in reference to his final exit in triumph, he exclaimed: "I am ready to be offered; the time of my departure is at hand; I have fought a good fight; I have finished my course; I have kept the faith; and henceforth there is a crown of righteousness laid up for me at God's right hand." Undoubtedly, it was nothing but religion that gave the Apostle this great superiority over death. Religion is stronger than death. It will rob him of his sting, and strip him of all his terrors. When the Christian is brought to grapple with death, the King of Terrors, how easily is his last enemy subdued? And with what a song of triumph does he enter the eternal world? Such was the end of him who embraced religion as the power of God to salvation. Such, also, was the end of many Christians; and such will be the end of all good men and women.

On the other hand, what has been the end of some of those who regarded religion as a cunningly devised fable, who treated it, as well as its Author, with he utmost derision and scorn? Look at Newport, when dying; how bitterly did he curse himself, his God, and the day he was born? But the man, under the influence and power of religion, meets death in quite a different manner. Death is to him a welcome messenger. He meets him with a smile, and when sinking into his arms, his song is: "O, death, where is thy sting; O, grave, where is thy victory? Thus the Christian meets his fate. Well might Dr. Young exclaim: "The chamber where the good man meets his fate, is favorable above the common walks of life." Quite into the verge of Heaven, the most timid Christian will stand firm, secure and undaunted, when, for fear, the islands and hills shall flee away, and the mighty men of the earth shall be calling upon the mountains and rocks to fall on them, and hide them from the face of Him who sitteth upon the Throne!"

No more at present, but still
Remain your unworthy friend
And devoted brother,
SAMUEL M. HOOVER.

Carlisle, *July* 27, 1846.

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Letter from Elder J. M. Klein.

Grass Hill, Cambria county, *August* 12, 1846.

Dear Brother Winebrenner:—

I shall once more take up my pen to give you and the friends of the cause of God, a short history of the good cause in this country. For some time back, there appeared to be a dark cloud hanging over us, and a great barrenness prevailed in the church. But little interest was taken in meetings anywhere, until a few weeks back, the clouds began to disperse, people are now beginning to awaken out of sleep, and some ere feeling the need of a Redeemer, and salvation by faith in His name.

I commenced a meeting in the Bethel, on Grass Hill, on the 30th of July last, during which time I endeavored to hold forth the Word of Life, and not altogether without effect. On Saturday night, many were cut to the heart, and were almost constrained to cry out, "What must we do?" But none came forward. On Sunday morning the brethren and sisters came together for the purpose of prayer, and while they prayed and spoke to each other concerning the good dealings of God, many of them were permitted to rejoice from a feeling sense of the presence of their Prince and Saviour. After which, I endeavored to preach to the people again, but with considerable difficulty, having been very unwell, and no ministerial help. We then dispensed with the services until evening, when we met again for prayer and preaching. During prayer, the Lord was truly in the assembly of His saints, and that to do them good. After preaching, an invitation was given to penitents to come forward to the altar of prayer; but none of them appeared to have moral courage enough to break the ranks of the enemy, and enlist for Prince Immanuel.—On Monday night we met again, for the purpose of commemorating the death and sufferings of Christ. This was truly a solemn and a feeling time, while the friends of Christ realized the truth of his saying, in John 13th chap. and 17th verse: "If ye know these things, happy are ye if ye do them." The unconverted were constantly seen to weep and mourn. After the ordinances were over, I give an invitation to penitents again, when one alone came forward and requested the prayers of the brethren and sisters. She labored for several hours, but did not appear to be satisfied. She is still seeking Him whom her soul loveth. Others are seeking the Lord in their closets, and I think all that is wanting is an effort to be made; for I believe things are looking up, and I hope this drop of mercy may increase to rivers of joy. We think all that is wanting in particular, is ministerial aid.

As our dear brother, J. Meyers, says in a communication in the Advocate, out of a number of preachers, but few are actively and constantly engaged in the ministry; and those who labor in word and doctrine, appear to be unwilling to come to these wilds. Will not some of our eastern brethren say: "I will go to the lost sheep of the house of Israel!" Remember, there are souls hear that must be converted, or else they will be lost, and lost forever. The broad way is thronging with blood-bought souls, and we may be instrumental in their salvation; and shall we not feel for them, and labor for their good?—Come, brethren, let us think of the responsibility under which we are placed. If God has called us to the work of the ministry, let us try to be faithful, and labor with respect to the recompense of reward. There are some who might be useful if they would. There appears to be a great call for help at present.

Revivals are going on in various parts. I am just now informed that Elder Rockafellow, a Baptist minister, is laboring with abundant success in the borough of Ebensburg. A number of the Roman Catholics have become obedient to the faith, and have been baptized.—This work of grace commenced about ten days ago, and is still in progress. A gracious revival is now also going on at the Three Forges, in Blair county, under the care of Elders Barlow, Lininger and Glenn. This meeting has been in progress for more than two weeks. A number have been converted and baptized. May the Lord continue to work and beget himself many witnesses in that place. From these circumstances we would infer that the door of mercy is not yet shut, as some have said. O, that we could all feel more interested in this, the best of all causes! I wonder why there are not more camp-meetings published in the East. Surely the brethren are able to hold them, and much good might be done in that way.

I shall now close for the present. I hope ere long to be able to give you more cheerful news. If you think this worthy of a place in the columns of your respectable paper, the Advocate, you may give it room.

Yours, in the kingdom
And patience of Christ,
J. M. KLEIN.

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Letter from Elder A. Megrew.

Dalton, Wayne county,
Ohio, *August* 12, 1846.

Dear Brother Winebrenner:—

I herein send you the names of three new subscribers for the Church Advocate, and expect by and by to send you more. I am truly sorry to hear that there are so many who will be likely to have their papers stopped. This will make it necessary for the friends of the paper to exert themselves still more in getting new subscribers. However, I am aware, brother W., that there are many of those who have come behind, who will not give up the paper. I found several of the brethren, when I called on them, not prepared, from the fact, that they had forgotten that the time was so near expired. There are, no doubt, others who have not thought of it; others who have wanted an opportunity to pay; others who have paid to agents, who have not yet sent it on; and those who do not intend to pay, (as I believe there are such, who will take a paper just as long as they can get it for nothing) we will try to get others in their place who will pay. Brother W., fear not, the paper, with God's blessing, will and must be sustained. We cannot well do without a paper. The brethren seem to be more and more convinced of this fact: they will, therefore, I believe, do more now to sustain it than they have ever done before. May the Lord help us and send us prosperity!

Yours, truly,
ARCHIBALD MEGREW.

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News from Mexico.

Recent advices from the South, inform us that Mexico is likely to have wars WITHIN and wars WITHOUT.

General SANTA ANNA, it is said, has returned to Mexico, and that a great revolution is likely to take place in the civil affairs of the country. A detachment of our army, sent by General TAYLOR, has taken possession without resistance, the town of Camargo, situated on the Rio Grande, a considerable distance above Matamoras.

General WORTH has been ordered to lay out a camp for ten thousand men at Camargo, and establish a depot, sixty miles from there, on the road to Monterey.

The YELLOW FEVER and the DYSENTERY have prevailed to a considerable extent in the American army. A hospital is about being built at Point Isabell for the accommodation of two thousand sick. ED.

NEWS DEPARTMENT.

Abolition of Slavery in Peru.—Slavery is approaching its extinction in Peru. The 162d article in the Constitution declares that no one shall be born a slave in the Republic, and extends this provision back to 1820. Consequently for the last 26 years all have been born free. The Constitution also declares that every slave imported from other countries, shall be free the moment he touches the soil of Peru; and it deprives of citizenship any one who shall engage in this traffic. This provision of the Constitution has been enforced with more energy, perhaps, than any other. No aspirant or usurper has dared to trample on it.—*Cor. Jour. Com.*

Arkansas Penitentiary Burnt.—The Little Rock Democrat of the 31st of July, announces the destruction of the State Penitentiary, on the evening previous. It was fired by some of the prisoners for the purpose of effecting an escape; but in this they were disappointed, as all were got out safe and put under guard. One fellow by the name of Morgan, attempted to rush out, knife in hand, but he was shot down and instantly killed by one of the prisoners who had been employed as a guard for some time past.

Temperance in Sweden.—In Sweden fines are rigidly enforced against such as are intoxicated, and for the fourth offence a man is exposed in the parish church the following Sunday, deprived of his elective franchise, and disqualified from appearing as a representative. A great Congress of Temperance Societies is now holding in the Swedish capitol. One hundred and thirty-two national and foreign associations are there represented, and the King, as President of the Stockholm Society with his Queen, were present at the opening meeting.

New License Law in Maine.—The Augusta Correspondent of the Christian Mirror gives the following synopsis of the New License Law, which has just been enacted by the Maine Legislature:

"1. No domestic liquors of an intoxicating nature shall be sold directly or indirectly at wholesale or retail, except for medicinal and mechanical purposes.—Foreign liquors to be sold *only* in such quantities as U. S. laws admit, and *then* the seller must *prove* the fact of importation which the bill makes *no easy* matter.

"2. The officers of the several towns may license from one to three persons under the bonds of $600 each, for one year, to sell as above specified. All others who sell are fined from one to twenty dollars for first offence, from $5 to $20 for 2d, with a bond of $50 to abate the nuisance for six months, and forfeiting all money received for liquor thus sold."

Gas on Steamboats.—Some thirty steamboats on the Western waters are now lighted with gas, made by apparatus on board of each vessel, from the grease of the kitchen.

Remarkbble Coincidence.—It is remarkable that one vote carried the tariff of 1824; one vote the tariff of 1828; one vote in each house carried the tariff of 1842, and by one vote in the Senate the tariff of 1846 has become a law.

Elections.—*North Carolina.*—Governor Graham is re-chosen by 7,000 majority, and the Whigs have a clear majority in both branches of the Legislature. Two United States Senators are to be elected by the Legislature chosen at this election.

Indiana.—The Whigs have a majority in the House, and the Democrats in the Senate. Gov. Whitcomb, Democrat, is re-chosen.

Illinois —The Governor and a majority of the Legislature are Democratic.

Missouri.—Ditto

Kentucky.—The Whigs have chosen majorities in each branch of the Legislature.

The California Expedition.—The New York Sun, of Saturday two weeks, says: "The California regiment will encamp on Governor's Island this morning, preparatory to their departure for the shores of the Pacific. It is well understood that every man going out in this expedition, is to remain in California as a permanent settler, and the law of that country now guaranties a square league (1920 acres) of land to each of them. They will find a very small population there; but by next year, ten or fifteen thousand Mormons will join them, and no doubt large numbers from the States.

United States Lands.—It is computed that the quantity of land owned by the United States, exclusive of the unsold Texas and Oregon lands, is two hundred and fifty-two millions of acres. There is in addition to this an immense tract of land, to which the Indian title is not extinct. The average sale of the public land is something less than two millions of acres annually. The sales of the past year have amounted to a little over two millions of dollars.

Factories at Pittsburg.—There are now four cotton factories in Pittsburg, which manufacture sheetings to the amount of 40,000 yards per week. A new factory is nearly completed, which, with the others, will swell the weekly product to 80,000 yards.

Influx of Emmigrants.—On Tuesday, 2000 steerage passengers reached New York by arrivals from foreign ports, of whom were 160 Prussians on their way to Ohio; and up to noon on Wednesday, the arrival of 715 more was reported.—The week will be good for 5000 at least, perhaps more.

Whiskey and the Gallows.—An old woman in Ireland had contracted to have a gentleman shot as he passed her cabin, for a certain sum of money, and as the gentleman approached, she put the gun into her son's hands and directed him to fire—but his heart relented.

"Oh! mother, I cannot shoot the gentleman."

His mother called him a *miserable coward*, and put the whiskey bottle to his lips—

"Drink," said she; he did drink, his courage came, the poor gentleman was shot dead, and the mother and son were hanged for it.

Postage.—The following is the comparative postage in the different countries:

England, 1d; Prussia, 2¼d; Spain, 2½d; the United States of America, 2¾d; Sardina, 3¼d; Austria, 3½d; Russia, 4d; and France, 4¼d.

The Potato Rot.—Everywhere in this vicinity, we hear of the progress of this disease in the potato. The new corp, it is feared, will encounter even a worse fate than the crop of the last year.—*Albany Argus.*

It is said that potatoes may be saved from rot by cutting off the vines when they are half-grown, which will, almost without exception, keep them sound; while those which are suffered to grow in the usual way, will mostly rot.

Another Victim.—Kirkham, the distinguished grammarian, was found in an old distillerry, on the 2d inst., in the last agonies of *delirium tremens*. He died about five minutes after he had been discovered by the passers by. How have the mighty fallen.—*Hickman (Ky.) Stan.*

The Printing of Congress.—It appears from a report made to the House of Representative, from the committee appointed to investigate the cost of printing public documents, that, upon six jobs of work ordered to be done, the public printers realized a profit of $91,047,74!

Mosquitoes.—People enquire how they are to get rid of those tormentors, who in hot and moist weather are so troublesome. Burn brown sugar on a shovel of coals in the bed room before going to rest.

Large Circulation.—The Sunday School Advocate, published at 200 Mulberry street, New York, for the Sunday School Union of the Methodist Episcopal Church, circulates eighty-five thousand copies regularly.

Population of the United States.—Estimating the increase at 3 per cent. per annum on the census of 1839, the population of the United States will amount to 20,140,370, on the 1st of June 1846.

New Jersey.—The peach crop in this State promises to be more than usually abundant this season. The Editor of the Bunker Hill Aurora has recently visited an orchard of 185 acres, which is calculated to yield 20,000 bushels of fruit.

The nomination of Judge Grier, of Pa., to fill the vacancy in the Supreme Court, occasioned by the death of Judge Baldwin, has been confirmed by the Senate.

Canal Tolls in New York.—The amount of tolls received on all the canals in New York, up to August 1st, in 1846, was $1,107,269. In 1846, $1,228,987. Increase, $121,718.

Laborers Wanted.—One thousand laborers are wanted at Lockport, Ill., to work on the Illinois and Michigan Canal, from Chicago to Lasalle—also, one hundred stone cutters.

Life of General Taylor.—The Appletons are to publish, immediately, a life of General Taylor.

Baggage Wagons.—The Government has contracted for the construction of 400 baggage wagons at Newark, N. J. A contract has been made at Philadelphia for 400 more.

In New York city, according to the directory just published, there are 204 churches, 91 different newspapers, and 57 other periodicals.

"The Bible.—The Bible has been translated into, and is now printed or written in, *one hundred and fifty* languages."

MISCELLANEOUS.

PROCLAMATION.

By the President of the United States.

Whereas a treaty between the United States of America and her Majesty the Queen of the United Kingdom of Great Britain and Ireland was concluded and signed by their Plenipotentiaries at Washington on the fifteenth day of June last, which treaty is word for word as follows:

The United States of America and her Majesty the Queen of the United Kingdom of Great Britain and Ireland, deeming it to be desirable for the future welfare of both countries that the state of doubt and uncertainty which has hitherto prevailed respecting the sovereignty and government of the territory on the north-west coast of America, lying westwardly of the Rocky or Stony Mountains, shall be finally terminated by an amicable compromise of the rights mutually asserted by the two parties over the said territory, have respectively named plenipotentiaries to treat and agree concerning the terms of such settlement, that is to say: the President of the United States of America has, on his part, furnished with full powers James Buchanan, Secretary of State of the United States, and her Majesty, the Queen of the United Kingdom of Great Britain and Ireland, has, on her part, appointed the Right Hon. Richard Pakenham, a member of her Majesty's most honorable Privy Council, and her Majesty's Envoy Extraordinary and Minister Plenipotentiary to the United States, who, after having communicated to each other their respective full powers, found in good and due form, have agreed upon and concluded the following articles:

Art. 1. From the point on the 49th parallel of north latitiude, where the boundary laid down in existing treaties and conventions between the U. States and Great Britain terminates, the line of boundary between the territories of the United States and those of her Brittanic Majesty shall be continued westward along the said forty-ninth parallel of north latitude to the middle of the channel which separates the continent from Vancouver's Island, and thence southerly to the middle of the said channel and of Fuca's straights to the Pacific ocean: *Provided, however*, That the navigation of the whole of the said channel and straights south of the forty-ninth paralell of north-latitude remain free and open to both parties.

Art. II. From the point at which the forty-ninth paralell of north latitude shall be found to intersect the great northern branch of the Columbia river, the navigation of the said branch shall be free and open to the Hudson Bay Company, and to all British subjects trading with the same, to the point where the said branch meets the main stream of the Columbia, and thence down the said stream to the Ocean, with free access into and through the said river or rivers, it being understood that all the usual portages along the line thus described shall in like manner be free and open. In navigating the said river or rivers, British subjects, with their goods and produce, shall be treated on the same footing as citizens of the United States; it being, however understood that nothing in this article shall be construed as preventing, or intending to prevent the Government of the United States from making any regulations respecting the navigation of the said river or rivers not inconsistent with the present treaty.

Art. III. In the future appropriation of the territory south of the forty-ninth parallel of north lattitude, as provided in the first articele of this treaty, the possessary rights of the Hudson Bay Company, and of all British subjects who may be already in the occupation of land or other property lawfully acquired within the said territory, shall be respected.

Art. IV. The farms, lands, and other property of every description belonging to the Puget's Sound Agricultural company, on the north side of the Columbia river, shall be confirmed to the said company. In case, however, the situation of those farms and lands should be considered by the United States to be of public and political importance, and the United States Government should signify a desire to obtain possession of the whole, or any part thereof, the property so required shall he transferred to the said government, at a proper valuation, to be agreed upon by the parties.

Art. V. The present treaty shall be ratified by the President of the United States, by and with the advice and consent of the Senate therof, and by her Brittanic Majesty; and the ratifications shall be exchanged at London, at the expiration of six months from the date hereof, or sooner, if possible.

In witness whereof, the respective Plenipotentiaries have signed the same, and have affixed thereto the seals of their arms.

Done at Washington, the fifteenth day of June, in the year of our Lord one thousand eight hundred and forty-six.

JAMES BUCHANAN, [L.S.]
RICHARD PAKENHAM, [L.S.]

And wheras the said treaty has been duly ratified on both parts, and the respective ratifications of the same were exchanged at London, on the seventeenth ultimo, by Lewis McLane, Envoy Extraordinary and Minister Plenipotentiary of the United States, and Viscount Palmerston, her Brittanic Majesty's principal Secretary of State for Foreign Affairs, on the part of their respective Governments.

Now, therefore, be it known that I, JAMES K. POLK, President of the United States of America, have caused the said treaty to be made public, to the end that the same and every clause and article thereof, may be observed and fulfilled with good faith by the United States and the citizens thereof. In witness whereof, I have hereunto set my hand and caused the seal of the United States to be fixed.

Done at the city of Washington, this fifth day of August, in the year of our Lord one thousand eight hundred [L.S] and forty-six, and of the Independence of the United States the seventy-first.

By the President: JAMES K. POLK.
JAMES BUCHANAN, *Sec. of State.*

—o—

My Mother's Tear.

How wonderful are the workings of Providence! The feeblest instruments are often selected to accomplish the mightiest ends. When hope has well-nigh forsaken the human breast, the slightest circumstance, interposed by infinate wisdom, reanimates its warning influence, yea, heavings of dispair frequently become dispensers of thrilling joy. Of this fact, my own ease is a verification.

I had a mother once, a fond beloved parent. Oft she pressed me to her bosom, and kissed the tears from my cheeks.—Her soft lullaby hushed me to slumber; her gladsome smile greeted my waking eyes. I loved her with all the strength and ardor of youth. In return, I enjoyed the fulness and tenderness of a mother's affection. I was happy. My light heart fancied that she too was happy. But 'twas not so; a secret canker gnawed; an unknown sorrow filled the avenues of joy. *Her boy was a rebel to God!* She prayed for me, talked to me, pointed me to the bleeding Saviour. Reverently I listened, but hearkened not to her warning voice.

She took me to the sanctuary, and bid me heed the man of God. I saw him open the Book Divine. Gracious words fell from his lips. His eyes swam with tears, and his own heart melted at the tale of love he told. He spoke of the glories of Eternity, of angel-music, such as well might 'wander down to this dim world, to fashion dreams of heaven.' He imaged man a seraph, mighty in grandeur, unsurpassed in brightness, Anon he mentioned a hell, an awful place of torment, where damned souls are overwhelmed in gulfs of endless wo. Nothing moved, I heard him; yea, my stout heart did rise superior to those thunder-peals of wrath, and pass unheeded the winning softness of heaven-born compassion.

My mother, full of direfull sadness, led me home. Scarce restrained she those scalding tears, which hopeless anguish starts. In a few days she pressed the couch of suffering. Death, the loveliest of seraphims to the weary pilgrim, drew near. The wavings of his downy wing fanned her flushed cheeks. I was called to bid her farewell. She clasped my hands in hers, and gazed a moment intently, as if to read my inmost soul; then upward turned her streaming eyes, and besought Almighty God to pity her erring child. 'Twas enough. The sight of a dying mother shedding tears for me, had melted my heart, though it had been adamant. I felt my ingratitude and heartlessness in a moment weigh upon me like a mountain. I dwindled to conscious insignificanee. I seemed a mass of iniquity, detestable, abhorrent. Pride of mind fled terrified; and my heart of stone became pliable as wax. I wept. I threw my arms around her neck, pressed my parted lips to her now pale cheek, and gave full vent to the gushing tears of penitence.

She died. Oft have I visited her tomb; as oft hath memory recalled the parting scene. That manifestation of deep affection is indelibly fixed in the mind; nor time, nor eternity can efface it. *My mother's tear* converted me, and saved my soul from hell. How wonderful its power! It succeeded where impassioned eloquence and deepest pathos failed. It immediately accomplished, what the horrors of an eternal hell, and the raptures of glory essayed in vain. Let parents learn a lesson of confidence in God.—*Banner and Pioneer.*

To make Hens lay Perpetually.

Hens will lay eggs perpetually, if treated in the following manner:—Keep no roosters; give the hens fresh meat, chopped up like sausage meat, once a day—a very small portion—say half an ounce a day to each hen, during the winter, or from the time insects disappear in the fall till they appear in the spring. Never allow any eggs to remain in the nest for what is called nest eggs. When the roosters do not run with the hens, and no nest eggs are left in the nest, the hens will not cease laying after the production of twelve or fifteen eggs, as they always do when roosters and nest eggs are allowed, but continue laying perpetually. My hens lay all winter, and from seventy-five to one hundred eggs in succession.

If the above plan were generally followed, eggs would be just as plenty in winter as in summer. The only reason why hens do not lay in winter as freely as in summer, is the want of animal food, which they get in summer in abundance in form of inseets. I have for several winters reduced my theory to practice, and it proved its entire correctness.—*Ex. paper.*

—o—

To Destroy a Church.

1. Refrain from attending prayer meetings, church meetings, and concorts.

2. Read religious publications but little, and the Bible no more.

3. Be irregular in your attendenee on publie worship on Sabbath, and regularly engaged in every (lawful?) way to make money on week days.

4. Enter your closet with an unburdened heart, and retire confused by the rush of worldly thoughts through your mind.

5. Converce not with your family on religion, or with any others.

6. Pray not with your family.

Those professors who observe these rules, will do more harm to destroy the church, than Fourierities, Jews, Universalists, and Deists. If you disbelieve this, read Rev. 11. 16; I Kings xiii, 18; Judges v. 23; I Cor. v. 58.—*Vt. Chronicle.*

—o—

Good—Better—Best.

The sands run on, Time turns his glass.
And winged moments swiftly pass.

Are you seeking knowledge, gaining knowledge, giving knowledge! If so, it is well. Are you aiming at good, getting good, and doing good? If so, it is better. Are you loving God, obeying God, and glorifying God? If so, this is best of all. Keep up this course, you cannot do better; keep it up, ill or well, day or night, winter or summer. Oh! it is an excellent thing to seek knowledge, to gain knowledge, and to give knowledge; to aim at good, to get good, and to do good; to love God, to obey God, and to glorify God.

—o—

"BUSINESS VS LOUNGING.—Call upon a business man in business hours, on business only; transact the business, and then go about your business, that he may have time to finish his."

Worthy to be written in letters of gold. The motto of Cotton Mather over his door, was, "Be short." "Whatsoever thy hand findeth to do, do it with thy might."

POETRY.

[From the Lutheran Observer.]

THE JUDGEMENT.

Gabriel's trump has borne afar
The signal from Jehovah's bar;
Confusions seize the heavenly train,
That shakes creation's vast domain.
Earth heaves a solemn, awful sigh,
Whilst thunders rend the livid sky,
And lightnings wing their curling flight,
Wrapping the clouds in robes of light.
Elemental flames pervade the whole,
And terror reigns from pole to pole.

A voice is heard—it speaks to all,
And mortals heed the judgement call.
Angels hear with majestic dread
The dire summons that wakes the dead;
Whilst slumb'ring myraids, from the tomb,
Stalk forth to meet their final doom.
The sea heaves up her wat'ry store,
And millions press to gain the shore.
The sound revives the peopled dust,
And death restores her countless trust.

Lo! from heaven the Judge decends;
His court an angel band attends.
Glory enshrouds His scept'red brow,
And triumph waits His coming now.
The nations view in dread dismay
The wonders of the judgment day;
And meet with awe their soverign Lord,
Who comes to prove them by His word.
Before His throne they all appear,
With tremblings vast their doom to hear;
But yet the righteous calmly wait,
And learn entranc'd their joyful fate;
Whilst sinners gaze in dread despair,
With haggard looks and hopeless pray'r,
That rocks and mountains might obey,
And hide them from that awful day.

The truth is told—the sentence pass'd,
That bars them from the Christian's rest;
Ye living learn,—the warning take,
Nor dare delay your peace to make;
Choose Christ, in life, the morning star,
And then thou wilt not dread His bar.

—o—

THE LIFE-CLOCK.

TRANSLATED FROM THE GERMAN.

There is a little mystic clock,
No human eye hath seen,
That beateth on—and beateth on,
From morning until e'en.

And when the soul is wrapped in sleep,
And heareth not a sound,
It ticks and ticks the livelong night,
And never runneth down.

O! wonderous is that work of art,
Which knells the passing hour;
But art ne'er formed, nor mind conceived,
The life-clock's magic power.

Nor set in gold, nor decked with gems,
By wealth and pride possessed;
But rich and poor, or high and low,
Each bears it in his breast.

When life's deep stream, 'mid beds of flowers,
All still and softly glides,
Like the wavelet's step with a gentle beat,
It warns of passing tides.

When passion nerves the warrior's arm
For deeds of hate and wrong,
Though heeded not the fearful sound,
The knell is deep and strong.

When eyes to eyes are gazing soft,
And tender words are spoken,
Then fast and wild it rattles on,
As if with joy 'twere broken.

Such is the clock that measures life,
Of flesh and spirit blended;
And thus 'twill run within the breast,
Till that strange life is ended.

THE MARKETS—CORRECTED SEMI-MONTHLY.

HARRISBURG.

FLOUR—Wheat, per barrel,			$3 75	a 3	87
Do.	Rye,	do. - -	3 00	a 3	12½
CORN-MEAL, per cwt.,		- -	1 00	a 1	15
GRAIN—Wheat, per bushel,			75	a	80
Do.	Rye,	do. - -	50	a	55
Do.	Corn,	do. - -	45	a	50
Do.	Oats,	do. - -	28	a	30
BEEF—Per cwt.,		- - - -	4 00	a 5	00
PORK—	do.	- - - - -	3 75	a 4	50
FLAX-SEED—Per bushel,		-	1 00	a 1	06
BUTTER—Per pound,		- -	12	a	18
EGGS—Per dozen,		- - - -	9	a	10

PHILADELPHIA.

FLOUR—Wheat, per barrel,			$3 75	a 4	00
Do.	Rye,	do. - -	3 00	a 3	20
CORN-MEAL, per cwt.,		- -	1 12½	a 1	25
GRAIN—Wheat, per bushel,			85	a	86
Do.	Rye,	do. - -	70	a	72
Do.	Corn,	do. - -	53	a	55
Do.	Oats,	do. - -	23	a	25
BEEF—Per cwt.,		- - - -	5 25	a 6	25
PORK—	do.	- - - - -	5 —	a 5	50
FLAX-SEED—Per bushel,		-	1 00	a 1	18

RELIGIOUS NOTICES.

CAMP-MEETINGS.

The campmeetings, in West Pennsylvania, for the current year, will be held as follow, to-wit:

One in Indiana county, commencing on Thursday, the 10th of September.

Another at Rockland, Venango county, commencing on the 3d of September, near the Pine Hill school-house.

CAMP-MEETINGS IN EAST PENNSYLVANIA.

One near the Two Taverns, Adams county, commencing on Monday the 7th of September.

Another near Washington, Lancaster county, commencing also on Monday the 7th of September.

Protracted Meeting.

A protracted meeting will be held near Bloomfield Furnace, Bedford county, Pa., commencing on Friday the 4th of September, to be held in the woods, and to continue over Sabbath. The brethren in the surrounding neighborhood are invited to attend.

East Pa. Eldership.

This body will hold its annual meeting, *Deo volente*, in Mechanicsburg, Cumberland county, commencing on the last Wednesday of October next. The opening services will be held in the Bethel, commencing at 10 o'clock, A. M.

West Pa. Eldership.

The West Pa. Eldership will commence its next annual session, by the leave of Providence, on Wednesday the 28th of October ensuing, in the Union Bethel, in Cambria county, Pa.

LITERARY NOTICES.

The New Tariff of 1846, arranged in alphabetical order, with a history of the proceedings connected with the passage of the act, the new Warehousing Bill, and the value of foreign moneys, as estimated at the Custom House by the late act of Congress. Zeiber & Co.

The Garden of the Lord: or Sanctification both Instantaneous and Progressive. By Imogen Mercien 48mo. Muslin, gilt edges. 20 cents. *New York.*

Golden Maxims: or, a Thought for every Day in the year, Devotional and Practical. Selected by Rev. Robert Bond. 48mo.—Muslin, gilt edges. 20 cents. *New York.*

The Sunday-School Teacher's Guide: Edited by Rev. D. P. Kidder. 12mo., pp. 416. Price 50 cents. *New York.*

MARRIAGE NOTICE.

—o—

"I saw two clouds at morning,
Tinged with the rising sun;
And in the dawn they floated on,
And mingled into one."

MARRIED—On Thursday evening the 20th inst., by the Rev. J. P. Heister, Mr. Joseph F. Cobert, to Miss Margaret Findall, all of Dauphin county.

OBITUARY NOTICES.

—o—

"Leaves have their time to fall,
And flowers to wither at the north wind's breath,
And stars to set, but all,
Thou hast all seasons for thine own, O Death!"

DIED—In Fairview township, York county, on the 26th ult., brother William R. Machlen; aged 27 years, 3 weeks and 5 days.

Brother Machlen sustained the character of an humble, zealous and consistent member of the "Church of God." He lay sick, with a severe fever, for about two weeks, which he bore with Christian patience and resignatiou. His death was peaceful and triumphant. He was followed to his grave by an affectionate wife and one child, and by a large concourse of friends and neighbors, who deeply felt his loss, and greatly lamented over him.

You will please publish the above obituary, and oblige,

Yours, affectionately,

SAMUEL ETTER.

On the 5th of August, near Mariah Forges, Blair county, after an illness of about five months, sister Catharine Peters; aged 49 years and 5 months.

She died with a bright hope of going where her Saviour is. She left a husband and family of small children to mourn her departure. A discourse was delivered by the writer, from Job 14: 14.

JOHN A. PLOWMAN.

Near Hampton Pleasant Valley, Ill., of Dihaarra, Ann Elizabeth, daughter of Elder David Shrom; aged 2 years and 24 days.

LIST OF THE GENERAL AGENTS.

We hereby announce the following brethren General Agents for the Church Advocate, viz:

Elder EMANUEL LOGUE, of Mount Pleasant, Iowa, is our General Agent for that State. All persons, therefore, wishing to subscribe for the Advocate, or to make remittances for the same, will please address him as above.

Brother JOHN SHULER, of Ottawa, Illinois, is our General Agent for that State.—Persons in said State, wishing to order the paper, or to pay for it, are requested to address brother J. Shuler.

Dr. J. BOBBS, of Indianapolis, Indiana, is our Agent for the Southern and Central part of Indiana.

Elder JOHN MARTIN, Marcy, Larange county, Indiana, is our Agent for the Northern part of Indiana; him, therefore, the people of that part of the State will address.

Brother JOHN ACHEY, of Dayton, and CHRISTIAN WINEBRENNER, of Miamiesburg, Montgomery county, Ohio, are our General Agents for the south-western part of Ohio. To them the people of that quarter will apply, who may have business with the Advocate office.

Elder THOMAS HICKERNELL, of Mendon, Mercer county, Ohio, and Dr. GEORGE B. SHRINER, of Westminster, are our General Agents for the North Western part of Ohio.

Mr. JOHN P. WINEBRENNER, of Wooster, Wayne county, Ohio, is our General Agent for Eastern and Southern Ohio. To him payments can be made, or orders sent by sub-agents and others, in that part of the State.

Elder GEORGE U. HARN, of Pittsburg, Pa., is our general Agent for the West Penn. Eldership. To him the sub-agents and others will address orders and make payments.

Brother SAMUEL HINNY, of Springville, Lancaster county, Pa., is our agent for Mount Joy, Richland, Springville, and the surrounding neighborhood.

Brother LEVI SLINGLUFF, of Martinsburg, Blair county, Pa., is our general agent for Morrison's Cove.

Brother JOHN K. BUSER, of Highspire, Dauphin county, Pa., is our general agent for Highspire and the neighborhood.

BOOKS FOR SALE.

The Editor of the Advocate offers for sale the following valuable Books, viz:

1. The Comprehensive Commentary, 6 vols. at	$12 00	per copy.
2. Dwight's Theology, 4 vols.,	8 00	do
3. Calmet's Bible Dictionary,	3 50	do
4. Pulpit Cyclopedia,	2 50	do
5. British Sketches, 4 vols.,	4 00	do
6. Rollin's History, 2 vols.,	3 50	do
7. Polyglott Bibles 18mo. with plates,	1 00	do
8. Polyglott Bibles, 32mo. extra gilt binding,	1 50	do
9. History of all Religious Denominations,	2 50	do
10. Wandering Soul,	1 00	do
11. Traveller's Guide to the West,	75	do
12. Ref. and Pron. Testament,	50	do
13. View of the Formation, Government and Discipline of the Church,	37½	do
14. Treatise on Regeneration,	50	do
15. Hymn Books at different prices.		

Harrisburg, *May* 1, 1846.

Dr. ANDREW MILLER, Jr.,

A Graduate of the Jefferson Medical College, Philadelphia,

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EDITORIAL DEPARTMENT.

List of Acknowledgments.

Names	Am't. paid	Names.	Am't. paid
Ashton, Thomas	$ 25	Hinkle, John	$ 62
Christ, J. H.	1 25	Martin, Philip	1 25
Drawbaugh, Peter	31	Nagly, J. & David	1 25
Diven, Patrick	1 00	Lininger, Elder Jacob	1 00
Eberly, Christian	62	Long, Samuel	1 00
Feeser, Daniel	62	Plowman, J A.	1 00
Felker, Benjamin	62	Rudy, Daniel	1 25
Forney, John	1 25	Sheader, Mr.	25
Gensler, John	1 25	Snyder, J C.	31
Hoover, David	25	Truax, Samuel	1 00
Heltebridle, Uriah	1 25	Unger, Mrs.	1 00
Houtz, Dr. William	1 25	Wagner, H. & D.	1 25

Examination.

The Nineteenth Semi-annual Examination, at the *Cedar Hill Seminary*, will take place on the 30th inst., commencing at 10 o'clock, A. M., and continue for two consecutive days.

Ohio Camp-meetings.

We have received a letter from brother Megrew, giving an account of the Ohio camp-meetings. The letter being too late for this number, will appear in our next.

Christian Union.

We promised in our last to resume and continue the article on this subject, in this number: but finding the paper partly "made up" on our return from the Adams county camp-meeting, we shall be obliged to defer this subject a little longer.

A Word to the Wise.

Christians are wise, but not always as wise as they might be. There is room for improvement. By diligent study and fervent prayer, they might grow wiser and better. It is written, "be wise." This injunction makes wisdom a duty; and if a duty, then Christians should be teachable and carefully study the science of heavenly wisdom: and besides its Divinely authorized Teacher, should not only be apt, diligent and persevering in teaching all the principles and duties of the heaven-born science, but also point out and expose the errors and discrepancies that may have crept in among the people of God, and become incorporated with their faith and practice.

To the wise children of the kingdom we wish, therefore, to speak a word "for correction in righteousness," that they may learn to be still more "wise and harmless." We have latterly observed some discrepancies and unseemly things among some of the brethren of the "Church of God," in sundry places, which we could heartly wish were "set in order." We mean,—

I. Promiscuous Praying.

By promiscuous praying, we mean a confused and indiscriminate mixture of different prayers, at one and the same time. In other words, the praying out of a number of persons, at once, in an indiscriminate manner. We have heretofore frequently borne our testimony against this unscriptural and hurtful practice. We should like to see the brethren set in order and reform this custom,—

I. Because we believe it to be *unscriptural;*
II. Because it is *unreasonable;* and,
III. Because it is *injurious* or *hurtful.*

I. We believe the practice of promiscuous praying to be *unscriptural.*

1. Because the scriptures require *union* and *agreement* in praying. "When ye pray, say our Father," &c. Luke 11: 2. We understand the Saviour to mean, pray together to your Father in Heaven, and ask jointly and unitedly for the same things, after the manner He there taught them. If, in this opinion, we are correct, then for one to say, "my Father," and another, "our Father," and a third something else, &c.; and so the whole assembly pray promiscuously, instead of jointly and unitedly; this, we say, is wrong and unscriptural. Again: Christ says, Matt. 18: 19, "If two of you shall agree on earth, as touching anything that they shall ask, it shall be done for them of my Father who is in heaven." This text clearly shows that *agreement* in prayer is required; and if so, then Christians should be careful to avoid promiscuous praying, and observe agreement and union in prayer. And mark! brethren, mark this promise well. If the joint prayer of but two shall not fail to be heard, how much less the united prayer of many.

2. Because the scriptures show agreement in prayer among the primitive Christians. "They lifted up their voice to God *with one accord*, and said, Lord, thou art God," &c. Acts 4: 24. "I will pray with the spirit, and I will pray with the understanding also; else, when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say, Amen, at thy giving of thanks, seeing he understandeth not what thou sayest." 1 Cor. 14: 15, 16. These, and other passages, show agreement. Primitive Christians prayed with one accord. One lead in prayer, and the rest said, Amen, to his petitions and giving of thanks. Of course they did not frame different prayers of their own at one and the same time; for had they done so, they could not have said, Amen, understandingly, to each others prayers.

3. Because the scriptures make edification the end of all social acts and exercises of religious worship. "Let all things be done to edifying." 1 Cor. 14: 26. Promiscuous prayer cannot edify; therefore, promiscuous prayer is not scriptural.

4. Because the scriptures declare that God is not the author of *confusion*, but of *order*. 1 Cor. 14: 33. Hence the Apostle exhorts: "Let all things be done decently and in order;"—chap. 14: 40. Unity and agreement in prayer, as we have seen, is the *order* of God; therefore, a promiscuous mixture of all kinds of prayers is unscriptural.

II. Promiscuous praying is unreasonable, because it is destructive of *edification;* and because, on most occasions, it is disapproved of by its warmest advocates. For instance: who approves of it at meal-time, at a funeral, or in a sick room? Why nobody. And why not! Because reason dictates a better course. Reason and revelation always agree and harmonize with each other. Revelation may *surpass* reason, but it never *contradicts* reason. What, therefore, is clearly and manifestly *unscriptural*, is likewise *unreasonable*. Hence, if promiscuous praying is the one, it is also the other. We say it is both.

III. Promiscuous praying is injurious and hurtful. It is so, both to *saints* and *sinners*.

1st. It is hurtful to saints or Christians. But how so? Why in many ways.

1. It wears them out; especially in seasons of revivals.

2. It deprives them of the benefit and edification of each others prayers.

3. It makes the delightful duty of prayer an erksome task, and begets a weariness and surfit in the service of God: and this frequently manifests itself by a loathsome gapping and yawning, even in time of prayer. But,

2dly. It is hurtful to sinners. Some it drives away from meeting; others it confuses and bewilders, so that they can derive no benefit; and others, again, it fills with levity, prejudice, and other hurtful feelings and passions.

Now all these things are stubborn facts, which cannot be denied. We hope our young and unexperienced brethren will seriously weigh and ponder these things in their hearts. We have long wished for a reform in this matter; and the reasons we have so earnestly desired it, are those we have here briefly given. Search, then, dear brethren, and see whether these things are so. And if you find them so, then begin the work of reform in good earnest.

In our next number we shall point out a few things more, which, we think, greatly stand in need of some rectification.

New Societies.

The *Christian Chronicle*, a Baptist paper, published in Philadelphia, contains a letter from D. W., the editor of the *Bible Student*, at Hagerstown, Md, requesting the Baptists to send a minister to establish a Baptist church in Hagerstown.

He states, among other things, "that there are many people through that country holding Baptist principles, who are like sheep without a shepherd." He further states, "that the people there are FASTIDEOUS, and on account of the ODIUM attached to the NEW SOCIETIES, "DISCIPLES," "CHURCH OF GOD," &c. stand aloof, notwithstanding they are convinced of the truth of Baptist principles."

Will Mr. D. W. please to tell us by what authority he calls the "*Church of God*" a new society? who, about Hagerstown, attaches odium to her? and the whereabouts of those many professors who are like sheep without a shepherd?

If the "Church of God" is a new society, what are the Baptists? If the "fastideous people" of Hagerstown attach odium to the "Disciples" and "Church of God," what will they do to the Baptists, provided D. W. and others should form such a *new society* in that place? Why does not D. W., and other ministers with Baptist principles in that section of country, pity those "many destitute professors of religion, who hold Baptist principles," and let them have the Gospel, or minister to them in holy things, so that they may not remain as sheep without a shepherd, till the Baptists get to Hagerstown.

Again, D. W. says, "he has no doubt, should a regular Baptist church be started in Hagerstown, it would flourish and do well; that some eighteen or twenty persons in town, of good character, would fall in, besides a considerable number in the country."

If these assertions be true, then may we be permitted to ask, why do not those eighteen or twenty persons of good character in Hagerstown, and that considerable number in the country, fall in with the "Church of God?" Is it because of the odium attached to her! If so, we question the goodness of their character, and the Baptists had better beware of them. Again: if a Baptist church may flourish and do well at Hagerstown, why not the "Church of God!" Howbeit, if the people there are so *fastideous*, that neither the "Disciples" nor the "Church of God" can please them, we very much question whether the Baptists can, should they even have D. W. at their head.

Once more D. W. says further, "that HAGERSTOWN contains a population of more than seven thousand souls—that the people are emphatically a religious people—and that it is surrounded by a country of as much wealth and intelligence, as any in the State of Maryland."

Now all this may go for what it is worth; but we think it needs some rectifying. The people there can judge for themselves. But be this as it may, sure we are that the "Church of God" is no new society. See Acts 20: 28.

☞ The Whigs of Cumberland have nominated Elder James Mackey and Col. A. Noble for Assembly.

CONTRIBUTORS' DEPAR'T.

Correspondence

Between a Believer in Storrism, and a Believer in Bible Truth.

Much has been said and wrote concerning the destruction of the wicked, which has had a tendency of leading away from the truth some unstable souls, through a gross perversion of the truth as it is in Jesus; and which has also led the writer of this to the examination of the subject, and through conversation with some of its advocates, was led to a controversy, by letter, with one of the advocates of *Destructionism*.

My first letter was written after the prediction of the 22d of October failed, and wherein I stated that, while G. Storrs and the advocates of the 22d of October were disappointed, they must have been in error, &c. Then I received an answer from the person professing himself a believer in *Storrism*, and afterwards another, and in both letters the doctrine of *Destructionism* was advocated with different other points. I then undertook to refute them, and answered both letters in one; but as both letters contain in part the same things, I shall try to arrange the different items in order, and treat them separately.

1st.—Storrite: I caution you to take care, that in digging a pit for G. Storrs and others, that in the end you fall not in yourself.

Believer in Bible Truth: I cannot answer for others, but I answer for myself—that I never was concerned in digging pits for others to fall into. The bottomless pit is prepared by the Eternal Jehovah for the *Devil and his Angels*, and where all those who despise God's immutable word, and who live and die in their sins, shall receive their portion.

2d.—S. You know that you defended the doctrine of the Second Advent of Christ in times past; but from your letter I conclude that you are now more of an enemy than a friend of the same.

B. B. T.—Herein you are greatly mistaken. I cannot see how you can come to this conclusion. I never said any thing verbally or in my letter, in opposition to the doctrine of the Second Advent of Christ, and I defy you to prove the charge. What I said and wrote, was concerning the doctrine of G. Storrs, for denying the immortality of the soul!

3.—S. Take the doctrine of the Second Advent out of the Bible, and there will not be much more left of the doctrine of Christ and His Apostles.

B. B. T.—Strange, indeed, to think that there is not much more in the Bible beside Adventism. But I am determined to leave the doctrine of the Second Advent in the Bible, and believe in it as firm as ever I did; but not so with the doctrine of *the destruction of the wicked!* This I can take away without altering one single syllable of the word of God. It is true the doctrine of the Second Advent of Christ is a glorious doctrine to the Christian, but so likewise is death, and the happiness of the soul hereafter in glory, especially in seasons of temptations, persecutions and trials, for then it causes joy to think that soon all these troubles will be over, and we shall be with the Lord.

4.—S. I cannot conceive that I committed so great a sin in believing that Christ would come on the 22d of October, as you believe me to have done.

B. B. T.—I did not say anything about you sinning in believing that Christ would come on said day; but I said you were disappointed, and if there was any sin committed, it was committed in the act of censuring and condemning all others who did not believe it.

5.—S. I often wonder that you call yourselves the *Church of God*, and are not united among yourselves.

B. B. T.—If disagreement in opinions destroys the right of assuming the name, which the mouth of the Lord has given, then surely you are not entitled to that name; for who differs more than Advent believers?

G. Storrs and others believe in the destruction of the wicked, and W. Miller, with some others, are opposed to it. Some are Unitarians, others Trinitarians—some are infant sprinklers, others immersionists—some are Calvinists, others are Armineans, &c. &c. The "Church of God" is agreed in all the fundamental principles of the doctrine of Christ. But I admit that there are some minor parts wherein they do not fully agree.—Now if you are not united among yourselves, why censure others for not agreeing fully and in all things? Physician, heal thyself. Remember, likewise, Christ says, (Matt. 7: 5) "Thou hypocrite! first cast out the beam out of thine own eye, and then shalt thou see clearly to cast out the mote out of thy brother's eye."

6.—S. Christ says: "If a kingdom or house be divided, it cannot stand."

B. B. T.—True, but you will please to apply this to yourselves, before you apply it to others: for, I say again, there is no body of people, to my knowledge, more divided in sentiments than you are.

7.—S. You have much to say about the life of God in the soul, but I told you before that the life of God does not consist in much noise and rejoicing, but in keeping the commandments of God, and in an upright walk and conduct.

B. B. T.—We never said, and we do not believe, that much noise makes the life and power of God, or else that cry, concerning the Great Goddess Dianna, would have been the life and power of God: but if we examine the word of God, we find that when the prodigal son returned home to his father's house, there was music and dancing; and do you not think where music and dancing is, there is also noise?

Further, I believe that if God's people live holy and keep His commandments, there will be more or less joy. The Apostle speaks of "rejoicing with joy unspeakable and full of glory." A holy walk and a chaste conversation, and the keeping of the commandments of God, is the duty of every Christian; and only in proportion as he dies to things of a worldly nature, so he becomes alive in heavenly things. John says: "Love not the world, neither the things that are in the world: if any man love the world, the love of the Father is not in him: for all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but is of the world." John 2: 15, 16. If, then, the man of God dies to all those things, he lives to God, and his life is hid with Christ in God.

What I understand about the life of God in the soul, consists in man's entire resignation to the will of God, and is possessed of the same spirit that our Lord and Saviour has.—The Christian can say: "Lord, not my will, but thine be done." And his privilege it is to feel a sweet repose within; and when he approaches God, either in public or private prayer, God hears and answers prayer, and blesses his soul, and this with some causes such joy, that they rejoice aloud and leap for joy; and this, we say, is the production of the life and power of God; and no person but a formalist, an infidel, a scoffer, or a self-destroying sinner will oppose it.

ALETHES.

The Importance of Sabbath-Schools.

The importance of a well-regulated Sabbath-school to a community, will be acknowledged to be great by all possessing a common share of good sense. And whenever we hear persons, professing Godliness, opposing this noble institution, our charity is prone to trace the cause of their opposition to their ignorance of its benefits to the rising race; for apart from this, we cannot possibly believe such to be in any other state than that of moral darkness; and our counsel to them is, examine your hearts, for we greatly fear they are not right in the sight of God. Indeed, until very lately, we wist not that the vilest depraved wretch on earth, had aught to say against Sabbath-schools, but have since sorrowfully learned that some, making high pretensions to religion, vehemently fight against this plan to bring souls to Christ. Shame on such canting professors of religion! Are such persons better than heathens, maugre their profession of piety? Will not the heathen rise up in judgment against them at the judgment day?

In giving in our testimony in favor of this religious institution, we are led to retrospect our school-boy days, and remember with pleasure the Sabbath-school. There, at the appointed hour, we assembled with our teachers, ready to recite our lessons, and to hear pious admonitions from their lips: there we were taught to sing praises to God, and there we learned to kneel and pray to God; and, although to man's week judgment, the seed sown at that time, might have seemed to fall on unfruitful ground, yet it was not so in a few years after it sprang forth to glorify and serve God. Many of the regular attendants at that Sabbath-school, are now hopeful converts of the Cross of Christ, and are engaged in trying to lead others to the narrow way that leads to eternal life. As for myself, I can well remember the tears I shed over my depraved state, while reading the instructive and interesting library books, in some sequestered corner, apart from my companions and the world.—Many good thoughts and pious resolutions flitted before my mind in these heart-softening seasons. No one knew the effect thus wrought on my then young and tender heart but God: no one knew of the tears, the sighs on account of my sins: no one heard the prayers that I uttered for forgiveness but Him, (and I praise His matchless name,) that my prayers were finally heard. I shall always look upon that Sabbath-school as one of the grand means that contributed to lead me to God. And the testimony of every candid and discerning person, taught in a Sabbath-school, will be the same. In view of these things, we are determined to advocate Sabbath-schools, fearless of denunciations from any quarter whatever; and though some men may act like devils in opposing them, we will defend them. Let them rave and rail, but we will not yield an inch until we gain the victory over those of whom the Saviour said, "Ye are of your father the devil."

A word to parents, and we shall conclude for the present. Would you see your children pious, and walking in the right ways of the Lord, give them pointed religious instruction at home, and send them regularly to the Sabbath-school. But would you see them, in a few years, inmates of a jail, penitentiary, or worse, perhaps in a brothel; let them stroll over the fields on the Lord's-day; let them do as they please about going to the Sabbath-school; put no check upon their evil inclinations; and tho' you profess to know God, yet by your works you deny Him, and are, demon-like, letting your offspring rush to disgrace here, and Hell hereafter! For it is a notable fact, that men and women that were in youth *punctual* and *attentive* Sabbath-school scholars, are not to be found in our penitentiaries, or jails, or any other disreputable place, but form the religions and moral portion of the world. This is irresistable truth. More anon.

RUFUS.

August 31, 1846.

Support of the Ministry---No. 3.

A people who are not willing, or are not careful, duly to provide for their minister, are not, in a state of mind, to be much profited by his labors. There is evidence given at once that they do not "esteem him very highly in love for his work sake." Such as have the means of support, and not the soul to give, ought not to have the audacity to ask for the services of a minister. And such have no right to expect the blessing of God to attend his ministrations to their benefit, if it be covetousness or indifference, which causes their neglect. These are not the feelings which come from above, but from beneath. The neglect of his duty is diametrically opposed to the scriptures of Divine truth. The Eternal God considers it a wrong done to himself. He has remarkably shown himself interested in the just claims of the laborer, and expressed His holy indignation at those who withhold their wages. "Behold, the hire of the laborers, which have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped, are entered into the ears of the Lord of Sabaoth." Does God concern himself thus for the wages of the laborer of the field, and is He indifferent to the sustenance of His ministers? Nay; doth God take care for oxen, for the faithful laboring animal, and not for His faithful ministers, who toil day and night, warm and cold, wet and dry weather, in His vineyard? He has called them to their work with a scripture provision before their eyes for support. If this is withheld, He will take care of His servants; but it will not be for the advantage of those who starved them from the walls of Zion. God calls it robbery—a robbing of Him, and declares it to be a reason of His withholding His blessings. Mal. 3: 10.

6th. It is no less the interest than it is the duty of the church to sustain her ministers. It is their privilege to do whatever is necessary to make his ministry among them unembarrassed, cheerful and efficient. This could be done, and well done, in a pecuniary view, if proper means were resorted to. But the

Elders wait for the Deacons, and the Deacons wait for the Elders, and both classes of those official brethren wait for the preacher to say something about his salary, his small pittance for his years' services. Thus the matter is deferred from one quarter to another, finally the year expires, and the preacher is dismissed from his appointment with scarcely enough money to defray his expenses to another appointment. My brethren, these things ought not so to be.

There is no devoted minister who does not benefit even the pecuniary interests of the church and community greatly beyond the amount of his stipend. All that his influence does to save them from sin, saves them from that which is more expensive than Godliness. Look at the station or circuit that is blessed with an efficient ministry, and the place or country which has none. Compare the sobriety and reputation of the former, with the innumerable vices which prevail in the other—its inebriates, its frolicks, its extravagances, its litigations, and many other tax-levying iniquities, more exhorbitant than the publicans of old. And does not this settle the point, that the Christian ministry is worth more, in a pecuniary view, than it costs? But what is it worth in a religious view? If it hath pleased God, by the foolishness of preaching, to save them that believe; and if thus you and your children be saved; if, you spare something of your temporal substance for the support of your minister, while he is instructing you in that wisdom, whose fruit is better than gold, and leading you to an inheritance incorruptible and undefiled, and that fadeth not away, how immeasurably are you the gainer?—how much is received beyond what is given?—and how blind, how miserable the policy, which prefers the incomputable costs and losses of sin, pecuniary and moral, temporal and eternal, to the trifling burden of a minister's salary!

THOMAS H. DESHIRI.

LANDISBURG, PERRY COUNTY, PA., *July* 9, 1845.

Letter from Brother John Reis.

MIDDLETOWN, BUTLER COUNTY, OHIO, *August* 20, 1846.

BROTHER WINEBRENNER:—

Enclosed you will find three dollars for subscription to the ADVOCATE. I am pleased to know that there is again a paper established, and I hope that therein "THE TRUTH" will be *advocated*.

In the sixth number of the ADVOCATE, I saw and read two articles on subjects which ought to be understood and practiced by all who profess to be the people of God: I mean the articles on "*Union*" and "*Contributions*."

All men who think aright will say, that one of the attributes of the Almighty, is INFINITE WISDOM. Hence we naturally conclude, that in all things appertaining to His creatures, He has adopted the *best* plan. Now as the Lord has inspired His Apostles to *found or organize His Church*, He naturally, through the Apostles, laid down the plan which suits the human family in the present circumstances best: to say the contrary, would be blasphemy.

Hence, the Apostolic precepts and practice must be the great regulating law to the human family in all times.

And we must ever remember, that ALL points or doctrines of scripture must be EQUALLY regarded; and by consequence the doctrine of the unity, title, or name of the church, which is one of the *most necessary and fundamental* of all that is taught in the scriptures, must be understood and regarded by all those who would found or organize churches. Whenever the Apostles speak (in the Acts or Epistles) of the people of God or saints, in their church capacity, they denominate them the "CHURCH OF GOD."

The pretending reformers, or originators of sects, since the days of the Apostles, with few exceptions, have always over-looked this point. And this, I believe, has been the prime means of introducing or begetting the various contending sects; for had they understood and regarded, and attended *to this one point*, namely, that as people became believers, they (the reformers or originators) would in every place have united, or organized the believers into a church or congregation, and called such a society of disciples the CHURCH OF GOD, as the scriptures plainly teach, then the unity of the church would have been preserved, (see 1 Cor. chap. 1, to end of chap. 4—chap. 10, 32 and 11—verses 16, 22, 15 & 9. Gal. 1: 14. Acts 20: 28. 1 Thes. 2: 13) and there never could have a sect arisen in the world. No matter how heterodox in their notions, there could have been no sect formed, (while the professors all held the *same* name, or church title) because in all towns, cities and places, there would have been no name assumed or known by professors of the Christian religion, but the *scriptural one*—the "CHURCH OF GOD."

But how lamentable it is, that the pretending reformers, or originators of sects, did assume human sectarian names and titles; and then, also, begin to glory in them. How often can we even hear it said from the pulpit: "Thank God for—*ism*." This, in my opinion, is glorying in their own shame. And then, as a consummation of this mystery of iniquity, the sects made their creeds and confessions of faith, and now glory in them, rely more on them than they do on the word of God; for if they did not, they would surely abandon them.

Now the only remedy that can heal the divisions amongst professors of the different sects, is making *the scriptures the only rule* of faith. Some sects plead for "the scriptures, as they would make us believe, as *their only* rule of faith and practice;" yet they permit themselves to be deceived and prejudiced by the over-weening reverence for the opinions of some "great man," (whom they call the originator of their *ism*) and the same obsequious submission to his authority, *influences and binds them* as sectarian creeds, confessions of faith, &c., do other sects. Thus they will tell us that the Bible alone is their rule of faith and manners; but they have the sentiments or notions of the originators of their sect *interposed between them and the Bible:* they lean more to what such have said than what the scriptures teach: hence, they are as *much sectarian* as those who hold to written human creeds and confessions of faith.

The reason why the Saviour did succeed but partially in reforming the Jews, was not that His plan was imperfect, but because of their *traditions*. Mark 7: 7, 8. By holding to them, they made the word of God of none effect, &c. The Gospel is the "power of God to salvation to every one that *believes*," and obeys the truth as contained in the Bible, or *acts* according to the teaching of Christ the Saviour. Traditions made the Jews *oppose* the Saviour *more* than all their other sins.—Read the Gospel carefully, and see why the priests, &c., opposed the Saviour. Holding to traditions was *the great sin* of the Jews; and the same is the great sin of us Gentiles in our sectarian age.

The first step in a reformation is, we must *learn, believe*, and *feel* the truth of the Gospel, as infallibly as we know that two and two make four; then we will naturally *act accordingly*. For to talk of believing a certain fundamental doctrine or sentiment, and act the contrary, is mere mockery and hypocrisy! When we thus act *consistent* with our knowledge and belief, we will naturally try to the utmost of our power to make it known to others. For instance: If a person knows and feels once the necessity of the *union* of the "CHURCH OF GOD," he will at all times, when opportunity offers, do what is in his power to make others know and feel the necessity of that subject: so with every thing that wants reforming in the church. The professed teacher of the Gospel, especially, has most opportunity to enlighten the people on all such subjects that want reforming.

But then here stand great obstacles in the way,—self-interest, preconceived opinions, prejudice and bigotry, (which have neither eyes nor ears) shut up the avenues of reason, and blind the understanding.

While a person does not fairly and honestly search, clearly understand, and, in a God-fearing spirit, *feel* a subject, he cannot, he will not act; the opposite interest influences him to the contrary.

Those persons and sects that are the nearest *right*, are the *most guilty* before God, if they receive not the whole truth, because they have *the least to renounce* and turn from to become right: they ought to be a pattern for those more deeply traditionized.

There must much sectarian rubbish be paired off before the church will be ONE united body, as she ought to be. Small sandbars will be washed away through the wave of love; but the wall between *sprinkling* and *immersion* is a mountain of adamantine rock, which can never be broken down but by the Word *understood* and *believed*.

It is vain for sectarians to talk of reformation, while they continue to retain their sectarian peculiarities, and seek to combine truth with error. It is impossible to reform error—it must be abandoned; and until they do this, they themselves cannot be reformed. Hence the necessity of free discussion on all subjects that want reforming.

We perceive from the scriptures that every *church* of God, or *congregation* of Christians, if *scripturally* organized, is a *benevolent society*. And, surely, if the church was what she ought to be, Christians need not be put to shame, as they now are, by the world. But as the church has become deficient in her duty, the world, which is wiser in her generation than the (professed) children of light, has got up *all kinds of selfish mock-benevolent societies*, to the disgrace and reproach of the professed people of God.

All the *lovers* and *imitators* of Jesus, in every place, ought to unite in forming a benevolent society to relieve the poor, &c. &c. *Every member* ought to contribute weekly, as the Lord has prospered him. In a world like this, nothing can, either in church or state, be done so well by *individual exertion*, as by *combined* effort. A few individuals might exhaust their all, beggar themselves, and do but little good; hence the necessity of combined effort, which makes the burden light for all.

These subjects ought to be discussed freely, so that people would understand and be constrained to *act;* for without the *union* of Christians, and a combined effort to spread the Gospel, there is no hope of the world's regeneration.

My sheet is full, and I have no more room at present—I must therefore conclude.

I remain yours, &c.,

JOHN REIS.

Letter from Elder F. N. Barlow.

MARTINSBURG, BLAIR COUNTY, PA., *August* 26, 1846.

DEAR BROTHER WINEBRENNER:—

Having promised in my last to write to you again, I accordingly embrace the present opportunity to fulfil my engagement. I closed the meeting at the Forges on the 16th ult., which resulted in the conversion of thirty-seven souls. During the meeting, I buried twenty willing lambs with their precious Lord in baptism, and some others are to follow the Lord in this ordinance on the day of my next appointment at that place.

The little church, which consisted of but six members when the meeting commenced, now numbers twenty-nine; most of whom are warm and zealous in the cause and service of their Holy Redeemer. "Despising the shame," they seem with the Apostle, to delight only "in the Cross of our Lord and Saviour." It is an interesting sight, indeed, to behold their love one for another, and with what affectionate, grateful earnestness they cling to their Divine Lord and to His truth. Some of them have been beset on every hand, by those who would draw them from the obedience of the truth; but trusting in the Lord, and in the guiding influences of the Holy Spirit, and through the searching of the word of truth, they have been led by Divine grace to triumph in obedience. And, notwithstanding some of them were persecuted by their friends, yet believing the promise of God, that when these forsake them, "the Lord shall take them up," they have trusted in Him solely, "and proved to a gazing multitude their strong attachment to their beloved Lord, by following Him in all the ordinances of His appointment blameless," and have truly found that "obedience is better than sacrifice."—Some others, I understand, are prohibited from obeying the truth, and following the Lord fully, (by their parents, who are professors of religion*) and one of these has gone back again to the world, in consequence of such prohibition. O! how much will such parents have to answer for in the day of God's retribution!

You recollect when I wrote before, I informed you of the union which existed then between Christians; but I am sorry to say, that before the meeting closed, this union, for the most part, seemed to have ceased. Still, there are some few of the Methodist brethren, whose souls are so filled with the love of God and love to their perishing neighbors, that no place for bigotry and prejudice could be found in them. These have continued to labor with us as before, and we rejoice in their society.

* O! shame, where is thy blush?

May the Lord ever comfort, sustain and bless them! But a large majority of them became offended at me because I gave out an appointment to baptize, and to give our views, or rather the views of the Bible, on the subject of baptism. One of their preachers told me I had insulted the ministry. I asked him in what respect. He said that I had no need to baptize these people till the meeting closed, then let them go where they pleased. I replied that they were at perfect liberty to go where they pleased; but as they had for more than a week been wanting to be baptized, I felt it my duty to baptize them. He then came down from the stand, went to the leading members, talked with them, and then appointed a meeting for his brother, (who was with him) at the same place for the next day. But not succeeding very well, he removed it two miles away, where, in the language of another of their ministers, they started an opposition line. But they soon found that the Lord did not bless with prosperity opposition lines, especially when they run against His interest, and to the injury of His cause; and that He would and did bless, in spite of all opposition, His true cause to the salvation of many souls. O! that the Almighty God would pity such men, and lead them to unfeigned repentance before God, for all their wickedness and evil doings. We hope that the brethren will pray for us, and especially for the little ones, that the hand of the Lord may be upon them—that they may be kept from falling, and that they may increase more and more in the love and favor of God.

In Christian love, I remain
Yours in Christ,
F. N. BARLOW.

Letter from Elder Jacob Brewer,

Giving an account of the Orwigsburg Camp-meeting.

ANNVILLE, PA., *August* 20, 1846.

DEAR BROTHER WINEBRENNER:—

I thought proper to write a few lines through the ADVOCATE, and let the friends of Zion know what God has done for us at our late camp-meeting, which was held on the land of brother FISHER, about five miles south of Orwigsburg.

We had nineteen tents. Preaching commenced on Monday evening August 10. The brethren appeared to be much revived, and truly we had a glorious time.

Preaching commenced next morning at ten o'clock—congregation small—also, in the afternoon and evening of the same day. But we had five mourners that night: four embraced religion.

The next day we likewise had preaching three times, and a very good time. The next day brothers STROHM, STAMM and BRADY arrived. Brother STROHM preached in the evening, and after preaching an invitation was given to mourners, when four came forward to be prayed for, and also found the pearl of great price.

On Thursday the congregation was large, and that evening there were six that came out to be prayed for, and all six embraced religion. We had a powerful time that night.

Friday the congregation was about the same as day before. In the evening six came out to be prayed for: one found peace.

Nine believers were baptized during this camp-meeting. May the good Lord bless them and keep them faithful! May the Lord have mercy on us all, and prosper His cause among us, and at last save us for His name's sake.

Yours, &c.,
JACOB BREWER.

Letter from Elder Samuel Angle,

Giving an account of the Ockwick Camp-meeting.

SHIPPENSBURG, *August* 29, 1846.

BROTHER WINEBRENNER:—

By request I take up my pen to give you a short account of brother LIXINGER's camp-meeting, which commenced on the 21st of August, and closed on Wednesday the 26th.

Brothers STRAWBRIDGE, LIXINGER and myself, were in attendance, upon whom all the preaching rested. The labors were rather too much, but we done what we could for the people of Ockwick; and, thank God, not without some good effect; and I hope the good seed sown there, under God, may bring much fruit many days hence.

There were about fifteen tents. We had, for the most part, good meetings. Many were convicted and enquired the way. How many obtained peace, I am not able to state—perhaps five or six. None made application for baptism before we left. I was much pleased at the good order among the people of the mountains, and much built up and encouraged, seeing the love and union among the brethren. I hope the Lord may abundantly reward them for their labor of hospitality and love, and keep them faithful in His cause till death.

Yours, in Christian love,
SAMUEL ANGLE.

NEWS DEPARTMENT.

Religious Destitution of the City of New York.—The Union Missionary says:—"The population of New York in 1845, was 371,000, and it probably amounts now to 385,000. From the Directory of the present year we learn that there are 177 Evangelical churches in that city.—Allowing that each church on an average will accommodate 800 persons, which is probably a large estimate, there will be left a population of 243,000 persons without religious privileges. But 116,000 of these are children under five years of age, and after deducting this number, there still remains a vast population of one hundred and twenty-seven thousand souls within the sound of the church bells, who, if they desired it, could find no place in which to hear the gospel preached.

In view of these facts, is it wonderful that the city prison is crowded with wretched inmates, and that the Penitentiary or Blackwell's Island contains nine hundred degraded criminals of each sex and almost every age, and that there are in the city ten thousand abandoned women who are rapidly journeying to the prison and the prostitute's grave? This is not the age to relax endeavors for the spread of the gospel among the heathen, but surely it is time that strenuous efforts were made for the salvation of these souls."

Important from the Pacific.—CALIFORNIA PROCLAIMED INDEPENDENT FROM MEXICO!—In the Kingston Journal of the 22d ult., the New Orleans Delta finds an article copied from the Despatch of the same city, which begins "Important from the Pacific," and goes on to say.

"We learn on good authority that accounts brought by H. M. brig Daring, announces the important fact that the inhabitants of Upper California had pronounced themselves independent of the Republic of Mexico, and placed themselves under the protection of the United States. It is said that in consequence of this movement on the part of the Californians, the officer in command of the American squadron had hoisted the flag of the United States on this portion of the Mexican territory.

Another time Predicted.—The Second Adventists, in Connecticut, have commenced a paper, called the "Bible Advocate." We give the following extract from the fourth number:

"There is more evidence that the 'days' end in the fall of 1846 or 1847, than there was of their ending in 1843 or 1844. We publish to the world our most solemn conviction, that our Lord will come between this and the close of 1847.—Some of our number preach their unwavering faith that the Lord will come the present autumn. They believe that it should be proclaimed to the world, and especially to believers. Those who look to the spring of 1847 are equally zealous to give a reason of their hope and faith."

All we have to say is, let all Christians live for the glory of God, in the full sense of the term, and then they will be ready for the second advent, whether it should occur now or a thousand years hence.—*W. C. Advocate.*

Steamboat Building in the West for 1846.—We find the following statistics in the Cincinnati Advertiser, giving the number of steamboats built at the places named:

	BOATS.	TONNAGE.	COST.
New Albany,	11	1,959	$118,500
Louisville,	16	4,152	270,000
St. Louis,	10	2,912	180,500
Cincinnati,	29	7,269	505,500
Pittsburg,	42	5,428	325,500
	108	21,660	$1,400,000

There are at this time not less than seven hundred and fifty steamboats on these rivers, whose tonnage will not fall short of one hundred and sixty thousand tons, and which have cost, in their construction and equipment, not less than twelve millions of dollars. What a magnificent picture of western progress is presented in these facts! Our steamboat commerce is only thirty years old, and a single large boat out of these seven hundred and fifty vessels, could have taken the whole annual produce to New Orleans, which, forty years ago, floated from the West to that port.

Pennsylvania College.—The annual Catalogue of the officers and students of Pennsylvania College, at Gettysburg, has been published. The whole number of students is 183, divided as follows:—Seniors 16; Juniors 19; Sophomores 20; Freshmen 19; Partial course 11; Preparatory 108.

Tooth-Ache.—We copy the following simple receipt for the cure and prevention of this most excrutiating complaint from the city paper. "Put a piece of lime, about the size of a walnut, into a quart bottle of water; with this rinse the mouth two or three times a day, and clean the teeth, using this water every morning. If it tastes strong, dilute it, for it should be just strong enough to taste the lime and no stronger. I was tormented with the tooth ache for several weeks, till I used this mixture, and never had it since.

An Earthquake at Boston.—The Boston Traveller of Tuesday evening, gives the particulars of an earthquake that occurred in Boston, thus:—"This morning, a few minutes (say three minutes) before 5 o'clock, an earthquake of very considerable violence was experienced in this city and vicinity. We have heard from Cambridge, Newtown, Lynn, Nahant, Salem, Beverly, Westboro' and Worcester, and in these places the houses were shaken, windows and doors rattled, bells were rung, and the slumbering were waked up.

Valuation of Lowell.—The amount of property assessed in Lowell for the year 1846, is, real estate, $9,695,346; personal, $5,443,580—total $15,138,926, being an increase of about half a million over 1845. The tax is $115,627 98—70 cents on the $100. Number of polls, 7437, an increase of 1040 over 1845. One hundred and forty individuals and firms pay a tax of fifty dollars and upwards. Total valuation of the Corporation is $9,222,600—tax, $64,558 20.

Immense Trade in Peaches.—The steamboat Mohegan, Capt. NEWBURY, arrived at New York on Saturday morning last from Delaware City, having on board *three thousand six hundred baskets* of peaches, from the orchard of Messrs. Peter Reybold & Sons, of Delaware.—The whole cargo was disposed of in an hour after the boat arrived, at the low price of *fifty cents per basket.*

A Newspaper Printed on Silk.—In Pekin, China, a newspaper of an extraordinary size is published weekly on silk. It is claimed to have been in existence more than one thousand years. It is said that in 1726, a public officer caused some false intelligence to be inserted in this newspaper, for which he was put to death. Several numbers of this paper are preserved in the boys' library in Paris, which are ten and a quarter yards long.

What Effect on the Temperance Cause?—Speaking of the loss of revenue by the new Tariff, the New York correspondent of the Intelligencer says:—

"Take, for example, the article of *brandy*, of which it is said there is now a million of gallons in New York city. This brandy, under the present law (of 1842) has paid *one dollar* per gallon duty. By the new bill it will pay a fraction less than *one-half dollar* per gallon. Consequently, the Treasury will thus sustain an actual loss of *five hundred thousand dollars.*"

Presbyterian Munificence.—Immense bequests have been made in England, Ireland and Scotland, to the Presbyterian Church. The late Mrs. MAGEE, of Dublin, left $88,000 for a college, $111,000 for foreign missions, and $22,220 for home missions in Ireland.

Slavery in England.—Our correspondent states that in England Scotland and Ireland, "more than one half the FIELD labor is performed by WOMEN, who work for ten pence per day!"—TEN HOURS HARD SERVICE FOR TEN PENCE! This single statement gives us a picture of a galling servitude and social degredation, more grinding and oppressive than anything ordinarily known in the annals of American slavery.—*Cum. Pres.*

The Sunday-School Advocate, published at New York, for the Sunday-School Union of the Methodist Episcopal Church, circulates 85,000 regularly. This perhaps exceeds the circulation of any other weekly paper in our country. It is stated that every subscription is PAID FOR IN ADVANCE, the only rule by which a newspaper can prosper.

Great Wealth.—A letter from Rome in the Constitutional states that the fortune left by the late Pope to heirs, is estimated at about eleven million of Francs.—Is this the vicegerent of Him who said, "the foxes have holes and the birds of the air have nests, but the Son of man hath not where to lay his head."

The Tea Trade.—During the last half of the year 1845, the Tea exported from China to the United States was 8,922,834 pounds, of which 7,250,992 pounds were green tea. The quantity exported to Great Britain in the same time was 37,-853,740 pounds, of which 5,518,907 pounds only were green tea. So says the Merchants Magazine.

Temperance Movement.—The legislature of Maine has enacted a law forbiding the sale of intoxicating liquors at wholesale or retail, except for medicinal and mechanical purposes. Penalty for the first offence, from $1 to $10, second offence $5 to $20, with a bond of $50 to abate the nuisance for six months, and forfeiting all money received for liquors thus sold.

Important and Valuable Invention.—A scientific and practical mechanic, of Baltimore, has just invented an improvement on the paddle-wheel, to be appplied to steamers of the largest class, by means of which the Atlantic may be crossed with the greatest east, and in perfect safety, in six days.

A Saving.—The Post Office Department has saved in one year sixty thousand dollars, by discontinuing certain mail routes on the Sabbath. If the sense of religious obligation were strong enough in the people of this country, we could save much more by stopping all the Sabbath mails.

Real Aristocracy.—Trinty Church, New York, cost $96,000; while the pews have been sold for $103,000. It is said that there is but one mechanic pew-holder in the concern, and that great efforts have been made to buy him out. He won't go, having money enough to maintain his standing.

Won't be a State.—The people of Iowa are much opposed to coming into the Union, with the State lines prescribed by the act of Congress. A new vote was recently taken on the subject, and the few returns received indicate that the proposition has again been defeated.

Elections.—State elections were held on Monday, August 3d, in Alabama, Kentucky, Indiana, Illinois, and Missouri; and took place in North Carolina and Tennessee on Thursday, August 5th.—The remaining elections this year will be held as stated below:

Georgia,	Monday,	October 5.
Arkansas,	Monday,	October 5.
Maryland,	Wednesday,	October 7.
South Carolina,	Monday,	October 12.
Pennsylvania,	Tuesday,	October 13.
Ohio,	Tuesday,	October 13.
Mississippi,	Monday,	November 2.
Michigan,	Monday,	November 2.
New York,	Tuesday,	November 3.
New Jersey,	Tuesday,	November 3.
Massachusetts,	Monday,	November 9.
Delaware,	Tuesday,	November 10.

Appropriations by Congress.—The Washington correspondent of the Commercial Advertiser gives the following summary of the appropriations made at the last session of Congress—FIFTY-ONE MILLIONS OF DOLLARS!

For the regular army,	$6,873,000
West Point military academy,	121,776
Prosecution of the war with Mexico,	10,000,000
Pay of volunteers,	11,957,000
Fortifications,	1,440,000
Certain defences,	170,000
Deficient appropriations for 1846,	1,700,000
Support of the navy,	7,450,000
	$39,711,976
Expenditures on account of the Indians,	1,141,000
Pay of members of Congress and wild Indians,	239,000
Civil and diplomatic service,	4,034,000
Post Office department,	4,068,000
	$51,144,000

The expense of the session were upwards of a million; the printing being a quarter of it. Of the whole about forty millions are for the war and will not cover half its expense.

The Public Works of Ohio.—The returns of tolls on the Public Works of Ohio, for the current year, from November 15, 1845 to July 1846, exhibit an increase of $20,-000 over the corresponding period of the previons year.

New Missions.—Seven new missionaries sailed from Boston to India the past week, under the direction of the Presbyterian Foreign Missionary society, after appropriate services and instructions from Hon. Walter Lowrie, Secretary of the Board.

Cotton Crop.—The New Orleans papers contains very discouraging accounts of the cotton crops. The army worm was committing sad havoc in every direction.

Lewes Presbytery.—SECESSION—This Presbytery has withdrawn from the jurisdiction of the Triennial Assembly, because of the agitation of the slavery question in that body, and its adoption of Dr. DUFFIELD's paper on that subject.

To Light Matches in Damp Weather.—It may be useful to our readers to know that matches, when too damp to be used in the ordinary way, can be readily ignited by rubbing them gently for a few seconds upon a piece of cork.

The Division of Texas.—The Houston Telegraph refers to a proposition to divide Texas without delay, into two States, the Brasos being the boundary between them, and adds that application has been made, on the suggestion of members of Congress, to the Texan Senators and Representatives, to bring in a bill for that purpose.—*Exchange paper.*

Breach in the Canal.—The Indiana Republican of the 19th inst. says that there has been quite an extensive breach in the canal between Freeport and Pittsburgh, that will interrupt navigation for a few days.

The Potato Rot.—The Albany Argus says: "Everywhere in this vicinity we hear of the progress of this disease in the potato crop of the present year."

Yale College.—The corporation of this institution have supplied the vacancy occassioned by the resignation of Hon. President Day by electing Professor Woolsey to the Presidency.

Cost of the Telegraph.—The telegraph line from Baltimore to Boston, it is estimated, will be 515 miles in length, and will cost about $230 per mile.

Oregon.—There are now in this country over 6,000 Americans, 3 grist mills and 8 saw mills, and a large surplus of agricultural productions.

Temperance.—Massachusetts has more than 300 towns where not a drop of alcohol can be bought, except from physicians.

Lead.—This article was selling at Galena, some time ago, for $7 for 1000 lbs. It now brings $16.

The Great Fair.—The Great Fair of the American Institute will commence at Niblo's Garden on the 5th of October next.

Fruits of Babel.—The number of known languages now spoken in the world has been estimated at 3664.

☞ The university of Leipsic founded in the year 1400, by German Seceders from the Bohemain university, is the oldest in Germany, except that of Prague. It has 60 professors 70 private teachers, and about 1,000 students. It still retains its own landed estates, and is therefore one of the best endowed institutions in Germany.

☞ We rejoice that Gen. Taylor, while operating against the Mexicans, has also declared war against King Alcohol, and all his agents and worshippers in Matamoras. His proclamation has made sad confusion among the rowdies in that place, and carried death and destruction to the grog shops.

☞ The Rev. T. H. BARNES, a Methodist minister of some celebrity in Crawford co. Pa., has become a Baptist by attempting to defend infant sprinkling.

☞ A New Printing Press has been invented in England with which one stout boy can work off 1500 sheets per hour.

☞ Gov. SLADE, of Vermont, has accepted the presidency of the Oberlin Institute, at Oberlin, Ohio.

☞ The Washington Railroad Company have determined to discontinue Sunday travel.

MISCELLANEOUS.

The Return of the Wanderer.

Some years ago a pious widow, who was reduced to great poverty, had just placed the last smoked herring on her table to supply her hunger and that of her children, when a rap was heard at the door, and a stranger solicited a lodging and a morsel of food, saying that he had not tasted bread for twenty-four hours.—The widow did not hesitate, but offered a share to the stranger, saying: "We shall not be forsaken, or suffer deeper for an act of charity."

The traveller drew near the table; but when he saw the scanty fare, filled with astonishment, he said: "And is this all your store? and do you offer a share to one you do not know? Then I never saw charity before! But, madame, do you not wrong your children by giving a part of your last morsel to a stranger?" "Ah" said the widow weeping, "I have a boy, a darling son, somewhere on the face of the wide world, unless Heaven has taken him away; and I only act toward you as I would that others should act towards him. God, who sent manna from Heaven, can provide for us as he did for Israel; and how should I grieve if my son should be a wanderer destitute as you, and should find a shelter, even as poor as this, and be turned unrelieved away?"

The widow stopped, and the stranger, springing from his seat, clasped her in his arms; "God, indeed, has provided just such a home for your wandering son, and has given him wealth to reward the goodness of his benefactress. My mother! O my Mother!"

It was indeed her long-lost son, returned from India. He had chosen this way to surprise his family. But never was surprise more complete or more joyful. He was able to make the family comfortable, which he immediately did, the mother living for some years longer in the enjoyment of plenty.

[*Anecdotes of the family.*

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A Thought for the Churches.

Says a correspondent, "The Church must become willing to give up her Pauls and Peters to the Pagan world before it can be converted to Christ; for there are twenty devils the reto contend with to one at home. I have no partiality for heathen ground as a field of labor aside from a sense of duty." Will Christians form a sense of duty to the heathen, both in Christian and Pagan lands, exercise the self-denial required to effect the world's conversion? Until this is done, the angel flying in the midst of Heaven will not proclaim—that the kingdoms of the world are become the kingdoms of our Lord and his Christ.

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LACONIC REPLY.—A short and comprehensive answer is usually called "laconic reply." The origin of this name is as follows:—A province of Poloponcsus was called LACONIA: the Spartans, who inhabited this province were called LACONES, and were very remarkable for the brevity of their answers. Hence a short answer is called LACONIC.

Secret Creed of the Jesuits.

This Creed is by the Rev. A. Lord, Catholic Reformer, converted by reading the Holy Scriptures, with a multitude of Priests, Monks, Jesuits and Bishops in Canada, Germany, Spain, France and Italy, with a multitude of others that I could mention, but think it not necessary; and we testify to the truth of this:—Rev. Priest Murphy, converted in Montreal; Rev. Priest Cooney, Montreal; G. Lord, Canada; and Bishop Clermont, France.

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When we assemble we cross ourselves, saying we acknowledge these our articles in the presence of Christ's Vicar, the Lord God the Pope, and in the presence of the Holy Primates, Bishops, Monks, Priors, and Priests.

1st. We acknowledge they can make vice virtue, and virtue vice, according to their pleasure. They all fall flat on their faces, beginning the articles in this manner, and speaking to the Host, saying—"holy, glorious and admirable host, we acknowledge it according to our great Father the Pope's mind. We must all fall down before the great effigy of our Lord God Almighty."

2d. We all acknowledge the supremacy of the holy Father the Lord God the Pope, and that he is Peter's lawful successor in the chair.

3d. We acknowledge that holy Peter has the keys of Heaven, and will receive all those who acknowledge his supremacy.

4th. We are bound to believe no salvation out of our holy Church.

5th. We are bound to believe that the holy massacre was lawful, and lawfully put into execution against the Protestants, and likewise we are to continue the same, provided with the safety of our lives.

6th. We are bound to curse, ring the bells, and put out the candles four times a year against heretics.

7th. We are bound to believe a heretic can never be saved, unless he be a partaker of that holy sacrament, Extreme Unction.

8th. We are bound to believe that those who elope from our holy religion go into the power of the Devil, whom heretics follow.

9th. We are bound not to keep our oath with heretics, though bound by the most sacred ties; for, say our holy Fathers, they have followed damnation, and Luther and Calvin.

10th. We are bound not to believe their oaths—for their principles are damnation.

11th. We are bound to drive heretics with fire, sword, faggot and confusion (out of the land,) as our holy Fathers say, if their heresies prevail, we will be their slaves—O dear Father keep us from that—(Here the holy water is shaken, and they say "Hail Mary" three times.)

12th. We are bound to absolve, without money or price, those who imbrue their hands in the blood of a heretic.

13th. We are bound to believe that Christ's Vicar, the Lord God the Pope, can absolve all men, heretics excepted, and those given to all clergymen under inspection to do the like.

14th. We are bound to believe the Virgin Mary has more power in Heaven than any other angel.

15th. We are bound to pray to the holy angels that they pray for us.

16th. We are bound to believe in the holy cross, holy spittle, holy water, holy earth, holy bones, holy people and heads, and that they are to be used on certain occasions.

17th. We are bound to celebrate the holy Mass in Latin, having ourselves clothed in holy vestments and shirt, bearing the holy cross on our shoulders, signifying we are Christ's.

18th. We are bound to believe every time Mass is celebrating, there is an expiatory sacrifice for the living and the dead.

19th. We are bound to believe there are four places in Purgatory, viz: Limbus Infantum, Limbus Patrum, Meadows of Ease and Purgatory.

20th. We are bound to believe that Christ was three days in Limbus Patrum, where the souls of holy fathers go till they go to holy Peter.

21st. We are bound to believe that the souls of children unbaptized, go to Limbus Infantum, until original sin is well paid away by the help of holy Masses said for them.

22d. We know that the souls of Christians go to Purgatory, and remain there till we pray them out of it, that we may have power to walk the Meadows of Ease with safety, till it pleases holy Peter, to open for them where no heretic shall ever enter.

23d. We are bound to keep Lent according to our clergy's pleasure, and to maintain the work of supererogation.

24th. We acknowledge the Lake in the North to be holy, called Lough Derg.

25th. We are bound to pray to no other Saint on that day only to whom it is dedicated.

26th. We must baptize bells, consecrate chapels; and no man to enter into the holy office of a priest, only he who is known to be a man.

27th. We maintain seven Sacraments essential to salvation, viz: Baptism, Eucharist, Penance, Extreme Unction, Holy Orders, Conformation and Matrimony.

28th. We maintain that we can transubstantiate the bread and wine into the real body and blood of Christ.

29th. We believe that heretics eat their kind of sacrament to their eternal damnation.

30th. We believe that Christ is everywhere, but particularly in our Church.

31st. We maintain that we cannot marry any heretic woman, without being in danger of judgment.

32d. We maintain that heretics know neither the will of the Prophets nor of Christ.

33d. We maintain and acknowledge that the Rosary of St. Bridget is to be said once a week.

34th. And lastly, that our holy Church can never err.

I shall add to these the second article of Romish Faith.

"I believe in a multitude of intercessors and mediators between God and man, such as the holy martyrs of old, the saints of the Church of Rome, the angels and Arch-angels, but more especially our Lord Jesus Christ and his mother the Virgin Mary, the Queen of Heaven. I believe that I am bound to honor the saints, pray to them and venerate their images and bow to them; but more particularly to invoke most fervently the Blessed Virgin Mary, to whom are due glory and honor forevermore.

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[From the Vt. Observer.]

Petition for stopping the Mexican War.

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TO HIS EXCELLENCY JAMES K. POLK,
President of the United States.

—

Sir:—Permit us, as citizens of the Republic over which you preside, and as friends of peace and good will among men, respectfully to address you concerning the war now waging under your direction against the Republic of Mexico.

We will not here retrace this war to its origin; but, even if our government was from the first to last right in annexing the Republic of Texas to our own, we still object to the continuance of the present war, and earnestly entreat you to take measures for *its immediate termination by recalling our troops from Mexico, and then offering to adjust with her all matters now in dispute either by renewed negotiation, or by reference to umpires mutually chosen.*

1. Because such a course alone can open the way honorably for Mexico to renew negotiations for an amicable adjustment of the difficulties between us.

2. Because the continuance of our troops upon the Mexican soil can serve only to keep us in the wrong, to goad Mexico into a more desperate resistance, and thus aggravate the evils of the conflict, as well as postpone the final adjustment.

3. Because we depreciate the growing evils of this war. You called for 50,000 troops. Congress voted $10,000.000 to begin the war; it has been said by some of the ablest statesmen to cost for a time about half a million a day; nor can it continue much longer without wasting many millions more. Meanwhile it is deranging business, demoralizing the community, and threatening to flood no small part of our land with its malign influences.

4. Because it depends entirely on ourselves whether this war shall continue or cease. Withdraw our troops, and there will be the end of it.

5. Because in no other way can the difficulties ever be adjusted. It is idle to talk of settling them by the sword; for war, as Vattel says, never settles any thing, but merely leaves the points in dispute just where it found them, and can at best only force one of the parties into an unwilling adjustment by negotiation. A fair and generous proposal to Mexico, preceded by the withdrawal of our troops, would do more than a score of battles, if each were a victory, to hasten a satisfactory settlement.

6. Because we should hazzard nothing by a course so magnanimous. We can well afford it. We have nearly three times the population of Mexico, and more than ten times her resources; and, with this superiority over her, it would be the extreme of meanness to harass and exhaust a Sister Republic already distracted and impoverished by intestine broils.

7. Because we can obtain by negotiation or reference all our just rights; and, should we by the sword wrest more than these, it would only prove a curse.

8. Because, if we want from Mexico more than we have a right to claim, we can get it by fair purchase far cheaper, as well as more honorably, than by war.

9. Because we dread the reflex influence of this war upon ourselves, if continued much longer. Already it is contradicting our settled policy of peace and justice. Our troops, first an army of observation, and next an army of occupation, have now become confessedly an army of invasion. The experiment is full of danger. We see what a whirlwind of war-excitement swept at a blast over the Great Valley of the West; and when once the old Roman passion for conquest and extended dominion is fully kindled among us, it may spread like a hurricane of fire on a western prairie, and burn on until it has burnt over the last acre on this continent. Let such a spirit get full possession of our people; and our doom, as a free and prosperous republic, is sealed beyond all ordinary means of redemption.

We know not, Sir, why this war should be continued any longer; and we, therefore, request that an immediate stop be put to it by withdrawing our troops from Mexico, and offering to adjust all the difficulties between us by negotiation or reference.

On behalf of the Amer. Peace Society,
GEO. C. BECKWITH,
Cor. Secretary.

Boston, *July* 20, 1846.

——o——

President Polk's Testimony.

The Washington Union, speaking of the industry of the President, says he is not a man of robust constitution, and his good health and ability to endure confinement and intense labor, are to be attributed to his regular and temperate manner of life, and to the fact that the Sabbath is to him a day of rest. On that day his doors are all closed, and he refuses to see all company however distinguised may be the visitor. He always attends church. He has been often heard to remark since he has been President, that all the institutions of Providence were wise, but none of them more so than the institution of a Sabbath; and that on every Monday morning he entered upon the duties of the week refreshed and invigorated from the rest of the preceding day.

——o——

Secret for a Farmer's Wife.—While the milking of your cows is going on, let your pans be placed in a kettle of boiling water. Strain the milk into one of the pans taken hot from the kettle; and cover the same with another of these hot pans, and proceed in a like manner with the whole mess of milk, and you will find that you will have double the quantity of good rich cream, and that you will get double the quantity of sweet, delicious butter.

Why the rich should be Liberal.

Riches are the gift of God; they should be used, therefore, according to his will. "Freely ye have received; freely give."

Prosperity is very dangerous. Hence the caution addressed to Israel, "Lest when thou hast eaten, and art full, and hast built goodly houses, and dwelt therein; and when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied; then thy heart be lifted up, and thou forget the Lord thy God."

Judicious liberality is invaluable as a means of grace. "The liberal soul shall be made fat; and he that watereth shall be watered also himself."

Many have fallen into great spiritual darkness in consequence of forgetting the declaration of Chirst, "It is more blessed to give than to receive."

The possession of riches is very dangerous to children. This is proved by our daily observation. In this way God is constantly showing that money is to be judiciously expended, not hoarded up.

The example of Christian liberality is very salutary. Those who see a man of wealth crucifying that "love of money is the root of all evil," acknowledge the Gospel over his heart and life.

The call for money at the present time is very loud. Many young men have been kept out of the missionary field, and many heathens have perished without hearing of Jesus Christ, because the rich were not more liberal. Shall it be so hereafter?

In the case of many rich men, their property is their principal talent. If this therefore is "kept in a napkin," wherein do they honor God!

Rich men, as they approach a dying hour, often regret they have given so little. For one who is soon to appear in the eternal world, it is a sad reflection, "I am going to meet the heathen, and how few will have been saved by my liberality?"—*Day Spring.*

—o—

Next to the Bible we would place a good *religious newspaper.* Some may be disposed to smile at such a classification, but we make it deliberately. Could we put but two publications in the hands of any community, family, or individual, they should be the Bible and a religious newspaper. A well conducted paper keeps us informed of the present state of the world, and of the subjects most deserving attention. To a family its value is beyond expression, and they had better make almost any other sacrafice than be without one. The children may be easily interested in it, and this done they are provided with one of the surest and most lasting sources of improvement.—*Morn. Star.*

—o—

Adieu.—There are comparatively few who think when they use this word how much of pious beauty it possesses—conveying as it does the sentiment:—"To God I commit you; may God guard you."

—o—

Virtues are the habits of mind by which we perform duties. The transgression of duty, considered as a habit, is vice. And *virtue* used generally, includes all special virtues: so *vice* in general includes all special vices.

Religious Ultraism.

Its *sources* are: 1 An ardent temperament. 2. Mistaken views of religion.—3. A restless desire of change. 4. The love of distinction. 5. The force of external circumstances.

Its *elements* are: 1. Self-righteousness. 2. Sensoriousness. 3. Disengenuousness. 4. Inconsistency. 5. Fanaticism.

Its *manifestations.* It manifests itself: 1. In respect of that which is *wrong*, by opposing it with an improper spirit. 2. In respect to that which is comparatively *indifferent*, by urging it beyond its real claims. 3. In respect to that which is *right*, by promoting it at the expense of integrity and charity.

Its *tendencies:* 1. It has a tendency to throw open the floodgates of error. 2. To drive many into the opposite extreme of inactivity and formality. 3. To weaken the moral energies of the Church. 4. To supply to the world an apology for the neglect of religion. 5. To absolute infidelity.

The remedies: 1. Careful discrination. 2. Moral courage. 3. Eminent piety.

—o—

The Mormons.

This fanatical and anti-christian people are now divided into three parties, viz:—

1. The "*Twelveites*," or those who adhere to the twelve prophets who assumed the government of the church after the death of Joe Smith. These are moving to Oregon or California, with the most corrupt, abandoned, licentious, low and groveling portion of the church, now called the "Camp of Israel."

2. The "*Rigdonites*," who are locating their Zion near Greencastle, Pa. They acknowledge Sidney Rigdon, Esq., as their leader and prophet. Among them, it is said, are many excellent men, who left the 'Twelveites' in consequence of their 'spiritual wife doctrine,' and other abominations.

3. The "*Voree Mormons*," who acknowledge James J. Strang, Esq., as their prophet, and who consider the 'city of Voree,' upon the borders of Racine and Walworth counties, Wisconsin, as the *El Dorado* of their hopes. This portion of the church is said to be the most law-abiding, and includes most of the talent and virtue of that people. Most of the churches out of Nauvoo have declared for "Strang and Voree;" and "Voree, Wisconsin," is to be the "great gathering place" of the "Latter Day Saints."

—o—

Traffic in strong Drink morally wrong.

1. It inculcates falsehood.
2. It perpetuates intemperance.
3. It promotes panperism and crime.
4. It diminishes the wealth of the nation.
5. It increases the public burdens.
6. It impairs the health of the people.
7. It deteriorates their intellect.
8. It corrupts the public morals.
9. It shortens many lives.
10. It ruins the immortal soul.

No vender would dare write on his sign board one-half of the evils which he knows his traffic must accomplish, and say, if I do not cause this destruction, somebody else will.

Methodist Camp-meeting in Md.

Baltimore *August* 21, 1840.

My Dear Brother:—I am just from the Liberty circuit camp-meeting, held at the Bethel meeting-house on the borders of Carroll and Frederick counties; and have the pleasure of communicating the cheering intelligence that, on calling for the names of the converts on the last morning of the meeting, (a practice which ought never to be discontinued,) one hundred and one professed to have found redemption in the blood of Christ, the forgiveness of sins. Doubtless there were others whose names were not received.

But for you, personally, I have tidings of special gladness, which will serve to cheer and refresh you amid the anxieties of your responsible station. Your son, Lennox, after a powerful struggle of nearly twenty-four hours' duration—refusing bodily rest or sustenance until he was comforted—found peace in believing, and loudly proclaimed the joys of delivering grace.

Truly, Doctor, we had a season somewhat after the olden sort.

Yours, rejoicing, S. A. Roszel.

[*Chr. Adv. & Journal.*

—o—

Starting in the World.

Many an unwise parent labors hard and lives sparingly all his life for the purpose of leaving enough to give his children a start in the world, as it is called. Setting a young man afloat with money left him by his relatives, is like tying bladders under the arms of one who cannot swim; ten chances to one he will loose his bladders and go to the bottom. Teach him to swim and he will never need the bladders. Give your child a sound education, and you have done enough for him. See that his morals are pure, his mind pure, his whole nature subservient to laws which govern man, and you have given what will be of more value than the wealth of the Indies. You have given him a start which no misfortune can deprive him of. The earlier you teach him to depend upon his own resources, the better.

—o—

Burnt Rhubarb in Dihaœrrea.—It may be useful to know the value of burnt rhubarb in dihaœrrea. It has been used with the same pleasant effect for more than twenty years. After one or two doses the pain quietly subsides, and the bowels return to their natural state. The dose is from five to ten gains. The manner of preparing is, to burn rhubarb in an iron pot, stirring it until it blackens, then smother it in a covered jar. In no case has it failed where given. It may be given in port wine, milk or water.

—o—

The Difference.—A noble mind is always ready to forgive an injury, and ask forgiveness of an injured friend. A groveling mind never forgives, neither asks to be forgiven.

—o—

Laziness grows on people; it begins on cobwebs, and ends in chains. The more business a man has, the more he is able to accomplish; for he learns to economize his time.

Scene in a Distillery.

Mr. *Frederick Walk*, a Colporteur in Pennsylvania, gave the Tract "Alarm to Distillers," to a German who was engaged in manufacturing ardent spirits. On visiting him again, he found that he had read it, and was anxious for a German Bible, as he could not read the English version with which he had been supplied. Mr. W. read to him from his Bible, and as he preached Christ and him crucified to him, he seemed affected. "Such a meeting," said Mr. W., "was never before held in that old distillery. It was a wretched place for any one to live in. While I was talking and praying with the family, the poisonous liquor was running into the barrels below, and sending its perfumes through the cracks of the floor. The wife could read English, and purchased the 'Saint's Rest.' I then gave them some more appropriate Tracts, and left them to consider what had taken place."

—o—

Righteousness creates a heaven in every man's house in which he enters, and it becomes the glory of the family circle.

EMBARKATION HYMN,

Sung at the Wharf in East Poultney, Vermont, at the departure of sundry Missionaries to the Heathens, in July last.

Fare ye well, O friends beloved!
Speed ye on your mission high;
Give to lands of gloomy error
Living truths, that never die;
Tell, O tell them,
Their redemption draweth nigh.

Bear abroad the gospel standard,
Till its folds triumphant wave,
And the hosts of sin and darkness
Find forevermore a grave:
Till, victorious,
Jesus reigns, who died to save.

Fearless ride the stormy billows,
Fearless every danger dare;
Onward! in your steadfast purpose,
We will follow you with prayer.
Glorious mission!
'Tis the cross of Christ ye bear!

Though our parting waken sadness,
'Tis not all the grief of wo;
There are tears of Christian gladness
Mingling with the drops that flow.
'Tis for Jesus,
That we freely bid you go.

Yes! we would not here detain you,
But our daily prayers shall rise,
Earnest with the love we bear you,
While you toil where error lies:
Fervent pleadings,
For rich blessings from the skies.

Man of God! *once more* departing,
Hence to preach a Saviour slain;
With a full, warm heart we give thee
To the glorious work *again.*
Faithful servant!
Thou with Christ shall rest and reign.

Fare ye well! till toils are ended,
And on earth we cease to dwell;
Till around the throne we gather,
Rapt in bliss no tongue can tell:
Friends in Jesus!
Precious kindred—fare you well!

POETRY.

HYMN.

CORRECTED AND IMPROVED BY ELDER M. F. SNAVELY.

When the last trumpet's sound,
Shakes the earth all around,
Then the saints shall arise,
And ascend to the skies—
There to praise Him who died,
For His glorious Bride—
There to praise Him forever,
By Immanuel's side!

Chorus:—
Hallelujah to Jesus, again and again!
We'll praise Him forever—Amen and Amen!
To the Lamb that was slain,
And that liveth again,—
Hallelujah, Hallelujah, forever He reigns!

There the Patriarchs all,
And the Prophets, great and small,
In one company join,
Singing praises Divine,
To the Lamb that was slain,
But from Death rose again,
And ascended to Heaven,
In triumph to reign!
Chorus:—*Hallelujah, &c.*

The Apostolic bands,
With their uplifted hands,
Giving Jesus the praise,
For salvation by grace,
While the martyrs that bled,
Shall have crowns on their heads,
And from glory to glory,
By Jesus be led!
Chorus:—*Hallelujah &c.*

There a Peter doth stand,
In the midst of his band,
With his bright shining face,
Praising God for free grace
While a Stephen unites,
With the true Israelites,
Giving glory to Jesus,
In rapt'rous delight!
Chorus:—*Hallelujah, &c.*

Now arrayed all in white,
Saints and Angels unite,
And in ecstacy gaze,
On the Ancient of days,
In melodious lays,
All their voices they raise,
And all Heaven is fill'd,
With Immanuel's praise!
Chorus:—*Hallelujah, &c.*

Now redemption they sing,
To their glorious King;
How their voices they raise,
While the Angels sing praise:
O! it rolls o'er the plains!
In what glorious strains—
Hallelujah to Jesus,
Forever He reigns!
Chorus:—*Hallelujah, &c.*

[From the Cumberland Presbyterian.]

PURSUIT OF HAPPINESS.

BY REV. D. S. WARDEN.

Where shall I go? each mortal cries,
To find this valuable prize,
'Tis something which I long to gain,
May it be found in liberty?

No, cries the man that's long been free,
No happiness do I enjoy
That's permanent without alloy.

Well cries the man where shall I go,
To wealth?—the rich man answers no,
For long I've sought to find the prize,'
In heaps of gold and merchandize,
Still ask the youth what shall I do,
For happiness I must pursue,
Can I in honor find a balm,
You cannot, says the honored man.

Pray, says the student, let me hear
If knowledge will this pearl secure,
For other sources seem to fail,
Perhaps great wisdom will prevail,
But to the sanguine youth replies,
The old and venerable wise,
Tho' knowledge all men should possess,
Yet it will not yield true happiness.

But says the wise, the Christian man,
Let me reveal to you the plan,
Seek first true holiness of heart,
Then happiness will be your part.

LITERARY NOTICES.

NEW BOOKS,

Published by the New England Sunday-School Union.

The Teacher's Bequest; or suggestions on the Profitable Study of the Holy Scriptures, in a Series of Letters to a Bible Class.—Cloth, 15 cents.

Parental Discipline: an Essay on the Duty of Parents by their own training, to form the habits and characters of their Children, in order to the success of Sabbath-Schools. By Rev. N. Clover. Cloth, 12½ cents.

Right and wrong: illustrated in a series of Letters to Children. Cloth, 18 cents. This is a pretty book of 80 pages, adjusted to the capacities of Children—well adapted to excite their attention, and to exert in the mind good sound moral and religious influence.

The Practical Question Book: on the Various Duties which we owe to God and to each other. Designed as a sequel to the Topical Question Book; with Hints and Anecdotes illustrative of the subjects. By Rev. Joseph Banvad. This book has already passed through three editions, and has been highly recommended.

A Question Book on the Miracles of our Saviour Jesus Christ: Designed for Sabbath-Schools and Bible Classes. By Rev. Lemuel Porter. This volume embraces subjects, which have never before been presented in a Question Book in consecutive order, and is much approved in the schools into which it has been introduced.

Bible Manual and Text Book, comprising selections of Scripture, arranged for private and public worship, both special and ordinary, with Scripture expressions of prayer, abriged from Matthew Henry, with an appendix consisting of a copious elasification of Scripture texts, presenting a systematic view of the doctrines and duties of revelation. By W. W. Everts.

Elements of Moral Philosophy, on the Ten Commandments; containing a complete System of Moral Duties. By Leicester A. Sawyer, President of Central College, Ohio. New York: Mark H. Newman. 1845.

A Grammar of Latin Language, by Professor Zumpt, of the University of Berlin, and adapted to the Use of English Students. By Leonard Schmitz, Ph. D., late of the University of Bonn: corrected and enlarged by Charles Anthom, LL. D., Professor of the Greek and Latin Languages in Columbia College, New York, &c., has been published by the Messrs. Harpers, in excellent style and binding.

A Text-Book on Chemistry for the use of Schools and Colleges. By John William Draper, M. D., Professor of Chemistry in the University of New York, Member of the American Philosophical Society, &c., with nearly three hundred illustrations.—Harper & Brothers. 1846.

RELIGIOUS NOTICES.

West Pa. Eldership.

The West Pa. Eldership will commence its next annual session, by the leave of Providence, on Wednesday the 28th of October ensuing, in the Union Bethel, in Cambria county, Pa.

East Pa. Eldership.

This body will hold its annual meeting, *Deo volente*, in Mechanicsburg, Cumberland county, commencing on the last Wednesday of October next. The opening services will be held in the Bethel, commencing at 10 o'clock, A. M.

THE MARKETS—CORRECTED SEMI-MONTHLY.

HARRISBURG.

FLOUR—Wheat, per barrel,				$3	75	*a* 3 87
Do.	Rye,	do. - -		3	00	*a* 3 12½
CORN-MEAL, per cwt., - -				1	00	*a* 1 15
GRAIN—Wheat, per bushel,					75	*a* 80
Do.	Rye,	do. - -			50	*a* 55
Do.	Corn,	do. - -			45	*a* 50
Do.	Oats,	do. - -			28	*a* 30
BEEF—Per cwt., - - - - -				4	00	*a* 5 00
PORK— do. - - - - - -				3	75	*a* 4 50
FLAX-SEED—Per bushel, -				1	00	*a* 1 06
BUTTER—Per pound, - -					12	*a* 18
EGGS—Per dozen, - - - -					9	*a* 10

PHILADELPHIA.

FLOUR—Wheat, per barrel,				$3	75	*a* 4 00
Do.	Rye,	do. - -		3	00	*a* 3 20
CORN-MEAL, per cwt., - -				1	12½	*a* 1 25
GRAIN—Wheat, per bushel,					85	*a* 86
Do.	Rye,	do. - -			70	*a* 72
Do.	Corn,	do. - -			53	*a* 55
Do.	Oats,	do. - -			25	*a* 30
BEEF—Per cwt., - - - - -				5	25	*a* 6 25
PORK— do. - - - - - -				5	—	*a* 5 50
FLAX-SEED—Per bushel, -				1	10	*a* 1 18

MARRIAGE NOTICES.

"I saw two clouds at morning,
Tinged with the rising sun;
And in the dawn they floated on,
And mingled into one."

MARRIED—On Thursday the 3d inst., by the Rev. Mr. Shaeffer, Mr. Elias Hoch, Esq., of Shippensburg township, to Miss Emelia Shoop, of Harrisburg.

On Thursday the 3d inst., by the Rev. Dr. DeWitt, Mr. George M'Alpin, of Danville, Pa., to Miss Harriet M. Henrie, of this place.

OBITUARY NOTICES.

"Leaves have their time to fall,
And flowers to wither at the north wind's breath,
And stars to set, but all,
Thou hast all seasons for thine own, O Death!"

DIED—On Wednesday the 26th ult., in Philadelphia, after a lingering illness of six months, the Hon. John Kennedy, one of the Associate Judges of the Supreme Court; in the 73d year of his age.

In Orrstown, Franklin county, on Thursday the 3d inst., brother Jacob Knisely; aged about 50 years.

In Fairview township, York county, brother Henry Chessinger; aged 19 years and 11 days.

Brother C. was hopefully converted about six or eight weeks before his death. His disease was a pulmonary consumption.

In this borough, on the 11th inst., Mrs. Margaret, wife of Solomon Sprigman; in the 63d year of her age.

LIST OF THE GENERAL AGENTS.

We hereby announce the following brethren General Agents for the Church Advocate, viz:

Elder EMANUEL LOGUE, of Mount Pleasant, Iowa, is our General Agent for that State. All persons, therefore, wishing to subscribe for the Advocate, or to make remittances for the same, will please address him as above.

Brother JOHN SHULER, of Ottawa, Illinois, is our General Agent for that State.—Persons in said State, wishing to order the paper, or to pay for it, are requested to address brother J. Shuler.

Dr. J. BOBBS, of Indianapolis, Indiana, is our Agent for the Southern and Central part of Indiana.

Elder JOHN MARTIN, Marcy, Larange county, Indiana, is our Agent for the Northern part of Indiana; him, therefore, the people of that part of the State will address.

Brother JOHN ACHEY, of Dayton, and CHRISTIAN WINEBRENNER, of Miamiesburg, Montgomery county, Ohio, are our General Agents for the south-western part of Ohio. To them the people of that quarter will apply, who may have business with the Advocate office.

Elder THOMAS HICKERNELL, of Mendon, Mercer county, Ohio, and Dr. GEORGE B. SHRINER, of Westminster, are our General Agents for the North Western part of Ohio.

Mr. JOHN P. WINEBRENNER, of Wooster, Wayne county, Ohio, is our General Agent for Eastern and Southern Ohio. To him payments can be made, or orders sent by sub-agents and others, in that part of the State.

Elder GEORGE U. HARN, of Pittsburg, Pa., is our general Agent for the West Penn. Eldership. To him the sub-agents and others will address orders and make payments.

Brother SAMUEL HINNY, of Springville, Lancaster county, Pa., is our agent for Mount Joy, Richland, Springville, and the surrounding neighborhood.

Brother LEVI SLINGLUFF, of Martinsburg, Blair county, Pa., is our general agent for Morrison's Cove.

Brother JOHN K. BUSER, of Highspire, Dauphin county, Pa., is our general agent for Highspire and the neighborhood.

Dr. ANDREW MILLER, Jr.,
A Gradnate of the Jefferson Medical College, Philadelphia,
TENDERS his professional services to the public. OFFICE in Third street, opposite Herr's Hotel. Jy. 15—3mo.

JOB PRINTING
NEATLY EXECUTED AT THIS OFFICE.

JOSEPH J. WELTMER, Printer.

THE CHURCH ADVOCATE.

A Family Paper---Devoted to the Diffusion of Bible Truth, Religious News and General Intelligence.

ONE DOLLAR AND TWENTY-FIVE CENTS A YEAR. | "EARNESTLY CONTEND FOR THE FAITH WHICH WAS ONCE DELIVERED TO THE SAINTS." | PAYABLE ALWAYS IN ADVANCE.

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THE ADVOCATE

Is printed and published in Mulberry street, near the Railroad Bridge, Harrisburg, Pa.,

By JOHN WINEBRENNER, V. D. M., Editor.

Terms and Regulations.

The Church Advocate will be printed and published semi-monthly, on a large super-royal sheet, at $1,25 per volume, payable always in advance, or within the first three months of taking the paper.

All persons failing to comply with these terms, shall have their papers stopped at the expiration of the first quarter, from the time the paper is sent, and be held accountable for two quarters; that is to say, for 62½ cents; which sum shall be invariably exacted before the paper will be re-sent.

All the accredited ministers of the Church of God, and such other persons as shall have regular certificates of their appointment from the Editor, shall be the only authorized agents for this paper.

Letters and communications addressed to the Editor, through the Post Office, must be *post-paid*, except those containing remittances.

EDITORIAL DEPARTMENT.

List of Acknowledgments.

Names	Am't. paid	Names.	Am't. paid
Adams, Wm.	$1 00	Murray, Elder Henry	$1 00
Bair, Benj.	1 25	Martin, Elder John	1 25
Barlow, William	1 50	Menely, Alexander	50
Craul, Davis	1 25	Martin, Elder John	1 25
Frank, Wm. & J. Kriles	1 25	Overholt, Martin	1 25
Fisher, John	1 25	Overholt, Abraham	1 25
George, John	1 25	Orris, Joseph	1 25
Graham, Judah	1 25	Packer, John P.	1 25
Hoot, William	1 00	Paulus, David	50
Hutman, Henry	1 25	Row, Henry B.	1 25
Lauman, Clara	1 25	Sider, Alex.	50
Marker, Samuel	1 25	Sturges, Erastus	50
Matter, David	1 25	Tinsman, Adam	1 50
McCormic, Wm.	1 00	Warren, David	1 25
Migrants, Jacob	62	Weib, Israel	1 25
Megrew, Elder A	37	Zollinger, Elias	1 25

Post Office Complaints.

There are various complaints, from sundry quarters, about Post Office irregularities. But some of our subscribers are disposed to think that we alone are in fault, touching these irregularities, so far as the Advocate is concerned; at least they censure us hard to that effect. We beg leave, however, to state that we try to be careful in packing and forwarding the papers; then, if they are mis-carried, the Post Office Department must take the blame: and if they are not lifted in time, but returned because of it, (as it has been the case in several instances) then the subscribers themselves must take the blame. We should feel pleased if all these vexatious irregularities could be remedied. If, however, they are not, we hope our disappointed patrons will bear in mind that there are others in our world, who can make mistakes, besides ourselves. We are for equity and fair play. Hence we want every wrong-doer to bear his own burden.

Camp-meeting Reports.

We publish in this number several interesting accounts of different camp-meetings held in Ohio, Pennsylvania and Maryland.—A spirit of *union and harmony* seems to have marked and characterized all these tabernacle feasts during the past season. How good and how pleasant it is, when brethren thus dwell and worship together in unity!

It seems, also, that upwards of one hundred precious souls were happily converted to God at the several camp-meetings we have thus far heard from. We hope to be furnished with some further accounts of other similar meetings, by the time our next number is issued. Write, brethren, and let us have all the good news within the bounds of our Lord's heritage. Past contributions inspire a hope of future supplies. Slack not, but drive your pens with accelcrated motion.

Relief Subscription.

It is time this subscription should be paid. We gave notice heretofere that the subscribers would be called on shortly, and we requested them to hold themselves in readiness to make prompt payment. We hope this request will be borne in mind, and that the money subscribed will all be paid between this and the Eldership.

Hot Weather.

In this latitude the weather of the past month was unusually warm. There has been no such hot weather in the month of September since the year 1818, and then it did not continue for so long a period. The thermometer ranged from (in day time) 75 to 91 degrees. The mean of the whole month was about 86 degrees.

Offer of Mediation.

Great Britain has offered its service as a mediator for the settlement of the difficulties between this country and Mexico.

But our government, it appears, has declined the offer.

Mexico offers negotiations for peace, on condition that our government will withdraw our Land and Naval forces. This offer is also declined. Our government is willing to negotiate, but not withdraw the forces.

The Telegraph.

We understand that the line of Telegraph, between this place and Philadelphia, will soon be in successful operation. The line is now finished and in operation between Philadelphia and Lancaster. Who in former ages could have believed that *lightning* would be employed in conveying news?

Harrisburg Bridge.

The stockholders of this bridge held a meeting recently, to consider the proposals handed in by different architects, for the rebuilding of the bridge, and the propriety of putting the bridge under contract. The result of the whole proceeding was, that it was inexpedient to do anything towards the rebuilding at present.

The citizens have also held a meeting on the subject of rebuilding the bridge, but done nothing, save to appoint a committee to promote the sale of stock.

Nauvoo War.

There have been two battles fought recently at Nauvoo, between the mormons and the Anti-Mormons. The first on the 11th ult., and the other on the 12th. Both skirmishes lasted for several hours; yet few, on either side, were killed.

Great suffering exists at Nauvoo, in consequence of the scarcity of provissions.

To keep Cider Sweet.

Take a pint of pulverized charcoal, put into a slender long bag, or several small slim bags, (such as can easily be put into the bung-hole) then put the bag or bags into a barrel of new cider, and it will never ferment, have no intoxicating qualities, and become more and more palatable the longer it is kept.

Mind this, cider-makers and others. On trial you will find it worth the cost of a paper a year.

The Anniversaries.

The Anniversaries of the "Church of God" will be held this month. See notices on the last page.

We hope the church at large will not forget to pray for these meetings.

Doings of the World's Convention.

This august body met pursuant to appointment, at Exeter Hall, in the city of London, on the 19th of August last.

There were nearly two thousand delegates in attendance, from various nations, and representing different denominations. There were about sixty delegates from the United States.

Sir CULLEN EARDLY SMITH, a relation of the Duke of Wellington, was Chairman of the Convention.

They established a General Evangelical Alliance, to meet every seven years.

They recommended the establishment of Branch Alliances, in different countries, auxiliary to the General Alliance. These are to meet annually, exchange annual reports of proceedings, and maintain official correspondence.

The Alliance agreed on the articles formerly proposed, as the basis of union. They resolved that the parties composing the Alliance, shall be such persons only as hold and maintain what are usually understood to be evangelical views, in regard to the matters of doctrine understated, viz:

1. The Divine Inspiration, authority and sufficiency of the Holy Scriptures.
2. The unity of the Godhead and the Trinity of persons therein
3. The utter depravity of human nature in consequence of the fall.
4. The Incarnation of the Son of God, his work of atonement for sinners of mankind, and His mediatorial intercession and reign.
5. The justification of the sinner by faith alone.
6. The work of the Holy Spirit in the conversion and sanctification of the sinner.
7. The right and duty of private judgment in the interpretation of the Holy Scriptures.
8. The Divine Institution of the Christian ministry, and the authority and perpetuity of the ordinances of Baptism and the Lord's Supper.
9. The immortality of the soul, the resurrection of the body, the judgment of the world by our Lord Jesus Christ, with the eternal blessedness of the righteous, and the eternal punishment of the wicked.

The great objects contemplated by the establishment of this Evangelical Alliance, are to ensure a larger amount of Christian sympathy, to promote the exercise of Christian charity towards each other, pledging themselves to avoid all rash treatment of each other, and to maintain the meekness and gentleness of Christians, by speaking the truth only in love.

A resolution was adopted recommending the observance of the first Lord's-day in each year, by all the members and friends of the Alliance throughout the world, as a season for concert in prayer, on behalf of the objects of the Alliance.

The deliberations were conducted with closed doors, a proposition for the admission of reporters having been formally discussed and negatived by a large majority.

REMARK.

We hope to be able to give the proceedings of the Convention more fully in our next, together with some strictures on the same

A Word to the Wise.---No. 2.

Another malpractice, which needs to be regulated, is,—

II. Doggeral Singing.

By doggeral singing we mean,—

1. The use of irregular, light, loose, and rapid tunes, sung with vociferous, shrieking and boisterous voices.

2. Bungled, incoherent, irreverent and ranting ditties, songs and chornses.

3. Silly and useless bodily exercises; such as stamping with the feet, clapping the hands, swinging the body, and various other unseemly and rantipole gestures, in time of singing.

These different things, then, in part, or

taken together, constitutes what we call *doggeral singing*. And this kind of singing we consider highly unbecoming and hurtful to the cause of God. It is destructive, on the one hand, of a serious and devotional spirit, and on the other, a fruitful course of levity and irreverence. All persons of reflection, sound judgment and ordinary observation, have readily discovered this to be its uniform and invariable results.

We hope, therefore, that those ministers and members of the "Church of God," who have erred, by falling into the habit of *doggeral singing*, will try to reform, as well as those who have contracted the habit of *promiscuous praying*, and learn both to sing and pray with the spirit and with the understanding.

What we want, and what we ought always to strive for, is a serious and heavenly frame of mind. "Our God is a spirit, and they that worship Him acceptably, must worship Him in spirit and in truth." Singing, therefore ought to be so ordered, that it would inspire this state of mind, and make melody in our heart to the Lord.

There are some old hymns and tunes that cannot easily be improved on. Hence the love of novelty ought never to be so much indulged, as to set aside the use of these.

We have often lamented the rage for novelty, and the vitiated tast of modern times; especially in matters pertaining to the worship of God. Old wine is the best. Old landmarks are the truest. Let us, then, my brethren, cleave to things that are excellent, and hold fast to that which is good.

The good old church tunes, and the old psalms, and hymns, and spiritual songs, are somewhat like the "*Gospel*;" they will never wear out. Them, therefore, let us never supplant with things inferior.

In the meantime, let us not oppose improvements. We are living in a renowned age of improvements. Every thing around us is going on to perfection. If, therefore, a new or improved hymn or tune, can be introduced to advantage, let it be done; but let care be used—let wisdom and discretion guide us, least "our good be evil spoken of."

Christian Union---No. 2.

We have shown before what Christian union is not, and also what it is. In this number we purpose showing some of the best means for promoting Christian union.—Among these, we reckon,—

1. The exclusive use of *scriptural names*.—God has the best right of naming His children and church. This right He has exercised.—His children He has called *Saints, Christians, Righteous, Friends, Disciples, Brethren, &c.* His church He has called the "CHURCH OF GOD."

Now, who has a right to change these names? By what authority do men call the people of God, *Lutherans, Presbyterians, Episcopalians, Baptists, Methodists, Quakers, &c. &c.*, and the church by the same unwarranted nick-names! The same power that changes names, may change *laws and ordinances*; all which resolves itself into "*little hornism*."—For the *little horn* presumes to change "times and laws;" and he that presumes to change the names, which the mouth of the Lord has given, is no better.

It is a sin to nick-name the people of God. This sin must be abandoned. The people of the Most High must be satisfied with, and confine themselves to, the exclusive use of scriptural names, if they wish to promote primitive and scriptural Christian union.

2. Another grand means for promoting Christian union, is the general adoption of a *perfect* and *infallible rule* of faith and duty.

But where shall we go to find such a rule? Not to Rome, nor to London, nor to this sect or that sect; for all human creeds and confessions, are imperfect and fallible. Not one of these inventions, therefore, will ever gain general adoption. Where, then, must we go to find a *perfect rule*, and one that is every way adapted for general use? We answer, to the Bible. The Bible, and the Bible only, contains a *perfect* and *infallible rule* of Christain faith, experience and practice. Here, then, is common ground—here is an all-sufficient platform where all may rally, and where all may stand united in one—perfectly in one.

Human *names* and human *laws* are separating instruments. They tend to divide, and to keep divided, the people of God. We go, therefore, for the entire abolition of both, and for the general adoption and exclusive use of the *names* and *laws* of Christ's house. These we regard as two great and grand means for securing and perpetuating Christain union.—But,

3. The early and frequent inculcation of the doctrine of union through the pulpit and the press, is another prime means for its promotion.

The importance of this doctrine is universally admitted. And the more important any doctrine is, the more carefully it ought to be inculcated. But who is it that inculcates the doctrine? What *pulpit* and what *press* is employed in its defence and propagation? Alas! there are few to be found in this noble employment. Many, indeed, have done more to promote division or disunion than its opposite.—Others again stand neutral, and do nothing for or against. All this is wrong.

If the doctrine of Christian union is from Heaven; if it is important for the cause of God that Christians should be united, then none can stand opposed, or stand neutral, and be guiltless. Every one that would *stand approved*, must *stand up* for the doctrine.

Parents, Sabbath-school teachers, schoolmasters, ministers, professors, editors, and all who are concerned for the peace, happiness and prosperity of the "Church of God," should lend a helping hand, in disseminating and inculcating this glorious doctrine. Nor can it be commenced to soon. The sooner the better. It is a fundamental principle. A kingdom or house divided against itself cannot stand. Hence the unity of the church, or kingdom of God, is of the utmost importance. And hence, too, its early and constant inculcation through both the pulpit and the press, ought to be carefully maintained.

No sooner than this is done, the cause of Christian union will be greatly promoted. A more efficient means cannot be employed.—Give us the aid of the *pulpit* and the *press*, and, under God, we will sweep the world.

Subscription Reduced.

New subscribers for the Advocate can have it for the next half year, beginning with the next month, for fifty cents in advance. There will be fine opportunities to send the money with the preachers to the coming Eldership.

CONTRIBUTORS' DEPAR'T.

The Missionary Cause.

The more we think about this important topic, the greater its importance appears to us. And when we reflect that some are so indifferent about it, we are the more incited to advocate its claims upon the people. Upon this lever hangs the salvation of scores and multitudes of souls. Think of it! Think of it!! When we see a person suffering the sharp pains of disease in his body, if the world contains a remedy it is obtained, no matter at what cost of trouble, of time, of money; but yet here are thousands upon thousands of our fellow-beings writhing in the keenest pain of sin, who desire relief from their load of guilt, and are crying aloud for the knowledge of saving grace, and yet the means to send aid to their suffering minds is withheld. What mean ye? Why so selfish, mean, and miserly? Why not give some of your money towards the best of purposes? Jesus gave His life to save them; cannot you give some of your world's goods to send this salvation to them? If you have but a spark of the Zeal of a Paul you will, you cannot help but do it. But if you are like Ananias and Saphira, then pray to God not to let you die before you repent, and lend your aid to this project.

Friends, let me assure you, though your profession of piety and holiness reaches, in point of pretention, its acme, and you still persist in keeping back your money from aiding this cause, your religion is vain; you are yet on the road to Hell; you are deceived; and the sooner you are made acquainted with your true state, the better. Smoothed words will not suffice, since we desire to clear our skirts, and give you a friendly counsel ere it is too late. Hell is full of such professors! And our design is, to warn men to steer clear of this stygian gulf. And let me tell such professors that, in this particular, they do not equal the Pharisees. Christ says: "Except your righteousness exceeds the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of Heaven."—Matt. 5: 20. The Mosaical law made it obligatory upon every Jew, as a part of his religion, to pay one-tenth part of the income of his trade or occupation to the church; that is, if his labor amounted to one thousand dollars, he gave one hundred dollars to the church a year. How ye fail in this point!! This was under the Old Testament dispensation. But under the New Testament dispensation, no boundary is prescribed; its whole tenor is liberality. Jesus fully knew that his true disciples would be liberal in all things pertaining to His kingdom. And so they are. Hence, we would like to see more *real* whole-souled and liberal Christians.

"A rich man shall hardly enter into the kingdom of Heaven." This saying has some bearing on this subject, because they grasp and hoard up treasures on earth, and yet never give aught towards the prosperity of Zion: or if they do, it is generally less than some poor, but very pious person gives, and then they bestow it unwillingly. The truth is, you must coax it out of them. The man that acts thus, sets a poor example. Judge ye of his piety? "Judge righteous judgment." "For of thorns men do not gather figs, nor of a bramble bush gather they grapes." Mistaken souls, your present course is transgressive and your doom will be woeful if you persist in this demon-like conduct: it may do while alive, provided your consciences are seared with a hot iron, but the dying hour and the judgment day, will reveal another and a fiercer truth. What good will your riches do you then? You cannot take any of them along to Hell! You have robbed God; yes, you have robbed God, and "ye are cursed with a curse." Let every one, then, that says, "I am of Christ," shew it by not robbing the Lord, by withholding that which is necessary to carry forward this work, but give, and give freely, as the Lord has prospered you, and you shall prosper more. Begin to organize your missionary societies; if they should be small at first, organize, and it will go on prosperously. More anon.

VIGIL.

September 8, 1846.

Letter from Elder George U. Harn.

Pittsburg, 1846.

Brother J. Winebrenner:—

Sir: As a short description of the location of our coal-fields may not prove uninteresting to some of your readers, I will therefore send you this brief account.

About sixty-five miles down the Ohio, a strata, or bed of this bituminous fuel, lies quite low in the hills, so that it cannot just be brought out of its rest, and placed in a vehicle to be conveyed off for use. These *strata* lie imbedded between two slate rocks, from three to four feet apart. But as you ascend the Ohio, at the rate of five inches a mile, these beds are lost beneath the surface of the river, so that when you get to Pittsburg they are so deep, that they are of no use at this time. Yet, in the course of time, they will be sought after by generations unborn, and yield immense wealth to the subteraneous adventurer.

In the neighborhood of the "Iron cities," another layer is found in abundance, near the summits of the highest hills, and especially on the southern side of the Ohio and Monongahela rivers. "Coal hill," opposite Pittsburg, was removed for its quality and abundance in days of yore; yea, even when the swarthy Frenchman and the hooping and yelling red-man of the forest, were bonnding over our hills and valleys as fleet as the wild buck they were in chase of, and reigned as sole lords of these rich and now thickly populated regions. There the byped animal, (I wish no disparagement by the comparison) that bores his black hole, sometimes for the distance of a mile, into the bowels of "*terra-firma*," commences on the side of the hill near its top, throws away the rubbish and earth, forms an entrance of about five feet square, and so continues somewhat rising a level in various directions through the hills in pursuit of the rocky fuel. He fills his little two-wheel wagon, containing about twelve and a-half bushels, eight times a day, as his day's task, conveys it to the mouth of his hole, then empties it into a small car attached to the end of a rope somewhat on the plan of the inclined plains of a railroad, and so lets it down the steepest hill to the boats waiting in the river, while at the other end of the cable, another empty car is drawn to the mouth of his cave by the wait of the loaded one; both having somewhat the appearance of the cangaroo as pictured off in books of natural his-

tory, the wheels being much higher at the lower end than the upper. This operation frequently keeps up a continual noise on the sides of our hills, where sometimes hundreds of hands are at work in this business.

The price of coal in our markets ranges from four to seven cents a bushel. That along the Monongahela is much better than that along the Allegheny: the former being the block soft, and the latter the red, rusty hard kind, which soon becomes all slacked when exposed to the damp. This layer extends nearly to the foot of "Laurel hill," but is found at the base of the hill where you get into Fayette and Westmoreland counties. In the latter county, I learn that the distance from the slate rock beneath, to that above, is so much, that in some places teems are driven in for the coal. I presume the layer in the Allegheny and Broad-top mountains, is a still higher one.

As regards the opinion of some of our modern geologists, of the manner of its formation, by the collection of immense qualities of vegetable matter in those strata, and thence being charred, and in the course of time impregnated with sulphur, I have but little to say; yet I am not convinced of the correctness of such philosophy. It is true there is some plausibility in the opinion of Mr. Jefferson, that the great Mississippi valley, extending from the proud and lofty blue Alleghenies on the east, to the eternal snow-capt Rocky mountains on the occident, and from the vast Gulph of Mexico on the south, to the Canada Lakes on the north, was once a mommoth pond of fresh water, abounded with all sorts and sizes of the watery tribes; but even this would not prove the correctness of the former opinion. The manner of its location in the earth forbids me to come to that conclusion. If it were only found in places supposed once to have been caves, such an idea would be more plausible. Yea, then trees, leaves and rubbish of all kinds, might be deposited in such masses; but its being spread over vast fields, and about the same thickness, or so near it, that the difference is but little, and that, too, just so it could be well preserved, and suitable to man's convenience, leads me to suppose a designing mind foresaw that, in latter times, men would stand in need of this product of nature, and so arranged it for the necessities of His creatures. I am well aware, it may be said, it is vegetable matter, and also leaves or prints of them, and of other vegetable substances, are found in the deepest mines; but this no more proves that "stone coal," is formed in that way, than it does that the solidest flints or marbles are formed in the same way; for they are as much vegetable, and nearly as often do we find such prints in the most solid of them. Moreover, the convulsive freaks of old mother-nature, opening her monstrous jaws occasionally, the mighty earth quake, and, terapin-like, swallowing her head, may account for this. But upon the grounds it has been formed, by a regular process of decomposition and transformation, since cosmogony, what evidence is there that a designing operation was not diligently employed in causing an effect for a certain useful and benevolent ultimaterna? Where, then, is the boasted grounds of skepticism drawn from such premises? Notwithstanding all this, the opinion of Mr. Jefferson may bo true, and that in the time of Noah's *big rain*, the waters of this occidental region were needed to sweep a wicked race of daring skepties from the face of our old matron. So think many wise heads of modern times.

But in addition to this, I would state an opinion of what might have transpired since that time. It is this: that British America, the Russian possessions, and all that part of the Oregon Territory, (which has been such a bone of contention for the politicians of Great Britain and the United States to knaw at, and snap and growl over for the last six months, and about which they have kept up such a "fuss," worse than child's play, for nothing) lying west of the Rocky mountains, were once attached to the continent of Asia, and that many centuries after some of the adventurous and perregrinating Asiatic tribes immigrated to those hunting-grounds, they were detached from the continent by the convulsion of an earth quake, forming *Bearing's Straits;* or the continual ebbing and flowing of the Pacific and Arctic oceans, washed a channel between.

Yours, as ever,

GEORGE U. HARN.

REPORT

of the Uniontown (Md.) Campmeeting.

The progress of the truth and the rapid extension of Bible principles, should always be hailed by every Christian with joy and gladness, as evidence of a brighter and far more glorious day which is fast approaching, when religion shall shine forth in its greatest splendor, uncorrupted by the doctrines and opinions of men, which at least are only calculated to deceive and lead away the soul from its Maker. For we have reason to believe that the day is not far distant, when the numerous differences that now divide and agitate the Christian world, shall all be done away; when creeds and confessions of faith shall be laid aside, and the Bible, the Word of God, be taken as the only foundation of faith and practice.

But least we occupy too much space, we shall immediately proceed to the object of this letter.

The Uniontown camp-meeting commenced on Friday evening August 28th, under circumstances rather unfavorable. Brother Keller preached from Heb. 11: 8, 9: the meeting was good, and the prospects for the future began to grow brighter; the clouds of doubt and uncertainty began to vanish, and the warm and animated petitions that ascended to the throne of grace, already gave evidence of a successful meeting.

Saturday morning brother Hurley preached from Luke 1: 68, 69.

Saturday afternoon brother Swartz addressed the people from Psalms 37: 37: his sermon was plain and pointed, and produced a deep impression on the minds of many.

At night brother Mullinix preached from Luke 16: 19; embracing the parable of the rich man. After sermon and a pressing invitation, two persons presented themselves as subjects of prayer, and both professed to be converted.

Sabbath morning brother Miller preached from 1 Cor. 13: 1, to a large and respectable audience, most of whom listened with great satisfaction to his highly entertaining address.

Sabbath afternoon brother Swartz preached from Eph. 1: 12, 13.

At night brother Hurley preached from Matt. 22: 11, 12, 13. There were four or five mourners, and two embraced religion.

Monday morning brother Miller preached from Ruth 1: 16.

In the afternoon brother Swartz from Heb. 12: 28. After preaching the congregation proceeded to the water, where six believers were buried with their Lord and Master beneath the yielding wave. An immense concourse of people were assembled on the banks of the stream, exhibiting a grand and imposing scene. So great was the solemnity resting upon the countenances of all, and so forcibly was the power of God displayed, that it caused the most obdurate heart to melt into tears. Some of the older brethren tell us that they never experienced such a time. The power of God seemed to pass through the entire assembly like an electric shock, completely destroying that lightness and frivolity generally manifested by the hard-hearted rebel on such occasions. May God grant the impressions, made that day upon the minds of many, may never be erased until they manifest a willing disposition to obey the prophets of the Bible.

Monday night brother Mullinix preached from John 5: 40. There were three or four seekers, and one professed religion.

Tuesday morning brother Miller preached from John 1: 39.

In the afternoon brother Swartz preached from Rom. 1: 16. After which brother Keller again buried six believers in the rolling stream. The occasion, though not as solemn and interesting as that on the day before, yet it was not altogether destitute of beneficial results.

At night the ordinances of the church of Christ were attended to. Previous to which brother Keller made a few appropriate remarks upon the subject. It was a glorious time for the church, and an awful one to those who stood gazing on with eager attention. I thought, as I looked upon the solemn countenances of the audience, the silent tear giving evidence that the mind was agitated and the heart softened; I say I thought, as I observed this, that the ordinances of the church frequently do more good than the most solemn sermons: and the extent of that good, the day of eternity alone can reveal. O! brethren, let us not be ashamed of the ordinances of the church of Christ. After this was done, mourners were invited out, when eight or nine came forward, and five professed conversion.

Wednesday morning brother Hurley preached from Exodus 3: 3.

In the afternoon brother Swartz preached from Jer. 44: and latter clause of 4.

After preaching brother Hurley baptized six more believers.

At night brother Keller addressed the congregation in a feeling and impressive manner. Five mourners presented themselves, and four embraced religion.

Wednesday morning the camp broke up, and the friends parted from each other with sorrowful hearts. Previous to its breaking up, brother Hurley immersed three more believers. Thus closed the meeting which, to me and to many, was very interesting and solemn.

The whole number that embraced religion was about 15; the whole number baptized was 21, and the whole number who partook of the ordinances was 130. Thus we have seen the work of the Lord prosper in our midst, and we look forward to brighter times of greater glory for the church.

But whilst the work of the Lord was thus successfully going on, Satan was also busy, and seemed determined, by his emissaries, to check its progress. Wicked persons made every exertion to prevent their relatives from getting religion and obeying their Saviour, but it only added a greater stimulus to their efforts, and like it was in days of old, the opposition only tended to increase the flame and fan it into a mighty blaze. Though the wicked derided, and the formal professor treated with scorn the humble followers of Christ, yet they were made to rejoice that they were counted worthy to suffer for their Master's sake.

Thus, amid all the vexations of this world, the humble child of God may wear a cheerful countenance, and be happy in a "Saviours love."

A. B. C. D.

Uniontown Md., *September* 5, 1846.

Letter from Elder James Mackey.

Shippensburg, *Sept.* 19, 1846.

Dear Brother Winebrenner:—

I intended to write to you several days ago, but have only now found a suitable time to do so.

You have heard, no doubt, that I have been placed on the Assembly ticket of this county; a thing I little looked for, and am sure did by no means aspire to. I had hoped that my political career was well nigh terminated; but how little is the "way of man in himself," and how little does he know "what a day may bring forth." I can only look upon this event as a link in the chain of that mysterious Providence, which through life has often marked my way contrary to my views and expectations.

The subject of my nomination was merely mentioned to me by a few friends here, a week or so before the delegate meeting at Carlisle. I gave myself little thought about it, and no full grant even to use my name; and, truly, I was no little surprised to learn that my nomination was unanimously agreed upon. What was now to be done! I must either yield, or forfeit the confidence of friends, and subject them to immense trouble to make another selection by assembling another delegate meeting of the whole county. In refusing, I felt I should also violate that sense of honor committed to me. Another consideration with me was, whether God and the people had not a claim upon me, which I was not at liberty to reject! I made up my mind, therefore, not to draw back, but to stand the ground on which I had been placed.

If I am elected, I will go and discharge my duty conscientiously to the best of my abilities; and if not, I shall try to be satisfied. I should be pleased, however, to spend a winter or two with you at Harrisburg, provided my personal and political friends shall see proper to elect me. I think I could do it with more satisfaction to the people, and more comfort to myself, than when I was there before, as my health was then, you know, very bad.

Whilst I write about this, I cannot avoid cherishing a deep feeling of gratitude to your-

self and your departed wife, who attended on me as an affectionate friend and sister in the Lord in my distress. I have thought an hundred times of her untiring kindness and attention, and shall never forget it.

My health is tolerably good at present, with the exception of a bad cold I have recently taken. Mrs. MACKEY is still quite weakly. The brethren and friends here are well.—Brother JACOB KNISELY is dead and buried.

You are tolerably hard on brother WINDEN. I expected he would be taken notice of.

Tender my respects to sister WINEBRENNER and your family, and accept of my best wishes and feeble prayers for your welfare.

JAMES MACKEY.

West Pennsylvania Camp-meetings.

HARRISVILLE, BUTLER CO., PA., *Sept.* 8, 1846.

BROTHER WINEBRENNER:

My health having somewhat improved, I ventured out during the camp-meeting season, and having just returned, I proceed to give you a condensed report of them.

On Wednesday the 19th ult., brother HARN and I left the city of Allegheny for Harmony circuit camp-meeting, where we arrived on next day about four o'clock, P. M., eight miles west of the borough of Harmony, on Conequenessing creek, and a beautiful spot it is where the meeting was held. All the external natural scenery around being calculated to impress the mind with respect and veneration towards the Supreme Being.

The rainy weather, for a couple of days, somewhat interrupted the building of tents and regularity of Divine service; however, by Friday evening, the 21st, there were fifteen tents on the ground. On Thursday evening the rain impeded the congregation to assemble before the stand. This, however, was remedied by brother HARN and I talking to the people in German and English, in brother SWICK's large and commodious tent.

On Friday noon, brothers WERTZ and JNO. HICKERNELL arrived from the Athenian (Ohio) camp-meeting. On the Sabbath the rain ceased, the weather became favorable, and the worship went on uninterrupted and encouragingly to the friends of religion. Although the Methodists had a similar meeting only four or five miles from this place, we had quite a concourse of folks, especially on the Lord's-day.

Three and four sermons were preached daily, in English and in German, besides many spirited exhortations; the impressions of which, I have every reason to hope, are indelible. The preachers, to a man, seemed to have been especially qualified to preach the unsearchable riches of Christ. They were the following, viz: D. WERTZ, (the preacher in charge) JNO. HICKERNELL, G. U. HARN, E. INGRAHAM, H. BARKEY, and, last and least, MYSELF, who, although delicate in health, was, by the blessing of God, able to do something every day. The labors of God's servants and people were signally owned and blessed; for we had several very hopeful conversions—several men and women—that will be a very valuable acquisition to the church in that neighborhood. On Tuesday six believers were immersed by brother HARN, (among whom were two individuals, viz: HARVEY GALLAHER and his wife, which afforded no ordinary interest to me and many others) amidst the shouts of praise, both in the water and on the shore. After candle-light we had a solemn season between talking, praying and singing, and the ordinances of feet-washing, and the communion. Every heart within the camp seemed to feel, and every mind attentive; many joined in the ordinances, even of the neighboring denominations. No wrangling and bitterness seemed to exist in the breast of those who differ with us; but, on the contrary, appeared to feel the force of truth in more than an ordinary degree. After the exercises were over, many presented themselves at the altar, asking the prayers of God's people. Praying and singing was protracted until two o'clock, and the refreshing season from the presence of the Lord, was truly realized by all sincere and upright hearts.

Wednesday 26th.—This morning, after the usual exercises, and a very pathetic farewell address by brother HARN, we came to the trying moment of separation. The breaking up of a campmeeting is always solemn and interesting.

On Thursday 27th, the camp-meeting in Irwin township, Venango county, commenced. Brothor INGRAHAM returned home, but we now had brother J. M. KLEIN; conseqnently, there was not a less number of preachers. This meeting, although it continued the usual time, and the preaching was of the most genuine Gospel kind. There was nothing very encouraging took place—a general spiritual dearth was seemingly felt and complained of, by almost every lover of the good cause. It is true, the outrageous conduct of the wicked coming in a state of beastly ixtoxication on the ground, and to the very altar, with the avowed purpose of disturbing and breaking up the meeting, had no small tendency to sink the spirits of the brethren and sisters. On Saturday and Sunday evenings, the behaviour of the rebels was such, that one had to be *bound* (not over to court) but with a *leather strap*, and with him a-half score of associates were arrested, and delivered to the legal arm for correction. After this we had tolerable rest and quietness, and the worship went on unhindered. Would to God that some faithful and zealous apostle of temperance would come this way.

One circumstance I cannot forbear mentioning: You will remember, by a former letter, that I commenced a Sabbath-school in this church, just immediately before ill-health drove me away. This school, by God's blessing, and the unremitted labors of the brethren and friends, has prospered beyond the most sanguine expectation. It now numbers upwards of seventy scholars. Brother HARN and I addressed them on Sabbath morning of the camp-meeting, and read the report handed in by the Superintendent. The progress these children made in four months, is only a proof of what the young mind is capable, when properly trained and cultivated. O! who can estimate the blessings resulting from well-conducted Sabbath-schools? Eighteen scholars have committed more than twenty-six hundred Bible verses to memory in four months. There were twenty tents at this meeting.

We broke up on Wednesday the 2d inst., to proceed to Rockland. After the parting hand had been given, and many tears shed on all sides, a most heart-rending accident occurred. Brother JOHN ROSS, formerly of Andersontown, York county, who had a tent there, and was preparing to haul his effects home, had his son JOHN, an interesting lad of fifteen years of age, almost instantaneously killed, by the horses running off and the wagon running over him. O! it was a sad spectacle to behold the almost frantic and heart-broken parents, and the weeping and shrieking brothers and sisters, losing a promising son and an endearing brother, in so short a time. God grant that it may redound to their good.

On Thursday the 3d inst., we commenced our camp-meeting at Rockland, Venango county, with the same number of preachers as before, and but six tents. Throughout the whole, this was a good meeting, and terminated in the conversion of several souls, and the confirmation of believers. God be praised for his mercies. Here, too, we had to combat with the hydra-monster vice, *intemperance*.—Young men, that should be an honor to society, were seen staggering under a gale of whiskey. This was the case still in the evening; in the morning before day, they would beg for *pickles* of the tent-holders to *taper off*—a drunkard's phrase. Many of the young men of Venango county are bringing themselves to a drunkard's grave. O! will not soon an angel of mercy wing his way here, and snatch them as brands from the fire?

On Wednesday the 9th we broke, and the ministerial corps separated to return to their respective stations.

Yours, &c.,

JACOB MEYERS.

P. S.—Since the above camp-meetings, there have been several very interesting meetings in the Irwin township church. Some conversions, and quite a number of enquiring souls were at the altar. Hopes are entertained that the laborers at that camp-meeting will, in the sequel, be owned and blessed to the interest of that church.

J. M.

Letter from Elder Arch. Megrew.

DALTON, WAYNE COUNTY, OHIO, *September* 4, 1846.

BROTHER WINEBRENNER:—

I resume my pen this morning to submit a few lines to you relative to our camp-meetings, which you may publish if you see proper.

The camp in Richland county, was the first. I was in attendance during the first part of this camp, but was necessiated to leave before it closed.

The ministers present were brothers ADAMS, SHERICH, HICKERNELL, MURRAY, BEIDLER and myself. The meeting was very agreeable, but few converted—none baptized.

The next camp-meeting was held in Wayne county, near Wooster.

This was truly an interesting meeting. The brethren come out with their tents quite strong. Love, union and harmony appeared to prevail and abound amongst preachers and people, from the beginning to the end. I do not know that I ever attended so pleasant a camp-meeting throughout; and I heard quite a number of brethren say the same. And, although there were but few convertions, I believe the meeting has been productive of great good.

The ministers present of the "Church of God," were brothers ADAMS, T. HICHERNELL, BEIDLER, HARTMAN, HOLMES, NEIL, MURRAY, and the writer; besides quite a number of ministers of other denominations, back and forward, during the meeting, and some of them took an active part with us.

There were a few converted—one baptized.

The camp-meeting in Stark county. This meeting commenced the 27th of August, and closed on the 3d of September. Hear we had unfavorable weather in the beginning; but from Saturday evening until the close, very favorable. The meeting, upon the hole, was good. There was not a great number of tents, but a great number of brethren attended the meeting, and nothing but peace and union was seen or heard amongst those who took part in the meeting. The order amongst the spectators or people in attendance, was extremely good. The ministers of the "Church of God" present, were brothers BEIDLER, ADAMS, HICKERNELL, NEIL, MURRAY, INGRAHAM and MEGREW; besides some of other denominations who took part in the meeting. The number of converts I do not know exactly, but probably seven or eight. Nine persons were baptized in the Tuscarawas river, according to the ancient manner of baptizing, by immersing the whole body in water, in the name of the Father, Son and Holy Spirit: and the Lord owned the ordinance by powerfully blessing the subjects, and his people generally who were present.

Thus, I have given you a brief account of our camp-meetings in Ohio, so far as I attended the same. The number of converts may appear small, and so it is; but we do think there has been a great amount of good affected. I think the waste-places of Zion are about to be built up in Ohio. The brethren appear generally encouraged and I do hope the time is not far distant, when the work of the Lord will again prosper and flonrish in Ohio. May the Lord help us to look and labor for it!

I have had a strong desire of going to the far west next year; but how to get away from my dear brethren here, in conseqnence of the scarcity of preachers to supply the circuits, I do not know. May the Lord send forth more laborers into His vineyard, at least in this part of it, for they are greatly needed.

I expect in a few weeks to visit some of the scattered brethren in the south-west part of this State and Indiana; and if I am permitted to return again, probably I shall write to you again on the state of religion in Ohio.

I shonld be very glad if some of the elder brethren in the ministry, who used to write for the *Gospel Publisher*, wonld resume their pens again, and let us hear from them through the ADVOCATE. Some that I used to be acquainted with in the east, who used to write in the *Publisher* very enconragingly, we see and hear from no more. Have they left the walls of Zion? I hope not. Write, brethren, and let us know what you are doing. Good news to us here in the west, from the east, "is like cold water to a thirsty sonl in a desert land."

I remain yours, in the best of bonds,

A. MEGREW.

Elizabethtown Camp-meeting.

THIS meeting commenced on the 24th of August, and broke up on the following Saturday morning. There were only fourteen tents, in consequence of another camp-meeting held by the brethren on the same circnit, a few weeks afterwards. The meeting was well attended all the time, and the conduct of the people pretty good, with the exception of the last night, when there appeared to be a few

rowdies about the ground; but we think it was for the want of better instruction on the part of their parents and teachers. The preaching brethren turned out well, and I was never at a meeting where every thing came off so pleasant and, in so good a spirit. The professors seemed to be all of one heart and of one mind. The preaching brethren spoke the word from on High. Preaching was plain and to the point, and not without its desired effect. And I hope the seed sown on the occasion, will yet spring up and bare fruit to eternal life. Six or seven were hopefully converted to God, and on the following Sabbath five were buried with Christ in baptism. Eternity can only reveal the effect of this meeting. The cause of God has become more established at this place, than what it had been before. The brethren appear to be more revived and encouraged to prosecute their way onward and upward. They feel thankful to their kind Benefactor for what he has done for them; and they tender their thanks also to all the preaching brethren that assisted in holding the meeting; and to all the citizens of Elizabethtown and its vicinity, for their kind aid and assistance in a pecuniary way. We hope and trust that many of them will, ere long, become the happy subjects of saving grace.

THOMAS STROHM.

—o—

Letter from Elder Jacob Meyers.

HARRISVILLE, BUTLER COUNTY, PA., *September* 16, 1846.

BROTHER WINEBRENNER:—

Since the camp-meeting in Irwin township, times have become very propitious. Brother HARN preached for them on this day a week on his way home; the consequence was, six or seven anxious enquirers at the altar, of whom three or four were hopefully converted. The next following evening, brothers WERTZ and BARKEY preached, and there was again quite an excitement. On last Lord's-day, I had appointed to preach my valedictory. In day time we had a crowded house—a very attentive audience—while I preached from Dan. 6: 10. Many seemed to reflect seriously. At five o'clock, P. M., we again met, when I thought I was giving them my last talk for this time. I felt moved with the deepest sympathy. My soul was in travail, and God be praised we had a good season. Eleven mourners were crying for mercy after sermon; of whom six were blessed before the meeting was dismissed. This circumstance induced me to remain two days longer. Hence I preached for them on Monday and Tuesday evenings: mourners every meeting—one night seven, and the next five, of whom more than half the number were set at liberty. They wished me to stay longer, but circumstances, before agreed, and the return of my hemorrhage, compelled me to desist and return home.

Laborers are wanted here in the work.—Where are brother SNAVELY's idle hands, that he talked of sending out?

No more, but remain your
Fellow-laborer, in the kingdom
And patience of Jesus Christ,
JACOB MEYERS.

—o—

Linglestown Camp-meeting.

INASMUCH as it is desirable to the people of God to hear from all the various camp-meetings, and being requested to make out some kind of a report, I will be obedient; the camp-meeting having already been noticed, in part, I will give a few more particulars.

The number of tents, I believe, was twenty, including the boarding tent; the number of preachers present was about ten; the number of converts small, perhaps about six or eight, and some backsliders reclaimed; the number baptized two; the number joined in church-fellowship seven. We had prayer-meetings for a few evenings afterwards, when a few came forward as subjects for prayer, and one was delivered from the "power of Satan," and another has since been hopefully converted: thanks be to God.

Our camp-meeting, in general, all things considered, was a good one: things seemed to move along, so far as I know, harmoniously, and good order among the people generally was observed.

M. F. SNAVELY.

—o—

Remarkable.

THERE was a remarkable occurrence on Sabbath morning about five o'clock. The morning was very calm, but very misty, when suddenly there was a crashing heard like unto the breaking down of a tree, and suddenly a loud report of the fall of a tree; after which I rose and, lo, about one hundred yards from the tents, there laid a large green maple tree, very bushy and green. On close examination, I found the tree nearly solid where it was broken, and nearly two feet in diameter; although the tree stood in a somewhat reclining posture, yet how many heavy storms it stood, yea, even through this summer, but sustained itself against them all, and at last fell down into the Beaver creek, in as calm a morning as I think I ever saw.

"God moves in a mysterious way,
His wonders to perform."

I am at this time still in Harrisburg, boarding with the amiable family of brother DAVID LINGLE, jr., at the Mansion House, but expect to leave to-morrow morning, God willing.—Farewell.

M. F. SNAVELY.

HARRISBURG, *September*, 1846.

—o—

Letter from Elder Thos. Hickernell.

WAYNE COUNTY, OHIO, *September* 4, 1846.

BROTHER WINEBRENNER:—

This is to inform you that the camp-meetings in Ohio are over. We had three camp-meetings—one in Richland county, near brother SHIFLER's—one in Wayne county, near Wooster—one in Stark county, near Bethlehem.—There were probably three or four converted in Richland county, but none baptized. About the same number at the camp in Wayne county, and one baptized. There was harmony, love and union at all the camp-meetings. Brother A. MEGREW intends to write to you, and give you a further statement of particulars. I have collected and sent on a little money for the *Relief Project*, for which I should like to be credited in the ADVOCATE. Brother MARTIN is just on his way over the mountains, and will take it with him and pay over the money.

I presume you will hear from me soon again. My love to the brethren.

Yours, with respect,
THOMAS HICKERNELL.

Acts of the Standing Committee of the West Pa. Eldership.

THE Standing Committee of West Pa. Eldership, transacted the following business during the camp meeting:—That in consequence of brother MEYER's precarious state of health, he be exhonerated from the charge and care of the Irwin township and Rockland churches, and that brothers H. BARKEY and D. WERTZ take charge of them, by uniting them with Harmony circuit; the churches of both places consenting thereto. These churches to support brother BARKEY, and Harmony circuit to support brother WERTZ.

J. HICKETNELL,
J. MEYERS,
Two of the S. C., W. P. E.

—oo—

JOURNAL

OF THE TENTH ANNUAL ELDERSHIP OF THE "CHURCH OF GOD" IN OHIO.

THE OHIO ELDERSHIP of the "*Church of God*" met according to appointment, in the Sugar Creek meeting-house, in Holmes county, Ohio, on the 15th of October, 1845. The meeting was opened with worship in the usual way, by brother JOHN REIBER.

On motion, it was

Resolved, That brothers SAMUEL SHERICH and DAVID BAKER, *constitute* the meeting; whereupon, the following ELDERS were found to be in attendance, viz:

From Stark, Sugar Creek and Wooster circuits—HENRY MURRAY, JOHH BEIDLER, DAVID KEPLINGER, ELKANAH INGRAHAM, SAMUEL METZLER, JAMES McCLINTOCK, JACOB BEIDLER, ARCHIBALD MEGREW, ISAAC WHISLER, ALEXANDER WILSON, AND PETER HARTMAN.

From Killbuck circuit—JAMES NEIL, JOHN FUNK, DAVID BAKER, JOHN REIBER.

From Mohegan circuit—SAMUEL N. MILLER, HENRY RUPP, JOHN SNAVELY, JOHN H. MILLER, AND D. R. SHELLY.

From Vermilion circuit—EDWARD WEST AND BENJAMIN RABER.

From Paris circuit—WILLIAM ADAMS.

From Lexington circuit—JOHN BRIGGLE, ABRAHAM HOLMES, AND SAMUEL SHERICH.

From Miami circuit—JOHN J. BLICKENSTAFF.

JOHN HICKERNELL, *from West Pennsylvania*, received as a member.

On motion, it was

Resolved, That the Eldership proceed to organize by electing a SPEAKER and two CLERKS; whereupon,

ARCHIBALD MEGREW was chosen SPK'R.
JOHN REIBER, *First Clerk*; and
JAMES McCLINTOCK, *Second Clerk*.

Resolved, That EDWARD WEST, SAMUEL SHERICH and ABRAHAM HOLMES, be a committee to examine the Journal of the last Eldership, and report the items of unfinished business to this Eldership.

Resolved, That JAMES NEIL, J. BEIDLER, ELKANAH INGRAHAM, SAMUEL METZLER AND WILLIAM ADAMS, be a committee on *Overtures*.

Resolved, That EDWARD WEST, JOHN HICKERNELL and HENRY MURRAY, be a committee on *Resolutions*.

Resolved, That we now adjourn to meet at nine o'clock to-morrow morning. Closed with prayer by J. HICKERNELL.

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EXTRA SESSION—HELD IN THE EVENING.

The Committee on Resolutions reported on the Bible cause as follows, viz:

Resolved, That we regard the Bible cause as being emphatically the cause of God; and, therefore, we earnestly recommend this noble cause to the special care and patronage of the "Church of God," hoping that she will not be a whit behind the most forward in supporting the same. Adopted.

The committee, also, reported the following resolution on keeping the Sabbath holy, viz:

Resolved, That we heartily and zealously recommend to all our brethren of the "Church of God," to avoid the desecration of the Sabbath, by travelling, feasting, sleeping, working, or indulging in worldly conversation, &c.; but duly to sanctify the same by meditation, prayer, reading, worshipping God privately and publicly, according to the requirements of His law.

Meeting closed with prayer by the SPEAKER.

—

THURSDAY MORNING SESSION.—16TH.

Meeting opened with prayer by brother S. SHERICH.

Brother SNAVELY was received as an advisory member.

The following resolution on slavery was offered, discussed and adopted, to-wit:

Resolved, That we, the members of the Eldership of the "Church of God" in Ohio, believe that the Bible teaches that slavery is a violation of the law of God.

The Constitution of the General Eldership, held at Pittsburg, was taken into consideration. After some discussion, it was

Resolved, unanimously, That it be laid on the table.

Resolved, That we now adjourn for half an hour. Prayer by brother JAMES PATTON.

—

AFTERNOON SESSION.

The session was opened by brother W. ADAMS.

Resolved, That we now hear the reports of the preachers; whereupon,

Elder JOHN BEIDLER reported. His report was accepted, and his character sustained.

Elder ABRAHAM HOLMES reported. His report was adopted, and his character sustained.

Elder JOHN HICKERNELL next reported. We heard a very pleasing report.

Resolved, That we now adjourn. Session closed by brother JOHN HICKERNELL.

—

FRIDAY MORNING SESSION.—17TH.

Session opened by brother E. WEST.

Elder SAMUEL N. MILLER next reported. His report was adopted, and his character sustained.

Elder HENRY RUPP next reported. His report adopted, and his character sustained.

Resolved, That we now adjourn to meet in thirty minutes. Session closed by brother REIBER.

—

AFTERNOON SESSION.

Session opened by brother J. BEIDLER.

Elder ARCHIBALD MEGREW next reported. His report was adopted, and his character sustained.

Elder EDWARD WEST next reported.—His report was adopted, and his character sustained.

Elder JAMES NEIL next reported. His report was adopted, and his character sustained.

Elder HENRY MURRAY next reported.—His report was adopted, and his character sustained.

Elder WILLIAM ADAMS next reported. His report was adopted, and his character sustained.

Elder SAMUEL SHERICH next reported. His report was adopted, and his character sustained.

Elder ELKANAH INGRAHAM next reported. His report was adopted, and his character sustained.

Elder JOHN BRIGGLE reported next. His report was adopted, and his character sustained.

Elder PETER HARTMAN next reported. His report was adopted, and his character sustained.

Elder JOHN REIBER next reported. His report was adopted, and his character sustained.

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ABSENTEES.

Elder S. SCOTT reported by letter and otherwise. His report was adopted, and his character sustained.

Elder JAMES SMITH was heard from; and,

On motion, it was

Resolved, That he be *excommunicated* from this Eldership, for heresy and insubordination.

Elder GEORGE THOMAS next reported by letter. His report was adopted, and his character sustained.

Elder W. HOOD'S report was adopted, and his character sustained.

Elder D. WILLIAMS was heard from, and his report was adopted.

Elder D. NEIDIG was heard from, and his report was adopted.

Elder D. SCHRINER was heard from, and his report was adopted.

Resolved, That Elder THOMAS HICKERNELL'S license be renewed.

Resolved, That Elder J. MARTIN'S license be renewed.

Resolved, That we now adjourn to meet at nine o'clock to-morrow morning. Session closed by brother J. NEIL.

—

SATURDAY MORNING SESSION—18TH.

Meeting opened by brother S. SHERICH.

On motion, it was

Resolved, That we now proceed to hear the applicants for license.

Brother JOHN BLICKENSTAFF made application. The Eldership granted him a license, which is to be placed in the hands of brother THOMAS HICKERNELL, for him to hand it over when he sees proper.

The Standing Committee reported. Their report was adopted.

On motion, it was

Resolved, That we now appoint, by ballot, a Stationing Committee of seven, to make out and report the appointments. The committee-elect consists of SAMUEL SHERICH, PETER HARTMAN, HENRY MURRAY, ARCHIBALD MEGREW, WILLIAM ADAMS, ABRAHAM HOLMES, AND JAMES NEIL.

Session closed by brother MURRAY.

AFTERNOON SESSION.

Session opened by brother SHERICH.

Resolved, That brother E. WEST receive an honorable discharge from this Eldership.

Resolved, That we now proceed to appoint a Standing Committee; whereupon, the following brethren were appointed, to-wit:

Brothers SAMUEL SHERICH, PETER HARTMAN, ARCHIBALD MEGREW, JAS. NEIL, AND WILLIAM ADAMS.

Resolved, That the next yearly Eldership is to commence on the third Monday in October, A. D. 1846; the place of holding it to be appointed by the Standing Committee.

Resolved, That the Standing Committee is to compose the Camp-meeting Committee, and is to meet at Moreland, Wayne county, Ohio, on the first Saturday in May, 1846.

Resolved, That we now adjourn to meet this evening.

Closed by singing and prayer, by brother WILSON.

—

EVENING SESSION.

Met according to adjournment. Session opened by ————.

Resolved, That we now hear the report of the Stationing Committee, which was as follows, viz:

Wooster and Stark county circuit—Elders G. H. THOMAS AND H. MURRAY.

Sugar Creek circuit—Elder A. MEGREW.

Paris circuit—Elder W. ADAMS.

Killbuck, Mohegan and Lexington circuits—Elders A. HOLMES, AND J. NEIL.

The following brethren are to travel as General Missionaries, to-wit:

Brothers Sam'l. Sherich, Jno. Reiber, Peter Hartman, John Beidler, Daniel Williams, John Briggle, Henry Rupp, John Martin, William Hook, David Neidig, Thomas Hickernell, Samuel Scott, and Elkanah Ingraham.

Miami circuit is yet to be supplied.

Adjourned to meet on Monday the 19th of October, 1846.

[The Standing Committee have since appointed the meeting to be held in a school-house near brother ULRICH'S, Richland county, Ohio, two miles south-west of Rome.]

ARCHIBALD MEGREW, SPEAKER.
JOHN REIBER, *First Clerk.*
JAMES MCCLINTOCK, *Second Clerk.*

NEWS DEPARTMENT.

THE WORLD'S TEMPERANCE CONVENTION.

This great Convention commenced its sittings at London, on Tuesday the 5th of day of August. Between two and three hundred delegates were present at the opening of the session. Twenty-eight of these were from the United States; of these five were from Pennsylvania—among them was Rev. Emerson Andrews, formerly pastor of the Baptist Church at Reading; and eight were from New York; eight from Massachusetts; two from Ohio; two from Maine; one from Rhode Island; one from Kentucky; and one from Michigan. Delegates were also present from various parts of England, Ireland, and Scotland, from France, and from the East Indies.

The following officers were appointed:

SAMUEL BOWLEY, of Gloucester, Eng., *President.*

Dr. Beecher, of Ohio, U. S.; *Dr. S. H. Cox*, of New York, U. S.; *Dr. Mussey*, of Ohio, U. S.; *Rev. W. Reid*, of Scotland; and *Lawrence Heyworth*, of England, Vice Presidents.

Thomas Beggs, of England; *Henry Clapp, jr.*, of Massachusetts, U. S.; *James Haughton*, of Dublin; and *Edward Crimer*, of England, Secretaries.

Speeches, brief and spirted, were made the first morning of the session by Rev. John Marsh, Secretary of the American Temperance Union, Rev. Dr Beecher, Dr. Grindrod, from the Isle of Wight, author of the well known essay, "Bacchus," and others.

On Tuesday afternoon, a resolution was moved presenting tee-totalism, as the only remedy for the evils of intemperance.

On Tuesday evening, a meeting apart from the Convention was held at Finsbury Chapel, at which addresses were made by Rev. S. L. Pomroy, of Bangor, Me., Henry Clapp, jr., of Boston, Mass., and Rev. Dr. Beecher.

On Wednesday, a paper on the statistics of temperance was presented, which called forth many intersting remarks.—It was stated, during the discussion, that in London there are 20,000 drunkards, and 150,000 consumers of spirits. Truly, a sad picture, and showing the need of more effort and more prayer for large cities.

On motion, the following resolutions were carried, with only one dissenting voice:

"That in the opinion of this Convention, as a means of extending the Temperance reformation, the following truths should be spread throughout the world; and the Temperance men and Temperance organizations be exhorted to give the widest possible extension.

"That alcohol, the intoxicating principle, is a subtle poison, and at war with the intellectual, social, and religious interests of men.

"That it is generated by the process of fermentation, and is the same, though existing in different degress, in cider, wine, and malt liquors, as in distilled spirits.

"That it is a perpetual fountain of disease, poverty, crime, temporal and spiritual death, never needful or useful to men in health in any clime, or any employment.

"That total abstinence from it as a beverage, is the only true principle of the Temperance reformation, the only hope of the drunkard and security for others.

"That the whole manufacture and sale of intoxicating drink as a beverage, though a source of revenue to government, is a manufacture of human misery, and highly injurious to the souls and bodies of men, and should not be licensed more than other moral evils by human governments.

"That the word of God often prescribes total abstinence to avoid existing evils, and that the spirit of Christian love directs us to shun wine, or anything whereby our brother stumbleth, or is offended, or is made weak.

"That a voice comes from every part of the globe, calling upon kings and all who are in authority, upon reflecting and influential men of all climes, upon parents, teachers of youth, medical men, ministers of religion, and all who love their race, to put forth the hand and stay the plague which is filling our world with woe, and, unless checked, will continue to sweep thousands of succeeding generations prematurely and wretchedly to eternity.

On Wednesday evening, another meeting was held in Freemason's Hall, Great Queen street. At this, a very animated address was delivered by Elihu Burritt, followed by one from Rev. Dr. Patton, of New York. We would give the speeches of these and others, but there is nothing in them that would be of peculiar interest to our readers on this side of the Atlantic, removed from the influence and enthusiasm of a great crowd.

Thursday, the regular sittings were resumed.

Dr. LOWELL proposed a resolution by which the meeting pledged itself to use all its efforts for the extension of its principles.

Dr. Cox of New York, seconded it, regretting that they had not the co-operation of the clergy in their exertions, and the resolution was carried.

Another resolution was proposed by Mr. WHEELOCK, of New York, to the effect, that the hope of the Temperance reformation was in the rising generation, and recommending the formation in every country of juvenile temperance associatians, which was also carried.

Rev. E. N. KIRK moved the resolution deprecating the practice of exporting liquors from Christian to Pagan countries, especially in ships which carry out Christian Missionaries.

In the afternoon sitting, Mr. DUNLAP made a few observations on fermented liquors, urging as an argument against their use, the custom of the ancients, whose general drink was an unfermented kind.

Dr. PATTON of New York, moved a resolution expressing the satisfaction of the meeting at the measures taken in some parts of America against the licensing system, and hoping that the example would soon follow in England.

On Friday, a motion was proposed, but withdrawn, recommending a formation of a World's Union.

On Friday evening a meeting was held at Covent Garden Theatre. Rev. Dr. Beecher, Rev. E. N. Kirk, of Boston, Professor Caldwell of Dickinson College, Carlisle, Pa,. Rev. John Marsh, Rev. Dr. Cox, and Rev. Dr. Patton, and Frederick Douglass, the escaped slave, all spoke on the occasion.

The remarks of the latter caused some excitement at the time, and called forth some discussion on the following day.

Addresses to manufacturers and venders of intoxicating liquors were adopted at the meeting on Saturday.

Palestine Jews.—A letter has been received in Philadelphia from Rabbi H. Lehren, of Amsterdam, asking aid for the poor of Palestine, who are exposed to all the horrors of scarcity of food. Donations sent to A. Hart, Esq., of our place, will be forwarded to their destination.—[*Occident.*

Schuylkill Navigation.—The Schuylkill Navigation is now open as far as Reading. Six Union canal boats passed down by Laurel Hill on Friday.

Railroad Improvements.—The New York Tribune speaks favorably of a working model of a recent invention intended to prevent accidents on Railroads. Its object is to arrest the speed of Locomotives and Trains, by a mere touch of the Engineer's hand, whenever danger is to be apprehended. The purpose is affected by clamping the Rail not merely under the Locomotive, but under all the cars in the train, so as to bring the whole from the swiftest speed to a dead stand-still in the course of a few seconds. The aparatus is simple, cheap, and may outlast a dozen trains of cars. The Tribune says, if there be any defects or any objections to it, their discovery must be left to hawk-eyed engineers and men of science to detect them.

Changing Sentiments.—Remember the statements of the papers for your encouragement—that in one hundred parishes in France the Popish churches are forsaken, and the people are calling for Bibles; and in Ireland over 40 Romish priests and 4,000 laymen had come over to the Protestant churches. In France the Wesleyans have 130 places of worship, besides what other denominations are doing. On the other hand, another paper states that Rev. Mr. Hoit, son of Gen. Hoit of Sandwich, N. H., located as an Episcopal minister at St. Albans, Vt., has gone over to the Catholics. Romanism gains no faster in the United States than it loses in Europe.

Christ-ian.—The Christian Palladium, a paper of the *Christ*-ian denomination, gives the following account of decline in that body: "That there has been a great loss of churches for the last twenty years, no one acquainted with the history of the connection will deny. Between twenty and thirty years ago, large sections of the State of Maine were dotted over with Christian churches, not one of which now remains. Of about thirty churches, in a direct line from Augusta Maine, to Fairhaven, Massachusetts, an extent of less than 250 miles, which were in existence twenty years ago, only five now remain. Some of these churches became extinct. Others of them have been carried over to the Free Will Baptists, and other denominations. Whether out of New England the loss has been as great, is left for others to decide."

The West.—Less than 60 years ago, a long ark-like looking wagon was seen wending its way onward, from Massachusetts to Ohio—it was the wagon of Dr. Cutler, the first settler of Ohio, now the third State in the whole Union, numbering 1,732,000 inhabitants. Michigan 35 years ago contained but 5,000; its population is more now than 300,000; and its ample fields will yield this year more than 7,000,000 bushels of wheat. Such has been the growth of the great west.—Its great lakes are now ploughed by more than 60 steamboats, and it was only in 1818 when the first steamboat made its appearance on these ocean lakes.

Statute of Girard.—The Girard College was thronged on Saturday the 12th ult., by a large concourse of visiters, who came to see Gevelot's statue of Girard.—The work is indeed an admirable one, and the likeness to the original is conceded, by all who knew him, to be correct in every particular.

Iron in England.—An English paper speaks thus:

"During the last hundred years the Iron mines of Great Britain have yielded thus:

	Tons.	Furnaces.
1740	17,000	59
1788	68,000	85
1827	690,000	284
1839	950,000	360
1845	1,550,000	550

From which it would appear that unless the mines be exhaustible, there will be no lack of supply, the working power being so elastic and commanding. We believe it has been ascertained that there is not any risk of the iron-stone failing in England; and as Scotland has unexplored fields of immense extent, the 'golden age of iron' may be looked upon as not yet far advanced in its cycle of developement.

Adventists in England.—J. V. Himes and the two brethren who went out with him as Second Advent Missionaries to England, seem to be enjoying themselves there, whether their endeavors more benefit or injure the Christian religion.—Himes has commenced the publication in London of the 'European Advent Herald,' having issued 5,000 copies of the first number. The design of the *European* Advent Herald is to utter a midnight cry throughout Victoria's kingdom, and on to the Continent.—P. S. B.

The Prospects of Peace.—Says the Baltimore Sun: "The last letters from sources of the highest respectability in the city of Mexico, and other towns, represent the disposition of the people as altogether in favor of peace. The English merchants and English government desire peace, and as the American people also desire it, it will be seen that influences are very strong in that direction."

Revivals.—A correspondent from Paris, Henry county, Tenn., under date of August 29 states: "There have been so far in parts of three counties, between 4 and 500 professions, and nearly that many accessions. Our Synodical Seminary at McLemoresville, under the superintendence of brother Usher, has been greatly blessed. Almost all the students shared in the revivals at that place.—*Cum. Pres.*

The Weight of Gen. Washington and his Staff in 1782.—

Gen.	Washington,	209 lbs.
"	Lincoln,	225
"	Knox,	280
Col.	Swift,	219
"	M. Jackson,	252
"	H. Jackson,	238
Lt. Col.	Huntingdon,	232
" "	Humphries,	221

Appointments by the President.—George Bancroft, of Massachusetts, to be Envoy Extraordinary and Minister Plenipotentiary of the United States for the United Kingdoms of Great Britain and Ireland, vice Louis McLane, recalled at his own request.

John Y. Mason, of Virginia, to be Secretary of the Navy of the United States, vice Hon. George Bancroft, resigned.

Great Sale of Books.—Two hundred and fifty thousand dollars worth of books were sold in New York for the trade last week. The booksellers meet there twice a year to attend such sales.

Receipts of British Missionary Societies.—The receipts of the principal missionary institutions in England, last year, were as follows: of the British Missionary Society, including grants and donations, £26,398; of the Wesleyan Missionary Society, £112,823; of the Church Missionary Society, £102,458; and of the London Missionary Society, £79,745.

Arrival of Immigrants.—Annexed are the arrival of passengers at New York, during the month of August, 1846—entered at the Custom House: From Great Britain,7184; France, 4570; Belgium, 1300; Bremen, 1060; Hamburg, 961; Holland, 451; Norway, 210; Sweden, 115; Prussia, 97; and other parts, 214;—total, 16,212.

Abolition of Slavery in Russia.—One of the most cheering items of foreign news, by the late arrival, is this: that letters from Warsaw announces that the Emperor of Russia, on his late visit to that city, promulgated his determination to proclaim the abolition of slavery in all the provinces where it still exists.

Departure of the Californians.—The California volunteers, under Col. *Stevenson*, sailed from New York on Saturday in three ships, Loo Choo, Thomas H. Perkins, and Susan Drew, accompanied by the sloop of war Preble. The expedition comprises some seven hundred and eighty, officers and men.

Jewish Morality.—The list of marriages, births and deaths, lately published at Frankfort-on-Maine, shows a fact equally remakable and honorable to the Israelites of that town. There have been 1282 infants born, of whom 234 have been illegitimate; and amongst the last there is not a single Jewish child.—*Archives Israelites.*

Every Man his own Lawyer.—The State Convention of New York, on Monday, got as far as the 8th section of the article on the judiciary. The 7th section was amended on motion of Mr. Strong, to permit *any citizen* over 21 years of age to practice law in the courts of that State, and thus adopted. This is the best thing the convention has done yet.

Railways in England.—The British Parliament have granted a bill for amalgamating the London and Birmingham, the Birmingham and Liverpool, and the Liverpool and Manchester into one concern, which will henceforth be called the "Great Northern Railway." The receipts of this concern already amount to about $225,000 *weekly.*

Jews in Prussia.—The Jewish population in Prussia amounts to 206,592.—There are at present 863 synagogues, that is to say, a place of worship for every 229 Jews.—*Voice of Jacob.*

Declined.—It is said Professor Woolsey has declined the appointment tendered to him, of the Presidency of Yale College.

☞ There have been added to the Grant street Baptist Church, in Pittsburgh, during the last year, 208 by baptism, 34 by letter, and 13 by experience—making a total of 255 souls. The diminutions for the same time, by removal and otherwise, amount to 21; leaving a nett increase of 234 members.

MISCELLANEOUS.

Abominations of Romanism.

The Evangelical Society of Geneva, in its fourteenth annual report, has published a few articles to show what popery will do when it can. It appears that about the commencement of the last century, some Hungarian reformers lost their courage, amid the fires of persecution, and abjured their faith. When the mother church received them back to her embrace, she imposed upon them these articles, which were published in 1716, and have been re-printed in the original text by a German theologian.

Holding in one hand a lighted torch, taking the oath with the other, apostates pronounced the following words:

Art. 4. We confess that every new thing which the pope has instituted, whether they are or are not in the scriptures, all which he has ordered is true, divine and beautiful.

Art. 5. We confess that the very holy pope ought to be venerated by every one with divine honor, and with adoration as profound as Jesus Christ himself.

Art. 6. We confess and affirm that the pope ought to be listened to in all points as the holy father. This is why all heretics who live in a manner contrary to his law, ought not only to be exterminated by fire without exception and without mercy, but precipitated, body and soul into hell.

Art. 7. We confess that the reading of the Holy Scriptures is the origin of all schisms and sects, as also the source of blasphemies.

Art. 9. We confess that every priest is much greater than Mary, even the mother of God; for the latter has given birth to the Lord Jesus Christ but once; but a Roman priest sacrifices and creates the Lord Jesus Christ, not only when he wishes, but also in all manner as it pleases him; and after creating Him, he swallows Him whole.

Art. 11. We confess that the pope of Rome has the power to change the Scriptures, to increase, or diminish them at his will.—*Boston Eagle.*

——o——

Recipe for Making Tomato Catsup. —*Half Gallon.*—Take a gallon of skinned Tomattoes, four table spoonfuls of salt, four do. of black pepper, half a spoonful of allspice, eight pods of red pepper, three table spoonfuls of mustard. Articles ground fine and simmered slowly in sharp vinegar, in a pewter basin three or four hours, and then strained through a wire seive and bottled close. It may be used in two weeks, but improves much by age. Those who like the article may add after the simmering is over, two table spoonfuls of the juice of garlic. So much vinegar is to be used as to have a half gallon of liquor when the process is over. This is said to be superior to any West India Catsup, and withal it is a very excellent remedy for the dyspepsia.

——o——

A Whole Sermon.—*Beloved Brethren*: The Scriptures tells us the wages of sin is death. Now, my advice is, that you leave off sinning and strike for higher wages.

POETRY.

THE CONVERT'S FAREWELL.

BY JOHN FREDERICK WEISHAMPEL.

To all the vain pleasures of Earth's dreary life,
To sin, and its snares, and its natural strife;
To sinful companions the words I must tell:
I'm following Jesus—so friends, fare-you-well.
Farewell, my companions, I bid you adieu—
I'm following Jesus—Oh come along too.

In folly and sinning I long took delight—
I knew all the while I was not doing right;
I turn'd a deaf ear to the offers of grace,
Till Jesus unveiled his beauteous face.
Farewell, &c.

I read in the Bible, but all appear'd dark—
The Spirit would warn me, but I did not hark.
I clung to the world, and indulg'd in its ways,
And never attempted my Jesus to praise.
Farewell, &c.

At last a sweet voice, in accents so sweet,
That Christ had effected salvation complete;
And if I in Heaven with Jesus would dwell,
To sinful companions I must bid farewell.
Farewell, &c.

I thought how the Saviour had suffer'd dread pain;
Had died and the third day had risen again;
And then had ascended to Heaven, that I
Might save my poor soul, and then dwell upon high.
Farewell, &c.

My heart could no longer against him rebel,
And then be condemn'd to the torments of Hell.
I sought for redemption—how sweet the word sounds—
And soon I obtain'd it in Jesus' wounds.
Farewell, &c.

I wept and I pray'd o'er my sin and my guilt,
That I had cause'd Jesus' blood to be spilt.
Oh, "what shall I do to be saved?" was my cry—
"Lord, save, or I perish—Lord, save, or I die!"
Farewell, &c.

He look'd and he pitied, and softly replied:
"For you I have suffer'd, for you I have died;
"Your sins, which are many, I now all forgive;
"Go forth, sin no more, and my blessings receive."
Farewell, &c.

I rose from my weeping, and laugh'd in its stead;
My soul was so happy, I nothing did heed—
'Twas Jesus my Saviour and Jesus my friend—
All glory to Him, from beginning to end.
Farewell, &c.

So now I've resolv'd his disciple to be,
To follow my Savior, who set my soul free.
And you, my companions and friends, bound to Hell,
I'm going to leave you, with Jesus to dwell.
Farewell, &c.

But if you'll repent, and be sav'd from your sin,
We'll travel together, till glory we win—
But if we must part, and in sin you'll remain,
My heart it is griev'd to say: farewell again
Farewell, &c.

—o—

BUY THE TRUTH.

LINES ADDRESSED TO A YOUNG FRIEND.

Go thou in life's fair morning,
Go, in thy bloom of youth,
And buy, for thy adorning,
The precious pearl of truth.
Secure this heavenly treasure,
And bind it on thy heart,
And let no worldly pleasure
Ever cause it to depart.

Go, while the day-star shineth,
Go, while thy heart is light,
Go, ere thy strength declineth,
While every sense is bright.
Sell all thou hast and buy it.
'Tis worth all earthly things—
Rubies, and gold, and diamonds,
Sceptres, and crowns of kings.

Go, ere the cloud of sorrow,
Steal o'er the bloom of youth:
Defer not till to-morrow,
Go now, and buy the Truth.
Go, seek thy great Creator,
Learn early to be wise:
Go, place upon the altar,
A morning sacrifice.

—o—

Let sinners take their course,
And choose the road to death—
But in the worship of my God,
I'll spend my daily breath.

LITERARY NOTICE.

The Means of Peace.—The Rev. Dr. RIDDLE has published his sermon on war, in a very neat pamphlet. Many of those who heard him deliver it, will be pleased to be able to preserve it in this handsome form. A discourse which was twice preached, to separate congregations, and then published in a widely circulated daily and weekly paper, needs no recommendations of ours. It contains a large amount of plain truth, enforced by statistics and authentic facts, sufficient, one would suppose, to strike every heart with deep horror at the evils of war. Without endorsing every shade of thought, we cheerfully recommend the work to the notice of the community.

For sale by Johnston and Stockton, corner of Market and Third streets, Pittsburg.

RELIGIOUS NOTICES.

West Pa. Eldership.

THE West Pa. Eldership will commence its next annual session, by the leave of Providence, on Wednesday the 28th of October ensuing, in the Union Bethel, in Cambria county, Pa.

East Pa. Eldership.

THIS body will hold its annual meeting, *Deo volente*, in Mechanicsburg, Cumberland county, commencing on the last Wednesday of this month. The opening services will be held in the Bethel, commencing at 10 o'clock, A. M.

Ohio Eldership.

THIS body will hold its eleventh annual session in a school-house, two miles south-east of Rome, in Richland county, commencing on Monday the 19th of October instant.

Protracted Meeting.

A protracted meeting will be held at Elizabethtown, Lancaster county, commencing on Saturday the 10th of October, to continue over Sabbath. The brethren and sisters of the neighbouring churches, are affectionately invited to attend.

MARRIAGE NOTICES.

—o—

"I saw two clouds at morning,
Tinged with the rising sun;
And in the dawn they floated on,
And mingled into one."

MARRIED—On the 18th ult., by Elder Jacob Brewer, Mr. ISAAC HOOFMIESTER, to Miss REBECCA FOUST, both of Schuylkill county, Pa.

On the 25th of July, by Elder A. Megrew, Mr. DAVID SHEPLINGER, to Miss MARY ANN RUBERT, both of Tuscarawas county, Ohio.

On the 6th of September, by the same, Mr. JOSEPH McDOWEL, to Miss REBECCA SWOPE, both of Tuscarawas county, Ohio.

On the 10th inst., by the Rev. C. W. Shaeffer, Mr. SOLOMON THOMAS, of Harrisburg, to Miss ANNA C. E. HOCHLANDER, of Greensburg, Dauphin county, Pa.

On the 13th inst., by the Rev. J. Castle, Mr. ALBERT H. BIGLER, to Miss MARIA CHRITZMAN, both of Harrisburg.

On the 24th of September, in Allegheny city, by Elder G. U. Harn, Mr. DAVID POWELL, of Pittsburg, to Miss MARIA CHAMBERLAIN, of Harrisburg, Pa.

On the same, by the same, Mr. ALEXANDER McGILVERY, to Miss CATHARINE DYER, both of Allegheny city, Pa.

OBITUARY NOTICES.

—o—

"Leaves have their time to fall,
And flowers to wither at the north wind's breath,
And stars to set, but all,
Thou hast all seasons for thine own, O Death!"

DEPARTED THIS LIFE, September 14th, at 1 o'clock, P. M., near the borough of Washington, Lancaster county, Pa., PETER HIESTAND, sen., in the advanced age of 80 years and 6 months.

Father HIESTAND was associated with the *River Brethren*. He loved and served his God for many years. He bore his last illness with Christian fortitude and resignation; and in truth found that the righteous hath hope in his death. He fell asleep in Jesus without uttering a groan, in view of a glorious immortality beyond the grave. No more is his cheering and admonishing voice to be heard among the friends he left behind, but (in silence) speaks in louder tones: "Prepare to meet thy God." He now rests from his labors, and his works follow after him; and when Gabriel's loud shrill trump shall sound, we hope he shall have "part in the First Resurestion, on whom the second death hath no power." May his death be sanctified to the good of the large number of relatives he has left behind to mourn his loss.

Alas! the pain of parting would doubly painful prove,
Did hope not tell us we shall meet again the friends we love.

J. V. H.

On the 25th ult., in York county, FREDERICK MAISH; aged 76 years and 24 days. His wife died about ten days before him. Both died sudden. We hope some one will give us the particulars.

On the 6th Sept., in Washington, Lancaster county, CATHARINE, daughter of brother Park and sister Sarah Mason; in the 2d year of her age.

Our dearest friends when death shall call,
At once must hence depart;
But there we hope to meet them all
And never, never part.

Then let us love and serve the Lord,
With all our ransom'd powers,
And we shall gain this great reward—
This glory shall be ours.

At Wooster Wayne county, Ohio, on the 7th ult., after a short but severe illness, JACOB, youngest son of Jacob Winebrenner; aged about 4 years.

THE MARKETS—CORRECTED SEMI-MONTHLY.

HARRISBURG.

FLOUR—Wheat, per barrel,	$4	00	a 4	50
Do. Rye, do. - -	3	25	a 3	50
CORN-MEAL, per cwt., - -	1	00	a 1	15
GRAIN—Wheat, per bushel,		95	a 1	00
Do. Rye, do. - -		65	a	70
Do. Corn, do. - -		45	a	50
Do. Oats, do. - -		28	a	30
BEEF—Per cwt., - - - - -	4	00	a 5	50
PORK— do. - - - - - -	4	75	a 5	25
FLAX-SEED—Per bushel, -	1	00	a 1	06
BUTTER—Per pound, - -		12	a	20
EGGS—Per dozen, - - - -		9	a	10

PHILADELPHIA.

FLOUR—Wheat, per barrel,	$4	50	a 4	75
Do. Rye, do. - -	3	25	a 3	50
CORN-MEAL, per cwt., - -	1	50	a 1	62½
GRAIN—Wheat, per bushel,	1	00	a 1	06¼
Do. Rye, do. - -		75	a	80
Do. Corn, do. - -		70	a	71
Do. Oats, do. - -		30	a	31
BEEF—Per cwt., - - - -	5	25	a 6	25
PORK— do. - - - - - -	5	—	a 5	50
FLAX-SEED—Per bushel, -	1	10	a 1	18

LIST OF THE GENERAL AGENTS.

WE hereby announce the following brethren General Agents for the Church Advocate, viz:

Elder EMANUEL LOGUE, of Mount Pleasant, Iowa, is our General Agent for that State. All persons, therefore, wishing to subscribe for the Advocate, or to make remittances for the same, will please address him as above.

Brother JOHN SHULER, of Ottawa, Illinois, is our General Agent for that State.—Persons in said State, wishing to order the paper, or to pay for it, are requested to address brother J. SHULER.

Dr. J. BOBBS, of Indianapolis, Indiana, is our Agent for the Southern and Central part of Indiana.

Elder JOHN MARTIN, Marcy, Larange county, Indiana, is our Agent for the Northern part of Indiana; him, therefore, the people of that part of the State will address.

Brother JOHN ACHEY, of Dayton, and CHRISTIAN WINEBRENNER, of Miamiesburg, Montgomery county, Ohio, are our General Agents for the south-western part of Ohio. To them the people of that quarter will apply, who may have business with the Advocate office.

Elder THOMAS HICKERNELL, of Mendon, Mercer county, Ohio, and Dr. GEORGE B. SHRINER, of Westminster, are our General Agents for the North Western part of Ohio.

Mr. JOHN P. WINEBRENNER, of Wooster, Wayne county, Ohio, is our General Agent for Eastern and Southern Ohio. To him payments can be made, or orders sent by sub-agents and others, in that part of the State.

Elder GEORGE U. HARN, of Pittsburg, Pa., is our general Agent for the West Penn. Eldership. To him the sub-agents and others will address orders and make payments.

Brother SAMUEL HINNY, of Springville, Lancaster county, Pa., is our agent for Mount Joy, Richland, Springville, and the surrounding neighborhood.

Brother LEVI SLINGLUFF, of Martinsburg, Blair county, Pa., is our general agent for Morrison's Cove.

Brother JOHN K. BUSER, of Highspire, Dauphin county, Pa., is our general agent for Highspire and the neighborhood.

BOOKS FOR SALE.

THE Editor of the Advocate offers for sale the following valuable Books, viz:

1. The Comprehensive Commentary, 6 vols' at	$12 00	per copy.
2. Dwight's Theology, 4 vols.,	8 00	do
3. Calmet's Bible Dictionary,	3 50	do
4. Pulpit Cyclopedia,	2 50	do
5. British Sketches, 4 vols.,	4 00	do
6. Rollin's History, 2 vols.,	3 50	do
7. Polyglott Bibles 18mo. with plates,	1 00	do
8. Polyglott Bibles, 32mo. extra gilt binding,	1 50	do
9. History of all Religious Denominations,	2 50	do
10. Wandering Soul,	1 00	do
11. Traveller's Guide to the West,	75	do
12. Ref. and Pron. Testament,	50	do
13. View of the Formation, Government and Discipline of the Church,	37½	do
14. Treatise on Regeneration,	50	do
15. Hymn Books at different prices.		

Harrisburg, May 1, 1846.

Dr. ANDREW MILLER, Jr.,

A GRADUATE OF THE JEFFERSON MEDICAL COLLEGE, Philadelphia, tenders his professional services to the public. OFFICE in Third street, opposite Herr's Hotel. Jy. 15—tf.

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NEATLY EXECUTED AT THIS OFFICE.

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THE ADVOCATE

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By JOHN WINEBRENNER, V. D. M., Editor.

Terms and Regulations.

The Church Advocate will be printed and published semi-monthly, on a large super-royal sheet, at $1,25 per volume, payable always in advance, or within the first three months of taking the paper.

All persons failing to comply with these terms, shall have their papers stopped at the expiration of the first quarter, from the time the paper is sent, and be held accountable for two quarters; that is to say, for 62½ cents; which sum shall be invariably exacted before the paper will be re-sent.

All the accredited ministers of the Church of God, and such other persons as shall have regular certificates of their appointment from the Editor, shall be the only authorized agents for this paper.

Letters and communications addressed to the Editor, through the Post Office, must be *post-paid*, except those containing remittances.

EDITORIAL DEPARTMENT.

Terms Reduced!

New subscribers for the Advocate can have it for the next half year, beginning with the next number, for fifty cents *in advance*. There will be fine opportunities to send the money with the preachers to the coming Eldership.

Our Contributors.

This is to inform our kind contributors that we feel highly gratified and unfeignedly greatful, for the rich supplies with which they have hitherto furnished us. We shall, in return, endeavor to gratify them by giving all their excellent contributions an insertion in our columns, as soon as we can find room for them. But from their plentiful intromission of late, we have been obliged to hold over, or keep back some articles for future insertion. We state this fact that none may feel disappointed. They may all hope to be honored in due time. We shall be glad to have their aid and co-operation continued.

Delegates to the Eldership.

The delegates and others from a distance, attending the Eldership at Mechaniesburg, on Wednesday the 28th inst., are respectfully requested to call at brother William Hinny's, or brother Jacob Coover's, on their arrival in the place, in order that the Committee of Arrangements may conduct them to their respective stopping places. ☞ See notice on last page.

Eldership Journals.

We would request the Clerks of the several Elderships, to furnish us for publication a copy of the Journals of their respective bodies, at as early a day as possible.

Young Ladies' Lyceum Institute.

The twentieth Session of this Institution will commence at Cedar Hill, near Mount Joy, Lancaster county, Pa., on Monday the 2d of November next, and continue five months. The school will be opened and conducted by N. Dodge, A. M., Principal, with five Assistants.

TERMS.

Boarding, including lights, fuel and washing, with tuition in all the English and Classical Studies, per session,	$70,00
Music, Vocal and Instrumental,	15,00
Drawing and Painting,	15,00
French Language,	10,00
Embroidery,	7,50
Use of Piano,	2,00
Stationary charge,	1,50

N. B.—1. It is to be understood that fifty dollars on account of the above is to be paid on admission, or within a month after, on which six per cent. premium will be allowed; the same on any other amount.

2. When two or more pupils are entered by the same parent, guardian or responsible agent, ten per cent. will be abated from the above stated charges.

3. Books, Music, &c., furnished at the customary prices.

4. Pupils' names to be marked in full on articles of apparel.

This justly renowned Institution can boast of a location as beautiful and healthful, of buildings as spacious and suitable, of apparatus as splended and extensive, and of teachers as competent and faithful, as can reasonably be desired by those who consult as well for the health and comfort, as for the intellectual and moral advancement of their daughters or wards.

We hope that those parents who have daughters to educate, will avail themselves of the superior facilities which the Cedar Hill Seminary is calculated to afford, for the attainment of such an important object.

Elder D. Winder, Ed. 'Bible Student.'

Another letter has appeared from this gentleman in the *Christian Chronicle*, of September 30th, purporting to be a reply to our queries touching various matters and things contained in his first letter.

If we have time we may notice his responses in our next. For the present we would merely remark, if his last letter be true, his first must be false, for they contain several palpable contrarieties.

Battle and Capitulation of Monterey.

Another bloody battle has been fought between the American and Mexican armies, on the 21st, 22d and 23d ult., near and in the city of Monterey; when, on the 24th, the city was capitulated by Gen. Ampudia, upon the terms required by Gen. Taylor.

In this battle there was a much greater effusion of blood than at the battle of Palo Alto, on the 8th and 9th of May last, and in the capture of Matamoras. About five hundred of the Americans were killed and wounded—(three hundred killed and two hundred wounded.) How many were lost on the Mexican side, is not yet known.

The city of Monterey, (món-tà-ràŷ') which has been surrendered to the American army, is the capital of Nuevo Leon.(nà'-vo-là-ón') one of the original Mexican States, situated on the Fernando river, near the coast of Upper California. It contains a population of fifteen or sixteen thousand inhabitants.

New York State Convention.

This Convention has incorporated into the amended Constitution of the State, the following section touching the rights of married women, to-wit:

"SECTION 14. ALL PROPERTY of the Wife, owned by her at the time of her marriage, and acquired by her afterwards, by GIFT, DEVISE, or DESCENT, or otherwise than from her Husband, SHALL BE HER SEPARATE PROPERTY. Laws shall be passed providing for the Registry of the Wife's Separate Property, and more clearly defining the rights of the Wife thereto: as well as to Property held by her with her Husband." ☞ Since rescinded.

Steam-ship Great Western.

This gallant steamer encountered a tremendous storm on the 20th and 21st ult., on her trip from England to this country.

She had on board 126 passengers; among these were several ministers returning from the "World's Convention" in London. The scenes on board, it appears, were fearful in the extreme. The storm lasted about thirty-six hours, and many of the passengers and crew had given up all hopes of being saved. Portions of scripture were read—exhortations and addresses were delivered—prayers were offered—and the Lord's supper was administered to about sixty of the passengers. A passenger writes:

"It lulled, and then came on again the storm king in his power. Presently it came, a perfect tornado, driving before it the clouds of spray, and as it neared us, fairly lifted up the white foam from the waves, like a shower of rain. As the squall struck us, the ship careened over and buried her gunwales in the ocean, and lay for a few moments stricken powerless, and apparently at the mercy of the savage waves that threatened to engulf us. This was the trial, the last round fought between the elements and our gallant vessel — At this critical moment, the engine was true to her duty — Still went on its revolutions, and round and round thundered her iron water wings. Gradually recovering her upright position, the good ship with head quartering the sea, came up to her course, and all was well. It was the climax of the storm. The last great effort of the whirlwind king, to send us to the sea-gnost's cave below.

The next day the storm abated, and many rejoiced in the prospect of safety, that had fully made up their minds that their career in this life had reached its final termination!"

Society, like shaded silk, must be viewed in all situations, or its colors will deceive us.

Elder Alex. Campbell's Creed.

There is an article going the rounds in the papers, taken from the *Western Review*, under the above caption, on which it may not be amiss to bestow a passing remark.

Elder Campbell is, doubtless, full able to vindicate his own cause, and to correct the misrepresentations of the public press with regard to himself.

Yet we deem it due to the public and to the cause of truth, to let sober facts be known.

In July last, Elder Campbell undertook to comment on the *Doctrinal Basis* of the Evangelical Alliance, and after declaring his belief of the articles of said *Basis*, "when stripped of their metaphysical termenology," he went on to modify and improve the same, so as to make them harmonize with his own views in words following, to-wit:

1. I believe that all scripture given by inspiration of God, is profitable for teaching, for conviction, for correction, for instruction in righteousness, that the man of God may be perfect, and thoroughly accomplished for every good work.

2. I believe in one God, as manifested in the person of the Father, of the Son, and of the Holy Spirit—who are, therefore, one in nature, power and volition.

3. I believe that every human being participates in all the consequences of the fall of Adam—and is born into the world frail and depraved in all his moral powers and capacities, so that without faith in Christ, it is impossible for him, while in that state, to please God.

4. I believe that the *Word*, which from the beginning was *with God*, became flesh, and dwelt among us as *Emmanuel*, or "*God manifest in the flesh*," and did make an *expiation of sin* "by the sacrifice of himself," which no being could have done that was not possessed of a super-human, super-angelic, and divine nature.

5. I believe in the justification of a sinner by faith, without the deeds of law: and of a Christian, not by faith alone, but by obedience of faith.

6 I believe in the operation of the Holy Spirit through the word, but not without it, in the conversion and sanctification of the sinner.

7. I believe in "the right and duty of exercising our own judgment in the interpretation of the Holy Scriptures."

8. I believe in "the divine institution of the evangelical ministry: the authority and perpetuity of the institution of baptism and the Lord's supper.

A Word to the Wise.---No. 3.

Under this caption, in the last number of the Advocate, we descanted on the subject of Doctrinal Sinning, as a malpractice requiring some reforming regulations. We shall now call the attention of the wise and faithful to another great evil existing among professors of religion, viz:

III. Intolerance.

By intolerance, we mean the want of toleration. Toleration is two-fold, civil and ecclesiastical.

Civil *toleration* is a permission given by the civil authorities, to all persons and denominations, to enjoy a free and untrammelled exercise of religious belief and practice, which does not conflict with the public peace, or the civil rights of the community.

Ecclesiastical *toleration* is a liberty given by the church, to all her members, to differ in opinons and usages not inconsistent with a profession of religion.

Civil and ecclesiastical *intolerance*, or *intoleration*, is the reverse of all this. Both are radically and essentially wrong. Civil governments have no right to interfere with matters purely religious. Such matters belong to another, a higher and a better tribunal. Nor has the church, in her local or collective capacity, any lordly authority over the consciences of the people, in mere matters of opinion, or circumstantials of religion. In these the people are free-born, and ought never to be in bondage to any man. None but the worst kind of usurpers, tyrants and bigots, have ever presumed to invade this temple of freedom, and claimed the right of lording it over God's heritage.

But it may be asked, what is the difference between *matters of faith* and mere *matters of opinion?* We answer, that matters of Christian faith are solemn facts and doctrines set forth or declared to us in the scriptures; whereas, mere matters of opinion relate to human things and human interpretations of the things of God. For instance, that Jesus died on the Cross, is a solemn fact—that by His death He atoned for human guilt, is a solemn doctrine. Both are declared and made known to us in the holy scriptures—both, therefore, are solemn matters of Christian faith, which no one can disbelieve with impunity. But whether He died on *Friday* or on *Saturday:* and whether, by His death, He procured a *limited* or an *unlimited* atonement, &c., these are only matters of opinion; about which men may differ and yet be blameless.

Hence, then, we cannot but perceive that there is a vast difference between matters of faith and matters of opinion. Between these we should always be careful to distinguish.—And having done so, we should show *Christian firmness* with regard to the former, and *Christian toleration* with respect to the latter.

By *Christian firmness*, we mean a firmness becoming the Christian character, or the man of God, who knows the importance of Christian principle and duty.

By *Christian toleration*, we mean a tolerance which good sense, enlightened reason, maturity of judgment and pure religion, always has accorded, and always will accord, to our fellow-men on all subjects, and especially in matters not connected with the things of God.

To be latitudinarian, with regard to plain matters of faith and practice, is perhaps no less sinful than to be intolerant, proscriptive and righteous over much, with respect to sheer matters of opinion. Which of the two is the worst, and has done the most harm, is perhaps yet to be ascertained; but if there is any difference, the latter will be found the more hurtful.

In all matters of Christian faith and duty, it is perfectly right and highly desirable, that the people of God should all be agreed. But even herein there must be a reasonable and scriptural toleration allowed. Any principle or practice which does not materially affect the purity and peace of the church, and which does not jeopardize the eternal interest of man, ought to be borne with. The church, as well as individuals, had always better suffer wrong than to do wrong.

Hence, the church at Antioch did not unchristianize and expel those errorists from Jerusalem, who taught the brethren, saying, "Except ye be circumcised after the manner of Moses, ye cannot be saved." Acts 15: 1.

Nor did the church at Corinth excommunicate those erring brethren among them, who went to law with each other before the unjust, and not before the saints. It is true they done it ignorantly, and on that account were entitled to some clemency. But more than this, some of them were faulty in many other respects, and still they had forbearance or toleration shown them.

Neither did the apostle, in writing to his brethren at Rome, condemn and set at naught those who observed days, and eat all kinds of meat; nor yet those who took umbrage at those things; but exhorted them all to bear with one another, and to let each one stand or fall to his own master. "Let not him," said he, "that eateth, dispise him that eateth not; and let not him which eateth not, judge him that eateth; for God hath received him."—Rom. 14: 3.

Here, then, is the Christian law of toleration. It will apply to all cases of difference in opinion. Where Christian brethren will keep free from bigotry, and live up to this law of liberty, the spirit of intolerance will find no resting place. But where they will "*despise and judge*" one another for mere circumstantials and matters of opinion, there will be "confusion and every evil work."

What a long and horrible catelogue of crimes, persecution and blood-shed, has sprung from the unchristian and abominable spirit of Intoleration! Go, dear brethren, examine the records of ecclesiastical history, and note the sad chronicles of fueds, schisms and wars, which have all originated from a spirit of intoleration. Look around you, and mark the unhappy strifes and divisions, which have been and still are going on among the Catholics and Protestants—the various sects and parties—Old Schools and New Schools—Old Sides and New Sides, &c. &c.; and what is it owing to? What is the cause of it? Why to nothing under Heaven more than the unhallowed, mischievous spirit of *intoleration*. Because men will not always think, speak and act alike, therefore they must be despised and judged, eldershipped and cast out of the church; or else the church must be divided, and an Old or New School set up, or something else. Brethren! these things ought not so to be. And they never will be so where the spirit of love and toleration predominate. It is naught but a spirit of intolerance that gives birth to such things. The primitive Christians never thought of splitting the church, and of setting up New Schools or New Sides, because of faulty members in the church. They remembered not only the law of toleration, (Rom. 14: 3) but likewise the motive by which it is enforced, to-wit: "Because God hath received him." They remembered, also, that although it was no safe rule to judge a brother's liberty by another man's conscience, (1 Cor. 10: 29) yet it was always safe to put on, as the elect of God, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering and forbearance, (Col. 3: 12) keeping the unity of the spirit in the bond of peace. Eph. 4: 3.

Brethren, let us do likewise. Let us follow peace with all men. Let us covet earnestly the best gifts. But above all things, let us put on charity, which is the bond of perfectness. Then the Lord Jehovah will delight in us, and send us health, happiness and prosperity.

State Election.

The General Election for State and County Officers, on Tuesday last, has resulted in favor of the Whigs. It is believed they will have a Whig Legislature, a Whig Delegation in Congress, and a Whig Canal Commissioner.

Our old friend, Elder James Mackey, from Cumberland county, is elected a member of the House of Representatives, by a majority of —— votes.

CONTRIBUTORS' DEPAR'T.

Support of the Ministry---No. 4.

[conclusion.]

In nearly all the churches, the burden of maintaining the ministers, as well as other expenses, fall upon a few faithful brethren and sisters. A few do all that kind of labor; and instead of tiring and throwing off the yoke, or desiring to free themselves from it, they cling to it year after year. And, though it is deplorable to witness the apathy of some professed Christians, yet these seem to thank God for the opportunity to be "hewers of wood and drawers of water," if thereby God's kingdom is advanced. God also seems to honor them by imposing duties upon them, and placing them in circumstances in which they may be more extensively useful. David said, "he would rather be a door-keeper in the house of God, than dwell in the tents of wickedness." Those that are preparing to dwell with David, and enjoy the blessing of David's God, must have David's spirit. Professors of religion, who are only to do what they are pleased to call their part; that is, a small proportion of what many of them are able, but are not willing to do, and leave the balance for A. B. C. to do, or remain undone, as it may happen, for aught they care, we have reason to fear that such have not the root of the matter at heart. Let me conclude with an anecdote on the support of the ministry.

A Welsh clergyman, invited to assist in the ordination of a minister in some part of England, was appointed to deliver the address to the church and congregation; and having been informed that their previous minister had suffered much from pecuniary embarrassment, although the church was fully able to support him comfortably, took the following singular method of administering reproof. In his address to the church he remarked: "You have been praying, no doubt, that God would send you a man after his own heart to be your pastor: you have done well. God, we hope, has heard your prayer, and given you such a minister as He approves, who will go in and out before you, and feed your souls with the bread of life. But now you have prayed for a minister, and God has given you one to your mind, you have something more to do—you must take care of him; and in order to his being happy amongst you, I have been thinking you have need to pray again.

"Pray!—pray again!"

"What should we pray again for?"

"Well, I think you have need to pray again."

"But for what?"

"Why, I'll tell you; pray that God would put Jacob's ladder down to the earth again."

"Jacob's ladder! Jacob's ladder! What has Jacob's ladder to do with our minister?"

"Why, I think if God would put Jacob's ladder down, that your minister could go up into Heaven on Sabbath evening after preaching, and remain all the week, then he could come down every Sabbath morning, so spiritually-minded, and so full of Heaven, that he would preach to you almost like an angel."

"Oh, yes! that may be all very well, and if it were possible, we should like it; but then we need our minister with us during the week, to attend prayer-meetings, visit the sick, hear experience, give advice, &c. &c., and, therefore, must have him always with us; we want the whole of his time and attention."

"That may be, and I will admit the necessity of his daily attentions to your concerns; but then you will remember, that if he remains here, he must have *bread* and *cheese;* and I have been told that your former minister was often wanting the necessaries of life, while many of you enjoy its luxuries; and, therefore, I thought if God would put Jacob's ladder down, your present minister might preach to you on the Sabbath, and by going up into Heaven after the services of the day, save you the painful necessity of supporting him.

THOMAS H. DESHIRI.

Perry county circuit.

Evil Speaking.

"The tongue is a fire, a world of iniqnity;" "and it is set on fire of hell, saith the scriptures;" and hence the evil speakings of many. That wicked men and women, or servants of hell, alienate themselves still farther from God, by evil speaking and uncivil surmisings, is not very strange, inasmuch as they then show themselves obedient slaves to their master, Satan, "whom they serve and whose they are." But that men, professing Godliness, should thus misemploy their time, and disgrace themselves in the sight of men and in the sight of Heaven, by so doing, surpasses our understanding, touching true religion. That the love of Christ and hatred towards a fellow-man, cannot dwell in the same heart at the same time, is an axiom. Malevolent railing against an individual does not spring from natural love, neither is it from above.—"Thou shalt love thy neighbor as thyself," is a law that is from Heaven, and should govern the conduct of all. He that loves his neighbor as himself, will not injure his neighbor by approbious epithets. Inferentially, we then conclude, that evil speakers are yet in their sins, and that instead of "Christ's spirit bearing witness with their spirit," the enemy of souls is dwelling in their hearts, and urging them forth to all manner of misdeeds, their profession of piety to the contrary notwithstanding. The Bible is so explicit on this subject that all can comprehend it, provided they desire so to do. "Doth a fountain send forth at the same place sweet water and bitter?" Nay, verily. Doth a man that loves his neighbor speak evil about him? I trow not. Doth a man that loves God speak ill of his neighbor? Surely not. Proof: "If a man say, I love God, and hateth his brother, he is

a liar. For he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from Him, that he that loveth God, love his brother also." 1 John 4: 20, 21. Hence, whenever you hear persons speaking contemtuously of their brethren, you have an unerring rule to detect their irreligion. If the heart is evil, it will bring forth evil sayings; if the heart is full of righteous thoughts, it will bring forth good sayings, "for out of the abundance of the heart the mouth speaketh."

And now let me address an affectionate appeal to all those that are guilty of the debasing error of slandering others. A short time only have we to live in this world, and much better it is to live in peace, during these few fleeting days, than to dwell in enmity with others. Surely you will have sorrow, and trouble, and disappointment enough here to contend with, without adding more bitterness to yourselves in this detestable way. Truly, it is more agreeable to love one another, than to hate one another. Why, then, pursue a contrary course? Why, then, so engaged in destroying the happiness of each other?—Have ye not enough of enemies to war against in this life, without becoming your own destroyers? Certainly you have. Restrain your tongues, then, from slanderous expressions. If you have aught against your brother or sister, act the part of a Christian; go to them; confess your faults to each other; forget the wrongs that may have been done on either side, and "forgive one another as God for Christ sake forgave you." Rather suffer a thousand injuries than retaliate a single wrong. If others speak evilly of you, do not slander them in return. Let love be your constant guide in your converse with others, and about others. Bearing in mind that the "wisdom that is from above, is first pure, then peaceable, gentle and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy." And the "fruit of righteousness is sown in peace of them that make peace." "Blessed are the peacemakers, for they shall be called the children of God." And from these premises we come to the conclusion, that peace-breakers will be cursed, and they shall not be called the children of God, but the children of the devil.

RUFUS.

September 12, 1846.

Report of the Elizabethtown Sabbath School.

Two years ago, the "Church of God" at Elizabethtown, organized a Sabbath-school for the promotion of religion, and the advancement of Bible truth, as separated from sectarian bigotry. Since then, the brethren and sisters, with a few other beloved friends, have sustained the same with a becoming and praise-worthy zeal, far outstripping some other "churches" in this means of teaching the way to God. For while many churches have a much larger membership, and less opposition from sectarianism, they are standing still the Sabbath-day idle; yet here, with a two-fold opposition, and a very "little flock," they have upheld the cause, and upheld it nobly. Prior to its establishment, "not a few" contended against the practicability of instituting a Sabbath-school in the Bethel, *eagerly* asking, "where are the scholars?—where are the teachers?—where are the library books?" A single effort to overcome these phantom difficulties, vanquished them.

And we hold that, if we have been able to carry forward this heaven-born work for two years, and are still unscattered, we are able to carry it onward, with the aid of God, in future. We trust that the darkest days are past, and that the rays of Divine light will soon merge from beneath the clouds to brighten our moral horizon. The library consists of two hundred and thirty-five volumes. One hundred volumes having been added within a few months. Each scholar is supplied with a copy of the Youth's Penny Gazette every two weeks, which, we are glad to learn is read with great interest by the children; and we believe the instructive lessons taught in this important little sheet, will make an impress on the tender minds of many boys and girls, and lead them to repentance. The medium number of scholars is about forty, which might be increased somewhat, if the parents would require their children to go regularly to Sabbath-school. In this respect many are too slack, and we greatly fear may regret the loose discipline they have enforced in this matter, if, through unchecked indulgence, they eventually pass on from petty offence to capital crime—from the pleasant home to the gloomy dungeon, or shameful scaffold!

The teachers, with a single exception, are professors of religion, and are, consequently, better fitted to lead youth in wisdom's beautiful path, than those that have never known Christ in the pardon of their sins. "Children of light" can alone lead the youthful pilgrim from error's dark and dismal path, into the way radiant with glory's sparkling light.

Retrospecting the past, we have much to encourage us to continue this good work.—Heaven will yet crown our labors with triumphant success. Then let us be more zealous in this good cause, knowing that we are accountable for our actions here below.—With a little effort on our part, souls may be saved, that might otherwise have been lost, had we not exerted our weak instrumentality in their behalf. And, though others may delight in pompous show to advance their cause, we will try to advance the cause of God, by praying faithfully and earnestly for those entrusted to our charge; we will try to teach them the whole truth of the Bible; we will exhort them to repentance and obedience to the will of the Lord, and look to the Author of salvation to save them.

GEORGE ROSS.

Elizabethtown, *Sept.* 25, 1846.

Wisdom.

"Wisdom is the principle thing, therefore get wisdom." The Author of this assertion and exhortation, was a man of extensive knowledge and profound wisdom. This is concluded from the nature of His writings, and from the fact that God, who is the fountain of wisdom, bestowed on Him as much as He possibly could desire. He, as a wise man, under the inspiration of an infinitely wise God, could not easily err in judging what was most conducive to man's happiness. Hence, in looking around Him, and viewing the depravity of mankind, and the vanity of earth with all the vices and immoralities prevalent in it, He says: "All things whatever that my eyes behold, or that my ears hear of," "*wisdom is the principle thing.*"

According to a learned divine, the term wisdom in the scriptures is put for, 1st. The faculties of the soul which enables man to perceive and do what is proper. Acts 7: 10. 2d. True religion. Luke 1: 17. James 3: 17. 3d. Arts and sciences. Acts 7: 22. 4th. The word of God. Luke 11: 49. 5th. Christ the Lord. 1 Cor. 1: 24, 30.

Pure religion is, undoubtedly, what the wisdom spoken of has reference to, and hence the words of Solomon concur with those of Christ: "Religion is the one thing needful."

But as our object is to give some reasons why wisdom or religion is the principle thing, we will proceed.

First: It is attainable. All, and only a few, but all who wish, may obtain it. The conditions are, only ask and receive. Not so with other things men may desire, and strive too for many things, and yet never receive them. Observe the man who desires great earthly possessions, how laborious, how incessantly engaged he pushes through all difficulties; he toils day after day and year after year, and when he is just about to grasp the object, the horrible fiat salutes his ears, "this night thy soul shall be required of thee." Here, then, is the object upon which his affections, his whole soul, was fastened; but before he could realize it, he fell a victim to death and had nothing. The object he sought was not attainable by him; and, alas! what thousands, in the same manner, fell short of realizing the object of their expectations. And as in this particular, so in all others that are not permanent, that are not heavenly, and that are transitory in their nature. O! that men would see the foolishness of earth.

Secondly: It is the principal thing, because it is the only one that is satisfactory in its nature. Nothing can give real joy, real peace and real happiness, save the religion of Jesus Christ. Earthly possessions can never do it; the wisdom of men, or of this world, cannot do it: true, in proportion to the light of man's mind, and the enlargement of his intellectual powers, his happiness will and must be; but real happiness and real satisfaction, is only realized by the believer. As long as men continue to disbelieve the word of truth, so long there is a stinging of conscience, and constant condemning for living in unbelief.—There never was, nór there never can be, found a man who enjoyed true happiness while indulging in that which was not perfectly pure and holy. No heart can, possibly, be satisfied with earthly joy.

John Mason, who had been a privy counsellor to four successive monarchs, in the evening of life, declares: "Were I to live again, I would exchange the court for a retirement, and the whole life I have lived in the palace, for one hour's enjoyment of God in my closet; all things else forsake me except my God, my duties and my prayers."—The learned Seldon, also, shortly before his death, declared that he had surveyed most of the learning that is among the sons of men; that his study was filled with books and papers on various subjects, yet he could not at that time recollect any passage in all his books and papers, whereon he could rest his soul, save those contained in the sacred scriptures.

Biographical records furnish us with numerous acknowledgments like these; but we deem these sufficient for the present. This, then, is a grand reason for terming religion or wisdom the principle thing: it gives peace to the troubled conscience, and joy to the sorrowful heart.

But the last reason we shall here offer, is because it is durable—it is imperishable. All things that our hands touch, or that our eyes behold, are inaccessable. Man, the noblest work of God's hands, made only a little inferior to angels, is mortal. "He appeareth for a little while, and then vanisheth away." If man, then, is so frail and of so short a donation, certain it is, that inferior objects cannot remain forever. Solomon, after having taken a survey of earth, came to the conclusion "that all is vanity and vexation of spirit." Men, who profess wealth through life, must leave it in death. The man of letters may retain his knowledge through life, but in death it will avail him nothing. His name may have been wafted on the pinions of fame; thousands may have been ready to bow before him and do him homage, for his wise sayings and worthy deeds; he may leave his biography to inform generations as yet unborn of his career, and yet if destitute of the one thing needful, his condition, in a future state, will be deplorable; it will be awful. But he who has received the principal thing, has a treasure to carry through life, a comfort in death and a passport from earth to Heaven. It is the Christians catholican under all difficulties and trials, an invaluable blessing throughout eternity. It is endless in its duration.

Now that religion is so easily attained, that it is so satisfactory, and that it is so durable, why is it that so few are in possession of it! This question we had, perhaps, better leave for those of our readers, who have it not, to answer. Let us, in conclusion, assure them that according to the word of God, no excuse, however plausibly framed, will justify them when brought to appear before the bar of God.

T. W. M.

September 9, 1846.

More Thoughts on Sabbath-Schools.

When I consider the impressions early instructions make on the youthful mind, I am the more convinced of the utility of Sunday-schools. And the more I am convinced of their utility, the more I feel to engage in and encourage them. Those persons who live in reach of Sunday-schools, and refuse to take some active part therein, though fully qualified, must certainly think they are exempt from the command, "do good unto all," or else their hearts must approach the character of those, which one of the prophets sees proper to style, "a heart of stone!" But there are some people in the world, who feel themselves exempt from the discharge of all duties, however weighty and important. Such feelings of exemption sometimes are characteristics of a "conscience seared with a hot iron!"

God has placed us into the world to do good. And among the many ways in which we may do good, is to impart such instructions to the youthful mind, of which they are susceptible. This may be done best in Sabbath-schools. Therefore, every one who wishes to do good, as the end of our existence, should engage in this glorious cause.

There are those who attend prayer-meetings and experience-meetings; they read the Word,

often go to hear it preached, and attend to many other religious duties; but they never have been members of Sunday-schools. And if you talk to them about coming to Sunday-school, they can offer no objections, but say it is a good cause, and should be sustained. This I call "faith without works." And I think if the apostle James was still living, and would hear such confessions coming from the mouths of those who know their duty, but do it not, he would not hesitate long to call them sinners; for he has expressly declared: "He that knoweth to do good, and doeth it not, to him it is a sin."

Those professors of religion who appear to be so strict in their attendance to prayer-meetings, to the preaching of the Word, &c., are very condemnatory when some one occasionally neglects these duties. Well, this is all right. These things should not be neglected. But, I would ask, who is the more censurable—the man who occasionally neglects prayer-meetings, preaching, &c., or the man who lives in sight of a Sunday-school, and never puts a foot into it, when his services are so much needed? "I speak unto wise men, judge ye what I say."

My good Book teaches me, that what my hand findeth to do, I should do heartily, as unto the Lord. And do not our hands find much to do, if we but enter the room of a Sunday-school as spectators? To our right and left we may see classes without teachers. Sometimes every class may have a teacher; but there being so many in each class, that the teachers cannot get round, in which case it is impossible for them to do their duty towards their several classes. Now who does not see a work to do here? Who, that has a Christian heart, when he sees a flock of "the young and rising generation" assembled together to receive instruction, and when there is a want of teachers, can refuse to offer his services, and say, "I will take charge of one of those classes that are without teachers?" Who, that knows his duty, when he sees a teacher having perhaps enough scholars to form two classes, will not say, "divide your scholars into two classes, and I will take charge of one?"

Some people do not know their duty in this respect, and therefore are excusable; others know their duty, but do it not, and therefore are inexcusable. The former should be instructed, and the latter reprimanded. But who should do this? We answer, that it is the place of Gospel ministers, as well as teachers, to dwell upon and enforce these duties. But do all the ministers of the Gospel do this! Some do—others do not. I have heard many preach year after year, but I never heard the word 'Sabbath-school' come from their lips yet. Now what does this argue? Why it argues that they are either grossly ignorant of the design and utility of Sunday-schools, or that they wilfully neglect them.—If they are ignorant of these schools, they would do well by perusing a work on this subject, entitled the "teachers taught," (or similar works) published for the American Sunday-School Union; but if they know these things, and wilfully neglect them, they should learn to know, if they have not yet, that the apostle James charges them with sin.

Therefore, let ministers of the Gospel do their duty in this, as well as in every other respect. And if they do not feel disposed to lecture on the subject, if they would merely attend to it sometimes in their discourses, it would do much more good than to be entirely silent on the subject. But the better way would be to deliver lectures on certain occasions, intended altogether for the use and benefit of the school or schools, in their sphere of labor. And if preachers and teachers unite their efforts in carrying forward this glorious institution, it must necessarily prosper in our hands. "In union is our strength." Amen! Amen!!

A LOVER OF SABBATH-SCHOOLS.

Correspondence---No. 2,

Between a Believer in Storrism, and a Believer in Bible Truth.

8.—S. When I was with you last, it appeared as if we could not serve God together any more.

B. B. T.—It is true, for so it appears; and certain it is, if we cannot serve God together here, there is no hope for us to live with Him together hereafter.

The main difference between us, as I told you when you were here, is the erroneous opinion of *soul and body sleeping in the grave*, and that abominable and soul-destroying doctrine of *Destructionism!!*

9.—S. You say you would visit me if you knew that I was clear of my error; and for this reason you ought to pay us a visit; for the apostle James says: "That if any of you do err from the truth, and one convert him, let him know that he which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins."

B. B. T.—To pay you a visit for the purpose of reclaiming you, I consider useless at the present time; for when you were here, I tried all I could to reclaim you, but it was all in vain; and it appears to me, as the apostle Paul says, 2 Timothy 4: 4, "And they shall turn away their ears from the truth, and be turned to fables," and I presume there is no prospect, at present, of reclaiming you from your error. And another thing is; if you are convinced you will not give up, but will still hold fast to your false theory. I admonished you again and again, and your countenance plainly showed that you were almost convinced, when I addressed you at our last parting. So I concluded to take the admonition of the apostle Paul, in Titus 3: 10, "A man that is an heretic, after the first and second admonitions, reject."

10.—S. You call yourself a preacher of the Gospel, therefore make it your duty to visit me.

B. B. T.—If I have not been misinformed, you said I might come and preach in B———, that it was of no use to preach at your house, because we could not agree. If this is any good reason why I should not preach in your house, then my commission is wrong, for it authorizes me to preach every where, and to every creature. But this cannot be, therefore your reasoning is erroneous. Besides, the Jews permitted the apostle to preach in their Synagogues, although they did not agree with them.

11.—S. I am not ashamed to believe in the Second Advent of Christ near, viz: about 1846 or 1847; and if not at that set time, to look continually till He comes.

B. B. T.—The year '43 was the first time that was set, and according to some of the writers on the Second Advent of Christ, time could not continue beyond the 21st of March, 1844; when this failed, then they came to the conclusion that there must be a tarrying time, and then concluded He would tarry till the 22d of October, then He would come without fail; and there was a great cry and ado made that Christ would now come without fail.—Accordingly, some left their homes, some their work, others gave away and destroyed their things, and all those who could not believe it, (although it is hard to believe something that has once failed, but you still hang to it after having twice failed) were doomed to destruction. This last cry has again failed, and now you have set another time, viz: about 1846 or '47; and if not at that set time, to look continually till He comes. Why not now return to old land-marks, and look for Him till He comes? But I think you ought to hesitate, if not be ashamed, of setting the time again when He will come, after having twice failed in your predictions. It appears to me, as the apostle Paul says: "You are ever learning, and never able to come to the knowledge of the truth." You had better take the advice of Christ, "Be ye always ready, for ye know not when the time is," and not wait till you fail another time in your predictions; and then take the advice.

ALETHES.

Shippensburg Camp-meeting.

According to appointment, a number of brethren from Shippensburg, Orrstown, and Fayettville churches, on the 28th of August, pitched their tents on the ground of Mr. Mauchen, three miles north-west of Shippensburg, in Franklin county, Pa., in order to hold communion with God, and have sinners converted. From the begining to the close of the encampment, the power and grace of God was wonderfully displayed. Oh! how the children of Zion were fed with heavenly manna in the wilderness; they seemed to feast upon the glories that are consequent upon a sound religious policy and Gospel faith; which are the conditions of a sure transport from earth to Heaven.

Many were the tears that flowed from the eyes of those who felt the burning love of God in the soul; many were the triumphant shouts that were heard in token of victory on the side of the God of hosts. The membership were not the only participants in those heavenly joys; ministers, also, shared largely in the communications of unmerited grace; members of other denominations apparently could say, it was good for them to be there. It was a time of good measure, "pressed down, shaken together, and running over."

The power of God was not alone confined to believers, but poor sinners came trembling and weeping to the Cross, and in deep anguish sought for redemption in the blood of Christ, whose pardoning mercy was obtained on the part of many whose crys were, "what must I do to be saved?"

Thus, our time together on that occasion, passed away in holy action and Christian harmony. Such services have a tendency to unite the hearts of all who are engaged in its holy exercises. It forms a bond of union among its votaries, more firm and permanent than that which unites princes and statesmen. They also tend to demolish those barriers which the jealousies of some division-makers have thrown around those blessed institutions of the church. It is, therefore, to be hoped that those who now patronize the spiritual improvement of mankind, and who wish to promote the best interests of society, will no longer, either by objection or confusion, stand in the way of church union, or the world's reformation and conversion. Better for men that a mill-stone were hanged about their neck, and drowned in the depth of the sea, than to offend one of those who believes in Christ.

It ought to be one of the main desires of public worship, that we might be directed in the prosecution of holiness, and led to deduce from Gospel efforts those conclusions which will gradually expand our views of the plans and perfections of the Almighty. If such were the result of a religious profession, confidence would be restored throughout every department of the Redeemer's kingdom. Jealousy, suspicion and distrust, would no longer rankle in the human breast, but unfeigned affection, fidelity and friendship, would unite the whole brotherhood of the church. With what a beautiful simplicity, and with what smoothness and harmony, would the whole church move onward in all its exercises!—How many cares and anxietics would vanish? How many perplexities would cease? and how many ruinous litigations would be prevented? If man would but remember this commandment: "Thou shalt not bear false witness against thy neighbor."

In the obedience of this noble precept, man becomes a worker together with God, in carrying forward those plans of infinite benevolence, which will issue, in the ultimate, happiness of the whole Christian community.—Thus, the man in whose heart love presides, takes a lively and sincere interest in every thing that has a tendency to promote the eternal comfort and welfare of his neighbor. He is compassionate and merciful, gentle and indulgent, kind and tender-hearted, generous and humane. He feels for the sorrows of suffering humanity, relieves the distresses of the poor and the afflicted, clothes the naked, protects the widow and the orphan, encourages social, sivil and religious compact, to meliorate the condition of the whole family of man, and to increase and extend their comforts and enjoyments. Of such a one it may be said, in the language of Job: "He is eyes to the blind, feet to the lame, and a father to the poor." The blessings of Him that was ready to perish comes upon him, and he causes the widow's heart to sing for joy.

J. C. OWENS.

September 29, 1846.

Letter from Baltimore.

Journey to two Camp-meetings—Preaching at Littlestown, Taneytown, &c.—Brother Young's Camp-meeting, &c.

On Saturday morning, August 29, I left the city, in company with five other members of our church here, and three Advent sisters, for the Uniontown camp-meeting, where we arrived at about five o'clock in the afternoon, singing a hymn as our carriage entered upon the ground. We were very kindly received by the brethren, and hospitably entertained during the whole of the meeting. As an account of this meeting has doubtless been furnished for publication, I shall not give any further particulars, but merely say that it

was a good one, resulting in the conversion, I think, of about twenty, and the baptism of twenty-one persons. The preaching was excellent for the most part; and testimony was exhibited there, that shows we have able preachers in our connection. I was much gratified to observe the improvement in some of the young ministerial brethren.

This meeting being over, I sent my carriage load back to the city, and went on up towards Gettysburg, to attend the camp-meeting at the Two Taverns. I arrived at brother JONATHAN YOUNG's on Friday the 4th of September. The meeting commenced on Monday evening the 7th. When the hour arrived for preaching, none of the preaching brethren having arrived, it fell to my lot to address the people—congregation small but orderly.

On Tuesday no preachers came till at nine o'clock at night; so it fell again upon me to officiate that day, when the congregations were again rather small. Brothers J. WINEBRENNER and S. BOWMAN having arrived that night, and brother J. KELLER the next morning, we had ministerial aid sufficient.

The meeting lasted till Thursday night, during the whole of which the congregations were small, owing to three causes; first, the extreme busy time in gathering fruit, and other duties of the farmer; secondly, the prejudice of the people against such meetings; and, thirdly, the small number of tents on the ground, which consisted of only *two*, brother YOUNG's and brother WARREN's.

Brother WINEBRENNER preached two appropriate discourses for that particular neighborhood, which I regretted were listened to by such small audiences.

Three sisters were baptized, one of whom is a *mute*. She can read, write and speak by hand. The brethren turned her over into my hands, to show her the duty of baptism. And as I know the dumb and deaf's alphabet, I conversed with her on the duty of obeying Christ in his commands. She was undecided, but not obstinate. I referred her to a number of passages of scripture, and lastly to John 15: 11, where the Lord says: "These things [keeping his commands, &c.,] have I spoken unto you, *that my joy might remain in you, and that your joy might be full.*" She, wishing to have a *fulness* of Christian *joy* on earth, and then go "where there is fulness of joy and blessing forever more," submitted to her Saviour's requirement. May the Lord bless and keep her.

So far as we dare praise men for their good deeds, brother YOUNG deserves a full share for his exertions to propagate the cause we advocate, in Adams county. He and his polite and affectionate companion do, continually, what is in their power to spread the truth.—Nearly the whole of this meeting rested upon brother YOUNG. Brother WARREN merits a share also of commendation for the part he and his companion took in the entertaining of brethren and others. He lives in Gettysburg. Brother YOUNG has strove long to have a Gospel church established in his neighborhood. Many persons have been converted through his exertions, but they have always removed to other parts; and so he is still left alone. Let him have the benefit of the prayers of the whole church, that God may enable him to persevere in well-doing, till he shall get his reward.

After this meeting I left brother YOUNG's, to fill an appointment at Littlestown. The Academy was full of the most respectable citizens, who paid great attention to my discourse. Brother COLESTOCK, of the United Brethren church, closed the services for me, and then took me home to his boarding house, (PHILIP BISHOP's) in the neighborhood, where I was kindly entertained. On Saturday night and three times on Sabbath, I preached at Mr. PETER BITTLE's farm house, two miles south of Littlestown. The people were very attentive; and the word of God found way to many hearts, so that they were almost pursuaded to be Christians. I once lived with this man; and, I think, if I could spare the time to labor there frequently, a good work would be effected. On Sabbath morning I spoke in German on the new birth, and had to touch upon some very tender sectarian points; but by doing so carefully, and in love, no one took offence. I think we should all take great care to "speak the truth in love," and give no unnecessary offence. Had I my days all to live over, I think my past experience would lead me to quite a different course towards my fellow-men, who are seeking the way to Heaven.

On Monday evening following I preached at Frizzlesburg, where I had "much liberty," owing to the earnest prayers of the church, while I endeavored to hold forth the word of truth.

The next evening I held a meeting at brother JNO. HOLLENBERRY's. Here, and at his brother WILLIAM's, I was very kindly treated.

On Wednesday evening I preached in Taneytown. Here I had two private houses offered me to speak in, but I chose to have the meeting out doors; so we obtained permission to hold it on a long porch before a vacant store-house. I had a large audience, and in addition, the evening being calm, I could be heard over half the town, by many who sat at their doors. This is pretty much a Catholic neighborhood; and one old black woman, of that faith, said she "had a great mind to call me a liar right before all the people," for saying the priest could not pray sinners out of torment! I tried to open a door for our good but bashful brother KELLEN, to preach there. I think our preachers are very remiss in not trying to get into the towns more than they do.

On Thursday night I rested in Uniontown, at father JACON CHRIST's, who also treated me very kindly; and on Friday I visited brother ABRAHAM APPLER, with whom I had a very profitable exchange of sentiments for about three hours, resulting in mutual benefit, and confirming us in our hopes of eternal life and confidence in each other.

On that evening I preached again at Frizzlesburg; and the next day, the brethren there kindpaying my fare, (so that I might be at home on Sabbath,) I reached the city at dusk, in the stage. I found the little church in a somewhat revived state, and encouraged to persevere to the end.

Brother PRICE, our pastor, is still absent on his mission to raise money to pay for a meeting house, we intend either to buy or build.—He writes encouragingly. I hope he will go on and do all he can, till he is all through the eastern churches; so that we may be able to have once an own "*vine and fig-tree*" to worship God under. We have in the church three or four brethren, besides myself, who officiate frequently in public; and this way we are making out, in the absence of our pastor. We look forward with joyful anticipations, for better times here. We hope the brethren will not cease to pray for the church at Baltimore.

Fraternally, &c.,

J. F. WEISHAMPEL.

Postscript!

SOME of the brethren have kindly told me they thought I had done wrong by holding those temperance concerts with my children, during the two last winters. In relation to that matter I beg leave to say, that the primary object was to advance the temperance cause, which end was accomplished; and I could not, for my part, condemn another man for doing what I did; but I frankly confess that it was out of place for me to do it—I mean, *because* I profess to be called to *preach the Gospel*. But laboring under the unpleasant circumstances connected with my case, relative to myself and the church — being severed from her — and sometimes almost dead to vital godliness, I was often led a wrong course. But having been restored to the church and abandoned those things, even at a considerable *pecuniary sacrifice*, I hope the brethren will not be less merciful than God is. Therefore, I think I may confidently look for forgiveness from you all, and your prayers for the future.

The Lord being my helper, I purpose to devote my coming days to His service; and as my health seems to be improving, I have resolved to apply to the next coming Eldership for a license and appointment to preach the Gospel. May the Lord bless us all!—Amen.

In Christian bonds,

J. F. WEISHAMPEL.

Washington Camp-meeting.

WASHINGTON, *Sept.* 22, 1846.

BROTHER WINEBRENNER:—

This is to give you and the readers of the ADVOCATE an account of the camp-meeting at Washington, Lancaster county. All the tents, which amounted to seventeen, were from two churches, viz: from Lancaster city and Washington. The preaching brethren were STROHM, KYLE, THOMAS, ROSS, BRADY, HUNLEY, PRICE, LENKERT and STAMM, and several of other denominations. We commenced on Monday and continued over Sabbath. The congregations were generally large, especially on Sabbath. The conduct was good, and the people attentive to preaching, which was very powerful. Several were converted, and we hope many convicted; for we frequently could see the silent tear steal down the cheek of many. We shall, perhaps, only fully realize the am't. of good that was done, during the camp, in eternity.

I remain yours, in Christian love,

A. J. KAUFFMAN.

Extract of a letter, dated

NEWBURG, *Sept.* 25, 1846.

BROTHER J. W.:—Our protracted meeting is still in progress. It commenced on Friday last. Three have already professed to find peace in believing, and we are still looking for better times. Pray for us.

Yours, in Christ,

J. C. BOOTH.

Letter from Elder George U. Harn.

PITTSBURG, *Sept.* 16, 1846.

BROTHER WINEBRENNER:—

According to my former statement to you, brother HICKERNELL and myself left this place, in the steamer Josephine, on the 3d of August last, for the camp-meeting in Athens county, Ohio. The country, down the Ohio till a few miles below Wheeling, appears to be a rich and well-cultivated soil, with little exception. Below that it is not so well improved, as people along the river depend more on trafficking with the steamboats than their farms, for a livelihood.

The first town or village of any note, is ECONOMY, on the north bank of the river, eighteen miles below Pittsburg. It is noted for the singularity of its religious texture. Its polity is that of a community of goods, and all intermarriage and sexual intercourse are rigidly prohibited. It is a great manufacturing place of cotton, woollen and silken goods. Its inhabitants are Germans, whose leader is a man by the name of ROPP. As regards their morals, I know nothing; but I may pay them a visit for the express purpose of chronicleing more of their history.

BEAVER comes next, and is situated at the mouth of Big Beaver. Here the Akron canal commences. We were compelled to lie by here over night, in consequence of the danger of crossing the "Beaver Sholes" after dark. Tuesday morning we struck the Sholes, and hung about eight hours, till we had lightened the vessel of her burden, by placing the laden in a keel. As we broke loose, the spar of the "*Uncle Ben*," which was also lying there, caught the corner of the ladies' cabin, and did some little damage to it. It presented a serious appearance for a few moments to us, who were standing on the *keel* at the time. I thought, at the time, if Congress had appropriated those thirty millions of dollars, squandered in the Mexican war, for the improvement of the rivers and harbors of the United States, the lives of her citizens would be far less endangered, and they would be answering the end of their being and promotion to power, far more than by gorging themselves on the blood of their brethren. We might then look for the smiles of Heaven on us as a nation.

Shortly after we leave the Pennsylvania line, we pass WELSVILLE, in Jefferson county, Ohio. Next STEUBENVILLE, which is the county seat of said county. This is an extremely handsome cite, seventy-two miles from Pittsburg. It numbers about seven thousand inhabitants, and is one of the oldest towns in the State. It has a cotton factory, three or four woollen factories, a large Female Seminary, with a variety of meeting-houses—one owned by the Disciples. Near midway, between this and Wheeling, is WELLSBURG, in Virginia, eight miles from Bethany, the residence of the far-famed CAMPBELLS, and location of their college. I find it has a good repute even among its religious opponents, as I made some inquiry of those acquainted with it.

WHEELING is also a very cleanly little place, of about eight thousand souls, and some very fine buildings. Here we re-shipped our freight, and I took a walk through town to view it.—It being market-day, they appeared to have a rich market, indeed. Wheeling is ninety-four or five miles by water, and fifty by land, from Pittsburg, and is the most desirable place I

have ever seen in Virginia. Some —— miles below this, is MARIETTA, renowned more for being the spot at which the Slack-water Navigation of the Muskinggum river commences, than its beauty or size. Of course, it is in Ohio. Twelve miles lower down, is PARKERSBURG, in Virginia, the formerly-contemplated termination of the Baltimore and Ohio railroad. As regards its location, it would be a very suitable place, and, doubtless, if it could be affected, would divert the western trade and travel from this point, and all intervening posts from hear to Philadelphia. But as it is now fairly ascertained that the *Central Road*, so called, is all an air-castle, Pittsburgers make no doubt that we get the other here. The greatest obstacle in getting it to Parkersburg, is the extreme tumorous country it would have to pass through; but in coming to Pittsburg, this will be avoided. Two miles below this, lies the BLENNERHASSIT ISLAND. It is the largest one in the river I saw, and looks to be very rich. The farms are nearly all very heavily covered with corn. These Islands all belong to the State of Virginia, as she, in seceding away the territory of Ohio to become a State, did not relinquish her title and claim to the exclusive jurisdiction of the river.

Thursday morning early, we landed at POMROY, the capital of Meigs county, about two hundred and fifty miles from Pittsburg—being considerably longer on our way than we expected, as our boat travelled slow.

As regards the officers, crew and passengers of this boat, I have but little to say in their favor. I have travelled considerably in stages, cars and steamboats, but I am certain I never come across a more profane set; gambling, drinking and swearing, both on deck and in the cabin, was the practice with by far the greater number. I thought to myself, while some of our maritime philanthropists are industriously engaged in reclaiming the mariner of the briny deep, cannot some means be used to attract the attention of the steamboat hands and officers, and the travellers on our western rivers, to the morality of the Bible? For they need something of the kind very much. One old man, particularly, a deck-passenger for Cincinnati, and extremely poor, so much so, that the master of the poor, in Pittsburg, had to pay his passage, and give him money to get his diet on the way, was nearly all the time under the influence of liquor, and the most profane being I ever heard of his age.

From Pomroy we started on foot, and travelled about eight miles, and were overtaken by brother SNOW, who had come for us with a conveyance, but missed us at the river. By him we were conveyed to the camp, on the land of Elder RICHMOND, about three or four miles south of the town of *Athens*, which is said to be a very beautiful little place, on the Hawking river, and is the county-seat of Athens county. The State college is situated here; but as I was not at the place, I cannot describe it. I had some very pressing invitations to preach there, and should have done so, if I could have remained longer.

The camp was small, as we expected it would, being only nine tents, and they chiefly United Brethren and Methodists. Some were brethren of the "Church of God." It began on Thursday evening, and broke up on Tuesday evening following. The ministers who took part, were Elders HICKERNELL, WERTZ, COOK, RICHMOND and MYSELF, belonging to the Elderships in Pennsylvania and Ohio; Elder KURTZ, a liberal-minded young man, and circuit-preacher of the United Brethren; also, Elder PURKINS of the same; Elder WELSH, of the Cumberland Presbyterians, and originally from Wormleysburg, in Cumberland county, Pa., took some part, and bought one of your works on REGENERATION. Some Methodist local preachers, (I do not recollect their names) and two Free-Will Baptists—one of them a young man, just on his way from New Hampshire to Iowa. While I remained, about eight or ten professed to embrace the love of God, and nearly that number were still seeking. We shunned not to declare the whole counsel of God, so much as in us laid. On Tuesday I was pressed on to preach, on the views of the *Church*, which I did, and was astonished to find it took better than any subject touched on. Some insisted on organizing a CHURCH OF GOD that night; but as the ordinances were attended to, and there were seekers, it was deferred. I suppose there were thirty-five or forty who attended to the ordinances. On Saturday and Sunday nights, the rable, from a distance, were quite disorderly outside the encampment; but after that we had good order. I had heard they threatened to break up the camp before it began; but this I little feared.

Though the camp broke up, yet there was to be preaching on Wednesday evening on the ground, as our brethren remained to hold a protracted meeting in the Free-Will Baptist meeting-house, not far from that place, over the following Lord's-day. I then returned to Pomroy, and after watching all night for a boat, started on Thursday morning early, on board the new steamer "Albert." The very gentlemanly captain and clerk of this boat, gave me permission to preach to the passengers on board, which I did that evening between Parkersburg and Marietta, from the commission in Matthew. I had quite a variety to preach to—the WELSH congregational minister, brother PEW, of Pittsburg, and the western merchants, on their way East, down to the real black-leg and petty-gambler. But due respect was given me the whole time; and when I closed, the gambling party took the tables and commenced serving their master faithfully. Saturday 15th, by noon, we arrived in Pittsburg again. Upon the whole, I think our meeting will be productive of much good, and hope to see many yet added to the good cause there. Elder RICHMOND is well received among all, but particularly among the Free-Will Baptists. From what I can learn of them, I can scarcely tell the difference between them, in some places, and ourselves. Indeed, I think, there is not as much difference in sentiment and practice, as there is between some of the "Churches of God" in Pennsylvania and Ohio. Now if we can act as one among ourselves, why not with them? They are no great lovers of their sectarian name, and frequently use the proper one just as we do. This is praise-worthy!!

Respectfully yours,

GEORGE U. HARN.

New Books.

To fill up a small end of a column, we give notice to the preachers and others, that we shall have a few copies of new books at the Eldership; such as "FINNEY'S THEOLOGY," "WORCESTER'S DICTIONARY," "PICTORIAL BIBLES," &c.

Letter from Elder Henry Murray.

September 19, 1846.

BROTHER J. WINEBRENNER:—

I take my seat this morning to drop you a few lines. I had thought of writing to you some time ago, but did not for several reasons; first, because I had nothing very interesting to communicate; secondly, I thought it likely that my writing would not be edifying to the readers of the ADVOCATE; and, thirdly, when considering my limited knowledge, I thought I had better read and learn than to write for others. But by the assisting grace of God, I will try to write a few lines.

From my present knowledge of things, there is not much stir among the peop e, either among professors or non-professors, and especially on my circuit. However, there is apparently more of a lively interest upon the part of the churches, generally, than there was some time back, for which I feel thankful to God. I pray God to let a cloud of mercy and grace gather over us, and break in blessings upon our souls. Every where we much need the grace of God in this western country, in order to restore that peace and union that once characterized the "Church of God" in Ohio.. BRETHREN! let us all pray for it; and, O! God, help us all for the future to live more holy.

And to my brethren in the West I would say, as our difficulties have been many in Ohio, and apparently not over yet; and as our yearly meeting is now near at hand, let us endeavor to come up in the fulness of the blessing of God; for much, in my opinion, depends on how our yearly meeting is conducted and ended.

Yours, in love,

HENRY MURRAY.

Letter from Elder Jacob Lininger.

SHIRLEYSBURG, HUNT. CO., PA., *Sept.* 9, 1846.

BROTHER WINEBRENNER:—

After my respect to you and yours, I would inform you that I have obtained one new subscriber for your valuable paper, which you will please to send on as soon as you can. The money appears to be a great obstacle in this country, of getting subscribers for the ADVOCATE. I do not know what has become of what little money that formerly was in circulation in our country. I am afraid that it has fallen into the hands of some of those misers, and that they have got it hoarded up. What should be done in such a case? How will we get it from them? They won't give their hearts to God, and unless they get religion, I am of the opinion they never will give it up.

The cause of God is not progressing very rapidly through this region of country at this time. It is true that there is one, now and then, caught in the Gospel-net; but we cannot get any draught of them. Yet we do not feel discouraged, but cherish the fond hope that the day is not far distant, when we shall realize Heaven's blessings in the conviction and conversion of many of the dear people.

I suppose that brother ANGLE has favored you, by this time, with an epistle giving a full and correct statement of our camp-meeting, so that it is unnecessary for me to say anything about it in this letter. I will, therefore, bring my remarks to a close.

Yours, in the Gospel of Christ,

JACOB LININGER.

Letter from Elder Daniel Hertz,

Giving an account of a case of Suicide.

EPHRATA, LANCASTER CO., *Oct.*, 8, 1846.

DEAR BROTHER:—

I am sorry to inform you of a sorrowful circumstance which occurred at Mr. JOSEPH KONIGMACHER'S last evening. A young man by the name of RAHER, from Adamstown, (one of the tanners who belonged to the Albright's sect, and had intended to become immersed on next Sabbath, in Adamstown) cut his throat nearly from ear to ear, last evening. I saw him in his blood shortly after he had committed the atrocious deed. What the cause of this act was, no one knows. He had complained of not being very well for several days previous. He was, to all appearence, a truly pious young man. He is now in the hands of a just God, who will do him ample justice.

Yours, in haste,

DANIEL HERTZ.

NEWS DEPARTMENT.

General Kearney's Proclamation.

Proclamation to the inhabitants of New Mexico by Brigadier General S. W. Kearney, commanding the troops of the United States in the same.

As by the act of the Republic of Mexico, a state of war exists between that Government and the United States, and as the undersigned, at the head of his troops on the 18th inst., took possession of Santa Fe, the Capital of the department of New Mexico, he now announces his intention to hold the Department with its original boundaries (on both sides of the Del Norte) as a part of the United States, and under the name of the Territory of New Mexico.

The undersigned has come to New Mexico with a strong Military force, and an equally strong one is following close in his rear. He has more troops than necessary to put down any opposition that can possibly be brought against him, and therefore it would be but folly or madness for any dissatisfied or discontented persons to think of resisting him.

The undersigned has instructions from his Government to respect the religious institutions of Mexico, to protect the property of the Church, to cause the worship of those belonging to it to be undisturbed, and their religious rights in the amplest manner preserved to them. Also, to protect the person and property of all quiet and peaceable inhabitants within its boundaries, against their enemies, the Eutaws, Navahoes and others; and while he assures all that it will be his pleasure as well as his duty to comply with those instructions, he calls upon them to exert themselves in preserving order, in promoting concord, and in maintaining the authority and efficiency of the laws: and to require of those who have left their homes and taken up arms against the troops of the United States, to return forthwith to them, or else they will be considered as enemies and traitors, subjecting their persons to punishment and their property to seizure and confiscation, for the benefit of the public Treasury.

It is the wish and intention of the United States to provide for New Mexico a free government with the least possible delay, similar to those in the United States, and

the people of New Mexico will then be called on to exercise the rights of freemen in electing their own Representatives to the Territorial Legislature, but until this is done the laws hitherto in existence will be continued until charged or modified by competent authority, and those persons holding office will continue in the same for the present, provided they will consider themselves good citizens and willing to take the oath of allegiance to the United States.

The undersigned, hereby absolves all persons residing within the bounds of New Mexico, from further allegiance to the Republic of Mexico, and hereby claims them as citizens of the United States.—Those who remain quiet and peaceable will be considered as good citizens, and receive protection. Those who are found in arms, or instigating others against the United States, will be considered as traitors, and treated accordingly. Don Manual Armijo, the late Governor of this department has fled from it. The undersigned has taken possession of it without firing a gun, or spilling a drop of blood, in which he most truly rejoices, and for the present will be considered *Governor* of the Territory

Given at Santa Fe, the Capital of the Territory of New Mexico, this 23d day of August, 1846, and the 71st year of the Independence of the United States. By the Governor.

S. W. Kearney, Brig. Gen.

From California.—Com. Sloat, of the U. S. Pacific fleet has issued a Proclamation, dated at the Californian Monterey, announcing the Annexation of all California to the U. States. He tells the People that this will be a great benefit to them, reducing the price of all they have to buy and increasing that of their lands and products. He adds:

"Such of the inhabitants of California, whether natives or foreigners, as may not be disposed to accept the high privilege of citizenship, and to live peaceably under the free Government of the United States, will be allowed time to dispose of their property, and to remove out of the country if they chose, without restriction; or to remain in it, observing strict neutrality.

"All persons holding titles of real estate, or in quiet possession of lands under color of right, shall have their titles and rights guarantied to them. All churches, and the property they contain, in possession of the clergy of California, shall continue in the same rights and possession they now enjoy."

Princeton Seminary.—The Theological Seminary (Presbyterian) is exceedingly full this session; some houses in town which were never thus tenanted before, as well as all the rooms of the Seminary building, are taken by the students. In one class, the senior, fifty in the middle, and over forty in the junior, besides five or six resident licentiates. In all, there cannot be less than a hundred and forty-five or fifty students.

New Jersey.—A State Temperance Convention assembled in Trenton, on the 19th ult. The Visitor estimates the number present at not less than 3,000. Resolutions were adopted in favor of having the question of License or No License referred to the legal voters at a special election.

Improved Printing Press.—A hand printing press has been invented and made in London, which, with ordinary power, viz: one man at the rounce, will work off four times as fast as any other press, the steam press or power excepted, has yet been able to work. A strong hand can work from 1200 to 1500 impressions an hour. The size of the press is about that of the common double pull press.

Large Instrument.—The Cincinnati Adveriiser states that the large telescope now in the Observatory at that place, cost in Europe nine thousand and five hundred dollars. The whole sum including cost and package, carriage, &c., was $11,000, and was raised by subscription in Cincinnata. The instrument was shipped to this country in June 1844.

Retrocession of Alexandria.—The vote of the citizens of Alexandria, in conformity with the Act of Congress, was taken on the question of retrocession, on the 1st and 2nd inst. At the close, the vote stood for retrocession 763; against 222. So Alexandria city and county are now a portion of the Old Dominion.

Horse Cholera.—A fatal disease is prevailing extensively among the horses on Long Island, N. Y., called "Horse Cholera." In Queens county alone over 400 horses have already perished, and the disease has made its appearance on Staten Island. No remedy has yet been discovered.

☞ Potato flour is manufactured in England and Ireland, which contains not only the starch, but all the ingredients of the tuber, except the skin and cuticle. The potatoes are washed, sliced, dried thoroughly, ground, and sifted through a bolt or seive. 100 pounds of potatoes yield from 27 to 30 pounds of flour. This article is said to be 60 per cent. more nutritious for man or beast than superfine wheat flour. It ferments with yeast flour and makes fair bread. Experiments have been made which show that a given surface of land cultivated in potatoes will yield four times more flour from this crop than can be obtained from a crop of wheat. It is not stated how well or long potato flour will keep; probably as long as any other, for the vegitable matter is kiln-dried. By this operation all danger from rotting is removed, and this most valuable root or tuber can be preserved like wheat or beans for an indefinite period.

☞ Only two towns in the state of Rhode Island have granted licenses to sell intoxicating liquors.

MISCELLANEOUS.

The Sin and Folly of Scolding.

"Fret not thyself in any wise to do evil."—*Psalm xxxvii, 2.*

1. *It is a sin against God.*—It is evil and only evil, and that continually. David understood human nature, and the law of God. He says, "Fret not thyself in anywise to do evil." That is never fret or scold, for it is always a sin. If you cannot speak without fretting or scolding, keep silence.

2. *It destroys affection.*—No one ever did, ever can, or ever will love an habitual fretter, fault-finder or scolder. Husbands, wives, children, relatives, or domestics, have no affection for peevish, fretful fault-finders. Few tears are shed over the grave of such. Persons of high moral principles may tolerate them—may bear with them. But they cannot love them more than the sting of nettles, or the noise of mosquitoes. Many a man has been driven to the tavern and to dissipation by a peevish, fretful wife. Many a wife has been made miserable, by a peevish, fretful husband.

3. *It is the bane of domestic happiness.*—A fretful, peevish, complaining, fault-finding person in a family is like the continual chafing of an inflamed sore.—Wo to the man, woman, or child, who is exposed to the influence of such a temper in another. Nine-tenths of all domestic trials and unhappiness spring from this source. Mrs. D. is of this temperament. She wonders her husband is not more fond of her company. That her children give her so much trouble. That domestics do not like to work for her. That she cannot secure the good will of young people. The truth is, she is peevish and fretful. Children fear her, and do not love her. She never yet gained the affections of a young person, nor ever will, till she leaves of fretting.

4. *It defeats the end of family government.*—Good family government is the blending authority with affection, so as to secure respect and love. Indeed this is the great secret of managing young people. Now your fretters may inspire fear, but they always make two faults where they correct one. Scolding at a child, fretting at a child, sneering at a child, taunting a child, treating a child as though it had no feeling, inspires dread and dislike, and fosters those very dispositions, from which many of the faults of childhood proceed. Mr. G. and Mrs. F. are of this class. Their children are made to mind; but how? Mrs. F. frets at, and scolds her children. She is severe enough upon their faults. She seems to watch them in order to find fault. She sneers at them. Treats them as though they had no feelings. She seldom gives them a command without a threat and a long running, fault-finding commetary.—When she chides, it is not done in a dignified manner. She raises her voice, puts on a cross look, threatens, strikes them, pinches their ears, slaps their hands, &c. The children cry, pout, sulk, and poor Mrs. F. has to do her work over pretty often. Then she will find fault with her husband, because he does not fall in with her ways, or chime with her as chorus.

5. *Fretting and scolding make hypocrites.*—As a fretter never receives confidence and affection, so no one likes to tell them any thing disagreeable, and thus procure for themselves a fretting. Now, children conceal as much as they can from such persons. They cannot make up their minds to be frank and open-hearted. So husbands conceal from their wives, and wives conceal from their husbands. For a man may brave a lion, but he likes not to come in contact with nettles and mosquitoes.

6. *It destroys one's peace of mind.*—The more one frets the more he may. A fretter will always have enough to fret at. Especially if he or she has the bump of order and neatness largely developed.—Something will always be out of place.—There will alway be some dirt somewhere. Others will not eat right, look right, talk right; he will not do these things so as to please them. And fretters are generally so selfish as to have no regard for any one's comfort but their own.

7. *It is a mark of vulgar disposition.*—Some persons have so much gall in their disposition, are so selfish, that they have no regard for the feelings of others. All things must be done to please them. They make their husbands, wives, children, domestics, the conductors by which their spleen and ill nature are discharged. Wo to the children who are exposed to such influences. It makes them callous and unfeeling, and when they grow up they pursue the same course with their own children, or those intrusted to their management, and thus the race of fretters is perpetuated. Any person who is in the habit of fretting their husbands, wives, children, or domestics, shows either a bad disposition or ill-breeding. For it is generally your ignorant low-bred people that are guilty of such things.

[*Con. Journal.*

—o—

A good Narative.

"Near Albany, Ia., at the Knobs, there lived a Germau who had married a French Catholic wife. One of his neighbors, Mr. Sirbert, was a converted man, who worked part of his time for the other German. Mr. Sirbert always asked a blessing at meals and prayed in the family. A boy of about seventeen examined narrowly the table where Mr. Sirbert sat, after prayer was over, to discover the letters and words of his prayer, and was no little surprised to find that he prayed without any written form. At family prayers the man of the house became truly awakened to a sense of his condition. While he and the missionary, brother Muth, were clearing the camp-ground, it rained a heavy shower. The missionary observed that they must improve the time; and therefore they would have a prayer meeting while it rained.—During the exercise the man was truly converted, and praised God, while his wife, the French Catholic, became truly concerned for her soul. A short while after, while she and her husband were engaged in hauling hay, and she was on the mow taking the hay away from him while he was forking it up from the floor, she became greatly distressed on account of her sins, and could no longer continue at the hay. He requested her to jump down in his arms, which she did, and both commenced praying on the hay, and there the Lord graciously renewed the woman. She prayed in French, and he in German; but their merciful God gave them an answer of peace."

—o—

Pretty.—The following is an inscription on a tomb-stone in massachusetts:

"I came in the morning—it was spring,
And I smiled;
I walked out at noon—it was summer,
And I was glad;
I sat me down at even—it was autumn,
And I was sad;
I laid me down at night—it was winter.
And I slept."

POETRY.

THE GOSPEL SUMMONS.

Hark! hark! a shout of joy!
The world, the world is calling;
In east and west, and north and south,
See Satan's kingdom falling.

Wake! wake! the "Church of God,"
And dissipate thy slumbers;
Shake off thy deadly apathy,
And marshal all thy numbers.

Trust, trust the faithful God;
His promise is unfailing;
The prayer of faith can pierce the skies;
Its breath is all-prevailing.

Look! look! the fields are white;
And stay thy hand no longer;
Though Satan's mighty legions fight,
The arm of God is stronger.

See! see! the Cross is raised;
The crescent droops before it;
The pagan nations feel its power,
And prostrate ranks adore it.

Joy! joy! the Saviour reigns;
See propheey fulfilling;
The hearts of stubborn Jews relent,
In God's own time made willing.

Pray! pray! then, Christians, pray;
Though faint, be yet pursuing,
And cease not, day by day, the prayer
Of lively faith renewing.

Soon, soon, your waiting eyes
Shall see the Heavens rending,
And rich and richer blessings still,
From God's bright throne descending.

THE CONTRAST.

I have sought round the verdant earth,
For unfading joy;
I have tried every source of mirth,
But all, all will cloy.
Lord, bestow on me,
Grace to set the spirit free;
Thine the praise shall be;
Mine, mine the joy.

I have wandered in mazes dark,
Of doubt and distress,
I have had not a kindling spark,
My spirit to bless;
Cheerless unbelief,
Fill'd my laboring soul with grief,
What shall give relief?
What shall give peace?

I then turned to thy Gospel, Lord,
From folly away,
I then trusted thy holy word,
That taught me to pray,
Here I found release.
Weary spirit here found rest,
Hope of endless bliss,
Eternal day.

I will praise now my Heavenly King,
I'll praise and adore;
The heart's richest tribute bring
To thee, God of power;
And in Heaven above,
Saved by thy redeeming love,
Loud the strains shall move,
Forevermore.

Delay not, delay not, O sinner draw near!
No price is demanded, the Saviour is here,
The waters of life are now flowing for thee:
Redemption is purchased, salvation is free.

RELIGIOUS NOTICES.

East Pa. Eldership.

This body will hold its annual meeting, *Deo volente*, in Mechanicsburg, Cumberland county, commencing on the last Wednesday of this month. The opening services will be held in the Bethel, commencing at 10 o'clock, A. M.

West Pa. Eldership.

The West Pa. Eldership will commence its next annual session, by the leave of Providence, on Wednesday the 28th of October instant, in the Union Bethel, in Cambria county, Pa.

Ohio Eldership.

This body will hold its eleventh annual session in a school-house, two miles south-east of Rome, in Richland county, commencing on Monday the 19th of October instant.

MARRIAGE NOTICES.

"I saw two clouds at morning,
Tinged with the rising sun;
And in the dawn they floated on,
And mingled into one."

MARRIED—In Martinsburg, Blair county, Pa., on the 7th inst., by Elder F. N. Barlow, Mr. Samuel Hahn, to Miss Sarah Kissinger.

May happiness and prosperity crown their lives, and the choicest of Heaven's blessings be strewed along their path.

On Thursday the 1st inst., by John Winebrenner, V. D. M., Mr. Thomas W. Macfall, to Miss Catharine Myers, both of Mount Joy, Lancaster county, Pa.

On the 1st inst., by the Rev. C. W. Schaeffer. Mr. Jacob Littel, of Lebanon county, to Miss Mary Ann McKee, of Harrisburg.

On the 4th inst., by the same, Mr. Henry Shanklin, Printer, to Miss Emily Tait, both of Harrisburg.

OBITUARY NOTICES.

"Leaves have their time to fall,
And flowers to wither at the north wind's breath,
And stars to set, but all,
Thou hast all seasons for thine own, O Death!"

DIED—On the 17th of September, sister Catharine Grubb, who arrived to the good age of 52 years, 4 months and 6 days.

She left behind a kind father, an affectionate husband, and seven dear children, to mourn their loss. The occasion was improved from John 3: 14, 15, by brother John Ulsh.

Sister Grubb embraced religion about thirteen years ago, and remained steadfast to her end. She was a worthy member of the little "Church of God," in Wildcat Valley, Perry county, Pa. That our departed sister lived an exemplary life, and like Zacharias and Elizabeth of old, "walked in all the ordinances and commandments of the Lord blameless," no one can deny. It is also said that she was peculiarly zealous and active in the church she held membership; unlike many who, we fear, are too indolent and slothful in the cause of God.

Thus, then, another soldier of the Cross, who was both a sister and a mother in the kingdom of the saints on earth, dropped the flimsy curtain of mortality, and has taken her happy exit to dwell in joys immortal;

"Where the wicked cease from troubling,
And where the weary are at rest!"

S.

On Thursday, October 1st, of *Inflammatory Croup*, Thomas George, infant son of A. H. and Christiana L. Baum; aged seventeen months.

He was a lovely child—
His parent's idol—a being most too pure and fair
For this infectious world of sin. And God,
Who lent the little wanderer for a time, to shed
O'er Life's tempestuous sea a bright'ning ray,
In the infinitude of holy wisdom, took him hence
Ere sin defiled, or care could sting and wound
That tender spirit!
In meek submission,
Father! let us bow at Thy command. We feel
It was Thy holy will to take our cherished boy [angels dwell,
To scenes of glory, into Thy fold above, where
And all is glorious!
Teach us, our Maker,
The lesson of Humility. Shed upon our hearts
The balm of consolation, that we may say in
truth, "thy will be done!" [A. H. B.

On the 29th ult., at the residence of her son-in-law, Joseph Wallace, Esq., Mrs. Hannah Cummins; aged 85 years.

In Harrisburg, on Thursday, October 1st., Mrs. Chloe Pool, wife of Samuel Pool, Esq.; aged 59 years.

THE MARKETS—CORRECTED SEMI-MONTHLY.

HARRISBURG.

FLOUR—Wheat, per barrel,	$4 75	a5 00
Do. Rye, do. - -	3 50	a3 75
CORN-MEAL, per cwt., - -	1 25	a1 37½
GRAIN—Wheat, per bushel,	1 00	a1 10
Do. Rye, do. - -	70	a 75
Do. Corn, do. - -	50	a 56
Do. Oats, do. - -	30	a 33
BEEF—Per cwt., - - - -	4 00	a5 50
PORK— do. - - - - -	4 75	a5 25
FLAX-SEED—Per bushel, -	1 00	a1 06
BUTTER—Per pound, - -	15	a 20
EGGS—Per dozen, - - - -	9	a 10

PHILADELPHIA.

FLOUR—Wheat, per barrel,	$5 12½	a5 50
Do. Rye, do. - -	3 75	a3 87½
CORN-MEAL, per cwt., - -	1 70	a1 75
GRAIN—Wheat, per bushel,	1 13	a1 15
Do. Rye, do. - -	75	a 80
Do. Corn, do. - -	70	a 73
Do. Oats, do. - -	30	a 34
BEEF—Per cwt., - - - -	5 00	a6 00
PORK— do. - - - - -	5 —	a5 25
FLAX-SEED—Per bushel, -	1 10	a1 18

NOTICE.

The undersigned committee beg leave to say to their brethren, who intend coming to the Eldership in this place, by the 28th inst., that they wish those coming to town at the west end, to stop at Elder Wm. Hinny's; and those who come in at the east end, at brother J. Coover's; from whence respectively they will be directed to their several lodgings made out and provided for them.

W. Hinny,
J. Coover,
M. Hoover,
S. Crawford,
Committee of Arrangements.

Oct. 15, 1846.

NOTICE.

All persons having claims against the estate of the late Joseph H. Bamberger, deceased, are requested to present them for settlement to the undersigned Executor of said deceased, residing in Middletown, Dauphin county, Pa.; and all persons indebted are requested to make payment as above.

JACOB RIFE, *Executor.*

Oct. 15. 1846.

MEDICINES WARRANTED TO CURE.

1. FEVER and AGUE;
2. DYSPEPTIA;
3. PILES; and
4. CONSUMPTIONS.

These diseases are warranted on the fair and reasonable terms of "NO CURE, NO PAY."

For sale at the office of the Advocate.
Oct. 15, 1846.

LIST OF THE GENERAL AGENTS.

We hereby announce the following brethren General Agents for the Church Advocate, viz:

Elder EMANUEL LOGUE, of Mount Pleasant, Iowa, is our General Agent for that State. All persons, therefore, wishing to subscribe for the Advocate, or to make remittances for the same, will please address him as above.

Brother JOHN SHULER, of Ottawa, Illinois, is our General Agent for that State.—Persons in said State, wishing to order the paper, or to pay for it, are requested to address brother J. Shuler.

Dr. J. BOBBS, of Indianapolis, Indiana, is our Agent for the Southern and Central part of Indiana.

Elder JOHN MARTIN, Marcy, Larange county, Indiana, is our Agent for the Northern part of Indiana; him, therefore, the people of that part of the State will address.

Brother JOHN ACHEY, of Dayton, and CHRISTIAN WINEBRENNER, of Miamiesburg, Montgomery county, Ohio, are our General Agents for the south-western part of Ohio. To them the people of that quarter will apply, who may have business with the Advocate office.

Elder THOMAS HICKERNELL, of Mendon, Mercer county, Ohio, and Dr. GEORGE B. SHRINER, of Westminster, are our General Agents for the north-western part of Ohio.

Mr. JOHN P. WINEBRENNER, of Wooster, Wayne county, Ohio, is our General Agent for Eastern and Southern Ohio. To him payments can be made, or orders sent by sub-agents and others, in that part of the State.

Elder GEORGE U. HARN, of Pittsburg, Pa., is our general Agent for the West Penn. Eldership. To him the sub-agents and others will address orders and make payments.

Brother SAMUEL HINNY, of Springville, Lancaster county, Pa., is our agent for Mount Joy, Richland, Springville, and the surrounding neighborhood.

Brother LEVI SLINGLUFF, of Martinsburg, Blair county, Pa., is our general agent for Morrison's Cove.

Brother JOHN K. BUSER, of Highspire, Dauphin county, Pa., is our general agent for Highspire and the neighborhood.

BOOKS FOR SALE.

The Editor of the Advocate offers for sale the following valuable Books, viz:

1. The Comprehensive Commentary, 6 vols at	$12 00	per copy.
2. Dwight's Theology, 4 vols.,	8 00	do
3. Calmet's Bible Dictionary,	3 50	do
4. Pulpit Cyclopedia,	2 50	do
5. British Sketches, 4 vols.,	4 00	do
6. Rollin's History, 2 vols.,	3 50	do
7. Polyglott Bibles 18mo. with plates,	1 00	do
8. Polyglott Bibles, 32mo. extra gilt binding,	1 50	do
9. History of all Religious Denominations.	2 50	do
10. Wandering Soul.	1 00	do
11. Traveller's Guide to the West,	75	do
12. Ref. and Pron. Testament,	50	do
13. View of the Formation, Government and Discipline of the Church,	37½	do
14. Treatise on Regeneration.	50	do
15. Hymn Books at different prices.		

Dr. ANDREW MILLER, Jr.,

A GRADUATE OF THE JEFFERSON MEDICAL COLLEGE, Philadelphia, tenders his professional services to the public. OFFICE in Third street, opposite Herr's Hotel. Jy. 15—If.

JOB PRINTING

NEATLY EXECUTED AT THIS OFFICE.

JOSEPH J. WELTMER, Printer.

THE CHURCH ADVOCATE.

A Family Paper---Devoted to the Diffusion of Bible Truth, Religious News and General Intelligence.

ONE DOLLAR AND TWENTY-FIVE CENTS A YEAR. "EARNESTLY CONTEND FOR THE FAITH WHICH WAS ONCE DELIVERED TO THE SAINTS." PAYABLE ALWAYS IN ADVANCE.

VOLUME XI. HARRISBURG, Pa., NOVEMBER 2, 1846. NUMBER 13.

THE ADVOCATE

Is printed and published in Mulberry street, near the Railroad Bridge, Harrisburg, Pa.,

By JOHN WINEBRENNER, V. D. M., Editor.

Terms and Regulations.

The Church Advocate will be printed and published semi-monthly, on a large super-royal sheet, at $1,25 per volume, payable always in advance, or within the first three months of taking the paper.

All persons failing to comply with these terms, shall have their papers stopped at the expiration of the first quarter, from the time the paper is sent, and be held accountable for two quarters; that is to say, for 62½ cents; which sum shall be invariably exacted before the paper will be re-sent.

All the accredited ministers of the Church of God, and such other persons as shall have regular certificates of their appointment from the Editor, shall be the only authorized agents for this paper.

Letters and communications addressed to the Editor, through the Post Office, must be *post-paid*, except those containing remittances.

EDITORIAL DEPARTMENT.

A Proposition.

Any person who will send us ten new subscribers for the last six months of this volume of the Advocate, or five for the whole volume, shall have his paper gratis for one year.—This is a chance for all, but especially for preachers, as they get round to a number of places, and with a little exertion can easily raise this small number. Who will agree to make an effort and see what can be done?

Thanksgiving Day.

The Governors of Ohio and Pennsylvania have both appointed Thursday the 26th day of this month, to be observed as a day of thanksgiving. We hope that the members of the "Church of God," in both States, will not fail to observe it as such, and thus show themselves orderly and law-abiding subjects. Rom. 13: 1—6.

Pennsylvania Legislature.

The political complexion of the next session of the Pennsylvania Legislature, will be as follows:

Senate.—Whigs, nineteen; Democrats, thirteen; and Natives, one.

House of Representatives.—Whigs, fifty-nine; Democrats, forty-one.

The Pennsylvania Delegation in Congress will stand—Whigs, seventeen; Democrats, six; and Natives, one.

Mr. Power, the Whig candidate for Canal Commissioner, is elected by a majority of nearly ten thousand votes.

Dreadful Catastrophies.

Mr. Daniel Garner, his wife and four children, were burned to death in the conflagration of his house, situated about five miles above this borough, on the morning of the 17th ult.

On Friday the 16th ult., a boatman's boy was drowned at the lower lock, on the canal, in this borough.

Railroad Bridge.

This bridge is now all up except about three spans, and these, it is expected, will be put up in the course of a few weeks more.—About the first or second week of next month, it is believed, the under part or toll-bridge will be ready for crossing on; and the upper part where the cars run, some time in January next.

Harrisburg Bridge.

The Stockholders of this bridge held an adjourned meeting on the subject of rebuilding the bridge, on Saturday the 24th ult., but after a short interchange of views and opinions, they adjourned to meet again on the 16th of January next.

Arrest of Lukens.

Asahel Lukens, who was convicted of passing counterfeit money in this county, in April, 1844, and broke prison before receiving his sentence, was arrested by Capt. Wm. Watson, the keeper of the Dauphin county prison, about 11 miles from Fondulac, in the northern part of Wisconsin Territory. The officers of the prison deserve great credit for their vigilance; and have done an act of justice to themselves by removing a general suspicion of their connivance at his escape. They permit no one to visit him in his cell; and he will receive his sentence at the November term of the Court of Quarter Sessions.

East Penn'a. Eldership.

Agreeably to adjournment, this body met in Mechanicsburg, Cumberland county, Pa., on Wednesday the 28th ultimo.

In compliance with a resolution of the last yearly Eldership, the opening discourse was preached by the Editor of the Advocate, from the text: "It is good to be zealously affected always in a good thing.

Subject: The importance of a zealous ministry.

The meeting was organized by electing Elder JACOB KELLER, Speaker; and Elders E. H. Thomas and A. Swartz, *Clerks*.

Brother J. Lininger preached in the evening to a large and attentive congregation.

We hope to give the Journal in our next.

FUNERAL SERMON

ON

THE DEATH OF JOSEPH H. BAMBERGER, V. D. M.

Preached before the East Penn'a. Eldership, held in Mechanicsburg, Cumberland county, Pa., in October, 1846, in compliance with a clause in the Will of the Testator, by

JOHN WINEBRENNER, V. D. M.

TEXT—"And devout men carried Stephen to his burial, and made great lamentation over him." Acts 8. 2

Such is the nature and constitution of man; such are his feelings, sympathies and affections, that death seldom fails to be the harbenger of sorrow. However, there is a difference, and often a wide difference, between the effects and sensations produced by the death of different individuals. Some, now and then, die and are buried, comparatively unnoticed and unlamented, whilst the demise of others, who were useful and esteemed, never fails to make a deep impression, to excite a very general sympathy, and to cause a great and widespread lamentation. To this latter class, we properly reckon the death of a Christian minister. The truth of this we have exemplified in the case of *Stephen*, and certified in the text: "And devout men carried Stephen to his burial, and made great lamentation over him."

Stephen, as you know, was a Christian minister in the primitive church. He was first chosen to the office of Deacon, but was afterwards promoted to a higher and better employment. Acts 6: 5, 10. But his services in the church were of short duration. In the mysterious providence of God, the enemies of the Cross of Christ were permitted, feloniously and cruelly, to assault him and to stone him to death, in the midst of his days, and in the height of his usefulness. But his devout friends gathered round him, took him up, and had him decently buried, and made great lamentation over him.

The doctrine of this text is this: *That the death of a Christian minister is a just cause for lamentation.*

Here allow me to pause and announce; and pardon me if, with deep emotions, I give utterance to the painful announcement, that our young, talented, pious and highly esteemed brother JOSEPH HEISTER BAMBERGER, is no more! He was, but he is not.—His earthly house of this tabernacle is dissolved. He has gone the way of all flesh. We shall see him no more till we shall meet him in Heaven. He died at the residence of brother Levi Slingluff, in Martinsburg, Blair county, Pa., on the 31st of May, A. D. 1846; aged 28 years, 2 months and 16 days.

To this mournful announcement I add, refrain from weeping, dear people, if you can—cease from mourning if you can—forbear lamenting if you can; but if not, then weep, mourn and lament, for one so young and tender—so modest and unassuming—so generous and devout—so exemplary and useful—so lovely and beloved; who has taken his leave—bid us all a final adieu, and is now far, far away in the kingdom of God.

Bamberger, our brother is dead!
And gone from the evil to come;
From earth's toils and labors he's fled,
To dwell with his Saviour at home.

But, O! the deep grief that we feel,
For one so young, useful and dear:
Kind Saviour! to thee we appeal,
O! chide not, for shedding a tear.

I now proceed to note, illustrate and verify the doctrine of the text, to-wit:

That the death of a Christian minister is a just cause for lamentation.

The following considerations will, I think, clearly illustrate and verify the truth and certainty of this doctrine, viz:

1. *Because, by the death of a Christian minister, the closest relations and the tenderest ties are dissolved.*

2. *Because, that in the death of a minister of God, the church and the world sustain a great, an irrepairable loss.*

3. *Because it sometimes shows that the Lord has a controversy with His people.*

4. *Because it is both natural and scriptural to mourn for the dead.*

I. First, then, the death of a Christian minister is a just cause for lamentation, because it dissolves the closest relations and the tenderest ties.

1st. Close and tender relations are dissolved.

A Christian minister sustains the relation of a watchman. He stands by Divine appointment as a watchman on the walls and watch-towers of Zion. "I have set watchmen upon thy walls, O Jerusalem." Isa. 62: 6. Ezek. 3: 17—chap. 33. 7. "He watcheth for souls, as one that must give account. Heb 13: 17.

Again: a Christian minister sustains the relation of a *shepherd*. "I will set up shepherds over them who shall feed them." Jer. 23: 4. John 18: 12. As a shepherd, then, he must feed the flock of God, the sheep and lambs of His fold, and see to give them their meat in due season. Acts 20: 28. John 21: 15, 16. Matt. 24: 45.

Once more: a Christian minister sustains the tender relation of *brother and father*. 2 Cor. 8: 22, 23. Rev. 1: 9. 1 Cor. 4: 15. As a brother, he is to be highly esteemed; 1 Thes. 5: 13; and as a father, he is to be loved, reverenced and obeyed. 1 Tim. 5: 17. Heb. 13: 7.

II. By the death of a minister of God, close and tender *ties* are dissolved.

Where the aforesaid divinely instituted relations exist, there will, and must of necessity, exist also the closest and tenderest ties. Strong and tender as the ties of the nearest kinsman; yea, strong as death itself, are the ties of pure and disinterested Christian love and affections. But all these tender ties and fond relations, the cold hand of death dissolves. The deceased minister of God is no more seen and heard on the walls and watch-towers of Zion. He is no longer watching over and feeding the flock of God. He is no more visiting from house to house, conversing with and praying for the precious souls entrusted to his charge. He is no more found visiting the sick, the fatherless and widows in their afflictions, and pouring in the oil of joy into their woe-fraught hearts. He is no more leading the prayer-meetings, officiating in the pulpit, and ministering at the altar of God. No: his work is done—his race is run—his battles are fought, and he is gone to receive his reward, to wear his crown, to be with Christ, to see Him as He is, and to be like Him forever. But, O, how painful and grievous is the dissolution of such tender ties, in the separation of pastor and people! No wonder, then, that there should be *great lamentations*, when a faithful minister of Christ is taken from his flock!

All these close relations and tender ties subsisted, in a high degree, between our deceased brother and the people of his charge. The church at Martinsburg, and the people generally, were strongly attached to him; and as love begets love, he in return was no less strongly attached to them. In a letter received from a brother in Martinsburg, shortly after his death, it was stated:

"Brother BAMBERGER was much beloved by his charge, and by all those who had become acquainted with him, as abundantly testified by the tears that were shed on the day of his funeral. He contracted many acquaintances here, and some very warm friends among those who make no profession of religion."

This short extract shows how ardently the church and the people were attached to him. One year he had pleasantly and usefully spent among them. And in about one month after he had entered on his second year's ministry among them, he fell sick and died. Thus, suddenly and unexpectedly, all these close and fond relations were dissolved, and that infant flock of God, and the whole surrounding community, thrown into deep gloom and bitter lamentations.

But as a brother minister in the "Church of God," he was no less near and dear to us all, than to them. There are perhaps few or none among us, who are more highly and universally esteemed and respected than he was. His praise, I believe, I may safely say, was in the whole church and Eldership. His unexpected death, therefore, may have cost some of us as many tears, and as much grief and lamentation, as it did the people of Martinsburg, or as the death of Stephen caused the "Church of God" at Jerusalem. But be this as it may, one thing is certain, the dissolution of such close relations and strong Christian ties, will necessarily cause grief and tears in a greater or less degree.

2d. Another consideration, which justifies a suitable expression of grief and lamentations for the death of a Christian minister is, *that the church and the world sustain a great and irrepairable loss.*

There is no blessing enjoyed, either by church or state, more vitally important, for time and eternity, than the Christian ministry.—What education, good government and fruitful seasons are in a temporal, the church and the Gospel ministry are in a spiritual point of view: in the absence of either the former or the latter, woe betides the people.—The history of Palestine, Asia Minor, and other eastern nations, furnish conclusive evidence of this fact. What is their condition now, compared with that of their halcyon days, under the influence of the blessing of the Gospel of the kingdom? And what is the condition of heathen lands now, when compared to Gospel lands?

Now the death of every Christian minister takes from and diminishes this blessing.—Hence, by the death of a minister, both the church and the world sustain a great and grievous loss. Stephen's death was his own unspeakable gain, yet it was the churches' incalculable loss; and hence the disciples "*made great lamentations over him.*"

Paul adjudged it his own personal gain to die and reign with Christ; "nevertheless," said he, "to abide in the flesh is more needful for you." "And having this confidence," he added, "I know that I shall abide and continue with you all, for your furtherance and joy of faith." Phil, 1: 24, 25.

Nothing raises the price of a blessing more than its removal; and nothing enables us to estimate the worth of a minister more than a separation from him. Doubtless, you will all justify me in application of this remark to the case of our lamented young brother, whose life and death the present services are designed to commemorate. Death, doubtless, was his own gain: but it was our loss. For had kind Providence spared him, who can estimate the extent of the blessing he might have proved to the church, and to the community at large? Judging from the past and his rising greatness, we might justly have anticipated extensive usefulness. JOSEPH H. BAMBERGER was a young man, for whom *nature* and *grace* had done much. He had a fine head and a good heart. The former he had by nature, the latter by grace.

Among the many excellent traits that entered into the formation of his general character, there were none more prominent, and for which he was more deservedly distinguished, than *meekness*, *prudence* and *fidelity*.

[TO BE CONTINUED.]

CONTRIBUTORS' DEPAR'T.

United Prayer.

GREAT blessings are promised in the word of God in answer to united prayer. These promises are made with a degree of solemnity and assurance which is remarkable, and worthy of the most attentive consideration. "I say to you," says our divine Lord, "that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father who is in heaven." This is the very basis and soul of the union of Christians in a church. It thus becomes Christ's spiritual house, an *habitation* of God through the spirit, from which effectual prayer may be offered up continually.

But why is it that such strong promises are made to united prayer? We are elsewhere told, "that the effectual, fervent prayer of a righteous man availeth much;" but the assurance of a gracious answer is not so strong as that to *united prayer*. We cannot suppose that a mere combination of influence can move the determination of God, as earthly rulers or legislators are moved, by a numerously signed petition. God is an absolute Ruler, under no necessity nor inducement to comply with the wishes of His subjects, any further than in the exercise of His infinite wisdom and benevolence, he sees proper to do so. Should thousands or millions join, therefore, in an improper request, it would be utterly disregarded.

There must be something peculiarly pleasing to God in this unity of desire—this oneness of soul in prayer—something which stamps it with qualities of peculiar excellence. Those qualities may not be fully discoverable by us, while yet we may be persuaded of their reality. That they are so highly prized—that they are endowed with such surprising efficacy, sufficiently proves this. But there is reason to fear that it is rarely attained, and rarely sought after.—Friendship the most close, attachments the most strong, are often found between different individuals; but unity of spirit in prayer, is a rare plant of earthly growth; yet we may be assured that the hindrances to the offering up of united prayer, may be discovered and removed. Have parents long prayed for the conversion of their children? Have the members of the church implored the presence of the spirit, and the conversion of many sinners? And has the blessing been withheld? Consider whether these prayers have not been tainted with selfishness? or whether they have been followed up by a consistent course of conduct? United prayer is something more than a consert of petitions, or a combination of requests, or a fruit of sympathy. The most surprising answer to united prayer is recorded in the second chapter of the Acts of the apostles: "These all continued with *one accord* in prayer and supplication with the women, and Mary, the mother of Jesus, and with his brethren. And when the day of Penticost had fully come, they were all with one accord in one place." Then followed the most wonderful display of the power and grace of God ever witnessed on earth. When Peter was in prison, prayer was made without ceasing by the CHURCH unto God for him; and an angel came to deliver him. When Paul and Silas were in prison, they prayed and sung praises to God. In such a state of mind, what was so likely to be the burden of their prayers as the conversion of the jailor and his family?

Is it not a reasonable and a scriptural conclusion, that where a church is not in prosperity—where sinners are not converted—where the Word does not take hold of the hearers, there is not united prayer? The essential quality which renders prayer acceptable and prevalent with God, is wanting.—Christian professor, what is the cause of this? Is your heart in such a state that you cannot fully unite in prayer to God with your brethren and sisters? There may be something here of more importance than you are aware of. You may be the very ACHAN who hinders the armies of the living God from going forward to victory and to glory. Beware, then, that you quench not the spirit by preventing unity of spirit in prayer. O, if Christians prayed more in the unity of the spirit, what interesting meetings of all kinds there would be. What revivals of religion we should have—how frequent, numerous and pure!—What a multitude of souls would be converted! What joyful tidings we should hear (at our approaching Eldership) from our different stations and circuits, and even from our missionary brethren! O, what times we should have! The Millenium year would then soon heave in view.

And because the Holy Spirit is the spirit of truth, the offering of united prayer for the spirit would do more to put down error, than all other means which can be resorted to. The preachers of truth cannot put it down without the aid of the spirit of truth. Let all then who read resolve, both church members and ministers, to pray more in unity of spirit. More anon.

J. C. B.

NEWBURG, *Sept.* 25, 1846.

The Soul's Mortality Disproved.

As the doctrine of the soul's mortality, or that of soul and body sleeping in the grave together, is believed by some persons in this section of country, and is a very dreary and uncomfortable one; and likewise is walking hand in hand with the doctrine of the annihilation of the wicked, and I believe is proving more or less injurious to many, it may not be amiss to give the readers of the ADVOCATE a few passages of scripture to prove the falsity of this doctrine. The following, out of many, may suffice: Genesis 2: 7: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Thus was man created in possession of a living soul. Again, we read in 1 Kings 17: 21, 22: "And he stretched himself upon the child three times, and cried unto the Lord and said, O, Lord, my God, I pray thee let this child's soul come into him again, and the Lord heard the voice of Elijah, and the soul of the child came into him again." The body in this case was dead, and the soul gone out of it, and by prayer it was brought back into the body. Again, we read in Micah 6: 7: "Will the Lord be pleased with thousand of rams, *or* with ten thousands of rivers of oil? Shall I give my first-born *for* my transgression, the fruit of my body *for* the sin of my soul?" Again, we read in Luke 12: 20: "But God said unto him, *Thou* fool, this night thy soul shall be required of thee; then whose shall these things be which thou hast provided?" Again, 2 Cor. 5: 6: "Therefore *we* are always confident, knowing that whilst we are at home in the body, we are absent from the Lord." Again, chap 22: 2: "I knew a man in Christ about fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth,) such a one caught up to the third heaven." Again, Phil. 1: 23, 24: "For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better." Again, in Rev. 6: 9, 10: "And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: and they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth." Now the soul cannot be dead or sleeping in the grave with the body, and at the same time be still crying under the altar for vengeance on their enemys. Again, Gal. 27: 8: "For what *is* the hope of the hypocrite,

though he hath gained, when God taketh away his soul?" Mark, if God take his soul from his body, then soul and body cannot both be mortal.

I only drop these few passages for the purpose of showing the fallacy of this doctrine, and of preventing its progress among the unwary, and to rid the minds of true believers of the drearysome thought, that soul and body must so long lie slumbering in a state of unconsciousness; and likewise to prevent the wicked from seeking security in the thought that they shall slumber, soul and body, in the grave; and have no punishment save in one stroke of annihilation, when Gabriel's loud trump shall wake the slumbering dead.

Your brother, &c.,

ISAAC MILLARD.

Repentance.

The principles of the holy religion of our Lord and Saviour Jesus Christ, should be found dwelling richly in the heart of every one who has arrived at the years of discretion. Without the heart is changed from nature to grace, from a state of rebellion against the God of Heaven, to a scriptural submission to the mandates of the King of kings, and the Lord of lords, the mansions of unfading Glory has no place for such an unholy temple to dwell in. The new birth, or a change of heart, is indispensably necessary to a title to that inheritance which is incorruptibly, undefiled, and that fadeth not away. Our Lord's language to Nicodemus, a ruler of the Jews, is exceedingly plain and comprehensive on this subject. He tells this great man of the Pharisees, John 35: 5: "Verily, verily I say unto thee, except a man be born of water and of the spirit, he cannot enter into the kingdom of God." And further, He (our divine Lord) instructs him and says: "That which is born of the flesh is flesh, and that which is born of the spirit is spirit." "Marvel not that I said to thee, ye must be born again." Although Nicodemus was a master in Israel, yet he was a total stranger to the new birth. This is evident from his reply to the Lord, in saying, "How can these things be?"

It is truly lamentable, that in the light of the nineteenth century, in the full blaze of Gospel light and truth, there are those who sway the sceptre of Kingdoms and Empires, and have millions of subjects under their command, who are as ignorant and have as little knowledge of a change of heart or the new birth, as had this towering man of the Pharisees.—O, that He, whose reign is from the rivers even unto the ends of the earth—whose voice is as thunder, and as the sound of many waters—who has created all things, whether they be things visible or invisible, thrones or dominions, principalities or powers—in whose hands are the issues of life and death, would, through His unbounded mercy and wonderful condescension, discover to the hearts of the children of men the things that belong to their eternal peace! O, that the children of the most high God, would daily petition the God of our fathers to remember a God-forgetting world in infinite compassion!

It is heart-cheering and soul-reviving to the believer in Jesus, to hear that God, in many places, is most graciously reviving His blessed work, sinners are coming to Jesus, the only refuge set before them in the Gospel, and through repentance toward God and faith in our Lord Jesus Christ, are made the happy subjects of saving grace.

Although man apostatized from his original purity, and strayed away from the Shepherd and Bishop of his soul, yet the Lord loved him and provided a way of redemption for him, that through the meritorious atonement of our Lord Jesus, he could be clensed from his moral pollution, transgressions and sin, and be made a child of God, and an heir to the kingdom of eternal felicity. O, what a distinguished and heavenly mercy is this to poor sinful fallen man! "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." He that believeth on Him is not condemned; but he that believeth not is condemned already." And why? Because he hath not believed in the only begotten Son of God.

The religion of our Lord Jesus is emphatically declared to be the one thing needful in the lively oracles of divine truth. Its possession has not only the promise of the life which now is, but also of that which is to come.—The love of God richly shed abroad in the soul, enables the Christian to bear the common perplexities of life, with becoming resignation to the will of his Heavenly Father.—When tempestuous storms arise, and the the Christian is tossed about on the rolling billows of a troublesome world, the language of his pious soul is not, "my will be done, but thine, O, Lord." He calmly exclaims, "All things shall work together for his good." And when the scenes of earth, and every thing of a sublinary nature are about to close, and close forever; when he shall draw nigh to the confines of another world, the shouts of triumph are heard from his dying lips.—He breaks forth with all the energy of his soul and cries: "I am now ready to be offered up, and the time of my departure is at hand: I have fought a good fight, I have finished my course, I have kept the faith, henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not unto me only, but unto them also that love His appearing."—Thanks be to God when the Lord of life and glory shall make His second appearing on the earth: all those who have endured faithful to the end, shall be caught up to meet Him in the air, and so ever be with Him. Let us look for the "hastening unto the coming of the day of God, wherein the Heavens being on fire, shall be dissolved, and the clements shall melt with fervent heat. Nevertheless we, according to His promise, look for new Heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, secing that we look for such things, be diligent, that ye may be found of Him in peace without spot and blameless."

Yours, in the Lord,

JOSEPH STRAWBRIDGE, Jr.

Shippensburg, *Sept*, 29, 1846.

CONTINUED THOUGHTS ON SABBATH-SCHOOLS.

The more I think, read, speak and write on this Heaven-born institution, the more I feel and delight thus to dwell on it. It is natural, that the more attention we pay to any good cause, the more we become interested in it. The grand reasons why so many take no interest in the advancement of these blessed institutions, scattered here and there throughout the world, is because they pay no attention to them. If those persons who are so well contented by sitting down and folding their arms, as though there was nothing for them to do, would wake up to their duty and begin to read, think, &c., on these subjects, they would very soon become a glowing interest in them. Just so it is with regard to the institution of the Sabbath-school. I have been told by many who are now strong advocates of Sabbath-schools, that they can well recollect the time when they felt little or no interest in these schools, until they began to pay some attention to them, by becoming teachers or otherwise. I was once told by a certain person, that he never knew what a Sabbath-school was until he became a teacher. "Now," says he, "I feel a deep interest in the welfare of our school, which I did not before I engaged in it." So, then, if you would wish to become interested in this, as well as in any other institution, you must first pay some attention to it, in some shape or form.

But if you would become peculiarly interested in any one institution, begin to read about the rise of that institution, and the progress it made since in operation; and if you find it owes its origin to such persons who had in view the well-being of all whom it may concern, and that more or less good attends it since in operation, then certainly if you have not "a heart of stone," you cannot help but become interested in said institution. And so long as you do not pursue this course, you need not expect to beget a peculiar interest in any good cause. Ignorance in this matter accounts for the disinterestedness and inactivity of thousands, who have embarked in the different civil, moral and religious institutions in the world. They are grovelling in the dark; and being blind to almost every thing connected with the cause they have espoused or engaged in, they know not the good they might do by being prompt, active and energetic.

Now you that are in the habit of saying, when asked to become Sabbath-school teachers, "I don't see no use in it—I don't feel no interest in your Sabbath-schools," please acquaint yourselves with the rise and progress of this institution; whether or not it owes its origin to good and pious men, and whether or not its progress, thus far, has had a salutary effect upon those that have been connected with it. If, by a thorough examination of this subject, you find Messrs. Wesley, Rakes and others, who, we have reason to believe, were Christians, gave rise to this institution, and that abundant success hitherto crowned the efforts that have been made in carrying it forward, then, I would ask, how can you turn off those teachers who so earnestly solicit you to become fellow-teachers with them, by saying: "I don't see no use in it—I feel no interest in your Sunday-school?"

A LOVER OF SABBATH-SCHOOLS.

Objections to Moral Reform and Benevolent Institutions Considered.

It has been objected to these institutions that they are made a substitute for religion, that the members of such institutions neglect the ordinances of religion, and the means it provides to promote man's moral and spiritual improvement, and to attend to the affairs of these associations.

What may be the views, feelings and practices even of some among us, we cannot tell. We can only say, as a matter of fact, that from a somewhat extensive acquaintance with these institutions, and with men of all classes, we never yet met with a single individual belonging to any of these institutions, who expressed any such views of this matter. We can, moreover, say that the institutions themselves, whatever some unwise members may do, do not claim to be a substitute for religion, or any of its means of moral and religious improvement and elevation; nor do they require their members to neglect any of these, to attend to said institutions.

While good institutions claim for themselves a religious character, found their principles in religion, draws them from it, and invokes its sanction and influences to enforce those principles, it aims not to be a substitute for the church, or any of the means of grace afforded by the religious institutions of the country. It claims for itself only to be an humble hand-maid of religious institutions, to aid in carrying out and securing the practical application of some of the great aims of religion, in a degree which has not been attained by the Christian church, and answers some great purpose in the practical application of Christian principles, which the church, as an organization, cannot attain in the present condition of the world, much as she may desire and strive to secure them.

For example, we suppose no man, with the New Testament open before him, will deny that it is the duty of the church to provide for the relief of its members, when suffering from sickness, poverty and want. And this may and ought to be done by each individual church towards its own members with perfect safety, when within its own reach. This is a perfectly feasible matter, when thus restricted.—Though we regret to say it is a matter rarely thought of in any church, in this part of Christendom, at the present time. But the church, from the very nature of its organization, cannot guarantee to its members, even if she was ever so much disposed, friendly aid and relief in poverty, sickness and distress, by virtue of their membership, wherever they might find brothers, however remote their country or uninteligible their speech to each other: should churches accumulate the necessary funds, and attempt such an arrangement, the experiment could not but fail; for they would be open and exposed to endless imposition, from all the villians in the land, beyond their ability to detect them, and before they were aware they would find themselves the sustainers of all the unprincipled men who wander over the earth: certificates and writings would afford no protection, because they can be forged or obtained by stealth. They could be protected only by having the means of going behind these writings, and determining whether the holder obtained them in a lawful manner. This they cannot have from the very nature of the organization.

Again it has been said, that it is not desirable, nor is it consistent with the spirit of Christianity, to confine the bestowment of relief upon the needy and suffering, to any one class, sect or association of men, that it should be bestowed upon all who are suffering without regard to their relations and connections.

The correctness of this theory is admitted as a general principle; and practically, it is perfectly feasible in our individual action, and

we are bound to act upon it as individuals, so far as our means will allow. But there are very few of us who have the means to render aid and relief to the poor, sick and distressed around us, in any great degree. Hence the propriety and necessity of associated benevolence, which, like individuals, must be limited in its means, and therefore limited in its objects, or fail of its ends. It would hardly be fair that a mere fraction of the community, and those perhaps men of moderate means, should be required to take upon themselves the relief, maintenance and support of all the poor, sick and distressed in society; or be denied the privilege of doing anything in this way, if so disposed without jeopardising their Christian characters. If any number of men are willing to relieve the community of all trouble and expence, in providing for and taking care of the poor, sick and distressed of their own number, while they do their part in common with their fellow-citizens, for the relief and maintenance of others, we think no one has any reason to complain, nor is it any thing inconsistent with the most enlarged Christain benevolence; for in doing thus much, they do not relieve themselves, nor do they claim to be relieved thereby from a single obligation as individuals, or as members of the social compact. All this they voluntarily assume in addition to what is demanded of other people. They do all that others do, and this in addition—and to denounce this as unchristain and repugnent to the spirit of the Gospel, is quite absurd. To maintain that it would be unchristain to rescue one individual of a ship's crew from a watery grave, while the others were left simply because there were no adequate means to relieve them all without relief to drown, would be folly in the extreme. Is it not better that one should be saved than that all should perish!

An association with limited means cannot relieve all the distressed they can find, but by restricting the object to its own members it may relieve a vast amount of distress, cause many abodes of poverty to smile, ease many a couch of pain, and cheer many a widow's and orphan's heart. Which would be the most Christain, to do this little, or because it cannot do every thing, do nothing! Such a question I need not answer.

Such, then, is the character of benevolent institutions. They claim not to be a substitute for religion, nor to do all that is to be done. They claim only in their own way to do what they can for the mitigation of human suffering, the relief of human misery, the promotion of human virtue, goodness and happiness, and in a humble way to contribute something towards a higher practical realization of the great aims and ends contemplated by religion in general, and Christianity in particular.

The great aims and ends of benevolent societies are strictly and rigidly practical. Their aim is, by an extended combination among the virtuous and good, to do all that limited means can accomplish. They combine together for the accumulation of funds, whereby they may enlarge the circle of friendship, extend it to strangers by virtue of this combination, with the assurance which it affords, that they shall not misplace it or be imposed upon, to which we are so greatly liable in this deceptive world: and receiving the means of relief from one another, when in distress, and thus secure a higher realization of the brotherhood of man, so emphatically taught by Christianity. Without some such arrangement by which we can be assured of the worthiness of a man's character, in the present condition of the world, we must ever receive strangers with caution, if not distrust, and our means must be inadequate to the relief of the wants and sufferings of those we are satisfied are worthy of our aid. Of this fact every benevolent man has had abundant experience, if he has been at all conversant with the world around him. But with the assurances which these benevolent associations give, as to the character of its members and the funds it provides, we can as safely receive and confide in a stranger, as a personal friend without the fear of being betrayed, if the members are true to the trust reposed in them, and have the means of granting relief to the suffering members to the fullest extent.

We know, indeed, that Christianity is perfectly competent to secure all these results; and that when all the world and every human soul shall become sincere, devout and practical Christains in the highest and best sense of that word, that the necessity for those institutions will pass away. All their great aims and objects will be secured by the spontaneous actions of human hearts and hands, without any special organization, to secure their purposes. In such an event, decievers, imposters and knaves, with prisons, courts, and all the pharapernalia for detection, conviction and punishment of criminals, would disappear from society, and man would become the universal friend of man, and such a tenderness and interest would pervade and fill all hearts toward their kind, that the cry of suffering and want would hardly be heard, before the whole community would be gathered around the sufferer, and every hand and every purse be open to render all the aid in their power. But as long as the world is as it is, and there are knaves and villains prowling through the land, and walking up and down in the earth, like the spirit of evil, seeking whom they may decieve and destroy, and so little of a practical realization of the demands of Christianity in relation to the needy and suffering; such institutions are needful to secure an increased realization of the practical demands of true Christain friendship, and afford the means safely to answer those demands. In this they aim not to do the work of the church, to usurp its place, nor in any way infringe on its rights and prerogatives: they only ask to be left to contribute an humble share, in common with others, in their own way, to human good and human happiness, and they will willingly and joyfully bring all their trophies and lay them at the foot of the Cross, and make an offering, humble though it may be, to the church universal.

JOHN BALMER, Esq.

Correspondence---No. 3,

Between a Believer in Storrism, and a Believer in Bible Truth.

12.—S. I believe that the kingdom of God has not yet commenced here on earth, nor even will commence till Christ will come and reign as King in His kingdom with His people. Dan. 2: 44—chap. 7: 13, 14.

And whenever we read concerning the kingdom of God, it has reference to the everlasting kingdom of Jesus Christ here on earth. And it nowhere has reference to a kingdom of God in the heart; and I would be glad to see proof that there is such a thing as a kingdom of God in the heart.

B. B. T. The kingdom of God is represented under five different appelations, and I shall treat of them separately. By the grace and assistance of God, I will try to establish the position I have here taken. If I cannot prove it from the New Testament, I of course ought to abandon the idea; but if it can be established by the immutable word of God, then you and all men are in duty bound to embrace it.

First.—By the kingdom of God, we are to understand the Gospel. The Gospel is designed to teach man that he has departed from God, and how he may return to God; and therefore Christ teaches, "that if any one heareth the word of the kingdom, (that is, the Gospel of salvation) and understandeth it not, then cometh the wicked one (the devil) and catches away that which was sown in his heart." Matt. 13: 19. And St. Luke adds: "Lest they should believe and be saved." In the 33d verse, the kingdom of God is likened to leaven, which, when put into meal, will leaven the whole: so likewise the Gospel does the Gospel—those who are brought under its influence. In the 47th verse, it is compared to a net cast in the sea to gather fish, as the net is the means by which fish are taken; so the Gospel is the grand means by which men are brought to a saving knowledge of the truth, for St. Paul says, "Faith comes by hearing," &c. In Matt. 16: 19, Christ said to Peter: "And I will give unto thee the keys of the kingdom of heaven." And I presume you will not contend with the Roman Catholics, that all power was given to Peter; and we are not to infer from this, that Peter had the key to the everlasting kingdom; for John, in the Revelation, writes thus: "And to the angel of the church in Philadelphia, write; these things saith He that is holy, He that is true, He that hath the key of David, He that openeth and no man shutteth; and shutteth and no man openeth." The word *key*, here is in the singular number, and of course means one. But where Christ addresses Peter, He saith '*keys*,' which is in the plural, and signifies more than one. Yet we are not to infer that the keys here spoken of, are the keys of the church; for the church has but one door, and there would be no necessity of two keys for one door. But Peter had *keys* committed to him, which were the keys of the kingdom of Heaven, which represent the Gospel. Peter preached the Gospel of Christ for the first time on the day of Penticost to the Jews. What did Peter preach? Why he preached Christ, that He died and rose again, and that there was salvation in none other. "Neither is there salvation in any other; for there is none other name given under Heaven whereby we can be saved." So Peter, on the day of Penticost, opened the door of salvation to the Jews. Peter likewise preached the first Gospel sermon to the Gentiles, at the house of Cornelius, and so opened the door of salvation to the Gentiles. "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." Matt. 21: 43. The Jews had the first immunities and privileges of the Gospel; but when they refused to obey, it was taken from them. "Then Paul and Barnabas waxed bold and said, It was necessary that the word of God should first have been spoken to you; but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo! we turn to the Gentiles." Acts 13: 46. "But wo to you Scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men; for ye neither go in yourselves, neither suffer ye them that are entering to go in." The chief and main object of the Jews was to hinder men from believing in Christ and embracing His Gospel, and they prided themselves that none of their rulers believed on Christ; but this people who knoweth not the law, are cursed." John 7: 48, 49. "These words spoke his parents, because they feared the Jews; for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue." John 9: 22. "Nevertheless, among the chief rulers, also, many believed on Him, but because of the Pharisees, they did not confess Him, lest they should be put out of the synagogue." John 12: 22.—Hence, in this way, they shut up the kingdom of God in doing all that was in their power to prevent men from believing in Christ and embracing His Gospel. Preaching the kingdom of God, implies the glad tidings of salvation; for when Christ says, "I must preach the kingdom of God to other cities also; for therefore am I sent." Luke 4: 43.

Now let us examine what Christ was preaching that implied the kingdom of God: "The Spirit of the Lord is upon me, because He hath anointed me to preach the GOSPEL to the poor; He hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised; to preach the acceptable year of the Lord." "And it came to pass afterward, that He went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God." &c.

Many more passages might be adduced to prove, that by the kingdom of God we are to understand the Gospel. But let these suffice for the present.

Secondly.—The kingdom of God is used to signify GRACE *in the heart.* Proof: "But seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you." Matt. 6: 33. Luke, 12: 31. Christ teaches His disciples in the preceding part of the chapter, "to take no thought of eating or drinking, or what they shall put on," and refers them to the fowls and lillies, and informs them that their heavenly Father knoweth that they have need of all those things.—But to seek the kingdom of God first, then all these things should be added.

We believe Christ did nowhere require of His disciples to seek for something they could not find; and if the kingdom of God here spoken of, does not signify *grace in the heart*, no one has ever found it. And shall we be without care about eating or drinking, or wearing apparel, till Christ comes, and we receive the kingdom! No! You nor I, nor any person else, would be without care for clothing, or eating and drinking, till Christ comes; for then we need not care for clothing or eating and drinking. Christ addressed His disciples in another place when speaking in reference to children, saying: "Whosoever shall not receive the kingdom of God as a little child, shall not enter therein." Mark 10: 15. From

this passage it is evident that the kingdom of God can be received within. And Christ said: "The kingdom of God is within you." Luke, 17: 21.

But there is an objection made here by some, because Christ addressed the Pharisees, and they could not have the kingdom of God within them, being the vilest opposers of Christ and His Gospel. We will see whether the objection cannot be removed: "When John the Baptist came into the wilderness of Judea preaching, then went out to him Jerusalem and all Judea, and all the region round about Jordan, and were babtized of him in Jordan confessing their sins. But when the Pharisees and Sadducees came, he called them a generation of vipers, and exhorts them to bring forth fruits meet for repentance," &c. "I indeed," said he, "baptize you with water unto repentance;" but Christ said, (Luke, 7: 30) that John did not baptize them, because they rejected the counsel of God; that is, they did not comply with the conditions prescribed, viz: bring forth fruits meet for repentance.

If we just look at the word of Christ, the kingdom of God is within you, and compare it with the words of John the baptist. "I indeed baptize you with water," and examine it carefully, we will find that Christ did not intend to convey the idea that the Pharisees could have the kingdom of God within them in their unregenerate state. Now mark! When Christ was demanded of the Pharisees when the kingdom of God should come, (it appears they believed like you do that there would be no kingdom of God till the reign of Christ on earth) He answered them and said: "The kingdom of God cometh not with observation;" that is to say, you will not see it with your natural eyes; and you have often seen the wicked in times of revivals standing and looking as if they were going to see spiritual things with their natural eyes. But Christ informed Nicodemus, one of the rulers of the Jews, that unless he be born again, he could not see the kingdom of God. It cometh not with observation, and cannot be seen with natural eyes; but it can be realized and felt in the heart.—In Matt. 13: 44, it is compared to treasure hid in a field; which, said the Saviour. "when a man found he hideth, and for joy thereof goeth and selleth all that he hath and buyeth that field." And further, "the kingdom of heaven is like to a merchant-man seeking goodly pearls, who, when he hath found one pearl of great price, went and sold all that he had and bought it." Here are two instances of seeking and finding, and here the kingdom is compared to grace in the heart, or religion. So when the mourner comes to Jesus and finds this treasure, one pearl of great price, he is willing to give up all for Christ; and, indeed, Christ said, "that unless you forsake all and follow me, ye cannot be my disciples." Christ also said: "If a man love me, he will keep my words; and my Father will love him, and we will come and make our abode with him." John 14: 23. Now if we have Father and Son, we have all. For the Psalmist said: "Lord, if I have thee, what care I for heaven and earth." And the apostle Paul said: "For the kingdom of God is not meat and drink, but righteousness, peace and joy in the Holy Ghost." If, then, we are in possession of all this, having Father and Son dwelling in us; and righteousness, peace and joy in the Holy Ghost, we need not be concerned when Christ will come, for when He comes we can meet Him with joy, and hail His coming to gather His people home.

Thirdly.—The kingdom of God is used to denote the church. Proof: "The Son of Man shall send forth His angels, and they shall gather out of His kingdom all things that offend, and them which do iniquity." And if these things shall be gathered out of the kingdom, the kingdom must exist, for there can be nothing in a thing that does not exist itself.

"For the kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire laborers in his vineyard." Matt. 20: 1. The object in hireing laborers in in a vineyard is for the tilling of it, and rendering the vines productive; and this cannot have reference to the everlasting kingdom after Christ comes, for then there will be no tilling and dressing of vines. The kingdom, then, here mentioned, is the church, the vines the members of the church, and the laborers Christs servants.—Again, God hath set some in the church—first, apostles; secondly, prophets; and, thirdly, teachers," &c., 1 Cor. 12: 28. "And He gave some apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints," &c., Eph. 4: 11, 12. Now there can be no likeness or analogy between a natural vineyard and the everlasting kingdom of God; for in a natural vineyard there is labour to be performed, namely, tilling it and dressing the vines; and if it is not analagous to the everlasting kingdom, it must have reference to the church.

Again: it is likened to ten virgins, who took their lamps and went forth to meet the Bridegroom, and five of them were wise and five were foolish. Matt. 25: 1, 2. This cannot have reference to the everlasting kingdom, for there will be no foolish virgins then. I will produce two more passages—one from Paul, the other from John, which prove beyond contradiction, that the kingdom of God represented the church.

"Who hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son." Col. 1: 13. "I John, who also am your brother and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ."

Fourthly.—The kingdom of God denotes Heaven. "And the Lord shall deliver me from every evil work, and will preserve me unto His heavenly kingdom," &c., 2 Tim. 4: 18. These are some of the last word's of Paul in addressing Timothy how he should do as concerning himself and his fellow-men, and informed him of his trials, and that the Lord delivered him out of them all, and the time of his departure was at hand; seeing that he was now about leaving the church militant below, where he had to encounter trials and tribulations, to join the church triumphant above, there to rest from his labors.

Fifthly.—The phrase, also, denotes the everlasting kingdom.

As this article has taken up more space already than what I intended when I commenced, I shall defer writing on the *fifth*, namely, the everlasting kingdom, till another time.

ALETHES.

The Farmer and Mechanic—the basis of our country's prosperity.

Letter from Brother John Gillespie.

New Stanton, Westmoreland co., *Oct.* 5, 1846.

Dear Brother Winebrenner:—

I take my pen in hand to drop a few lines to you to acknowledge the receipt of the Church Advocate, which is a welcome organ of the church to me. I am happy to inform you that I saw brother Hickernell last week, and have made arrangements with him to have my one dollar and twenty-five cents forwarded to you. I shall not drop a murmuring word for stopping my paper; for you are highly justifiable in doing what you said you would. But I would request you now to send on my paper, for it is a welcome advocate to me. I live some four or five miles distant from the "Church of God" and my dear brethren, and have not the privilege of meeting with them as often as I would like; yet I rejoice that I have Christ and the apostles with me in this section of country, where opposition assails me on every hand, and where the plain practical truths of God's word are opposed. I stand alone here to contend for the faith once delivered to the saints; and I bless the name of God, that I have not been without His presence in endeavoring to withstand the opposition of sects and sinners. I find their arguments to maintain their positions are so feeble, and their excuses for not doing the things commanded them so vain and futile, that instead of falling in with their errors and their supposed beautiful logical reasoning, it has a tendency to confirm my faith in the truths of God's word, as well as the propriety of earnestly contending for and following after these things.

Surely the Church Advocate is needed in this place. I do not merely take it for my own satisfaction, but I lend it out to my neighbors that they may profit by reading it. Some are willing to read, others do not seem to care anything about it. Still, however, I am willing to offer it to them. I trust that we shall yet see better days in New Stanton and its vicinity. I do believe the truth will and must prevail; for it is mighty, and sectarianism and human inventions must fall before it, as Dagon of old, before the ark of the God of Israel.

Brother Harn preached in this place on last Wednesday evening, upon the antiquity, origin, &c., of the "Church of God," and it stirred up quite a hornet's nest, if you will allow me the expression. There was quite a swarming about the it next day, and misrepresenting of ideas that had been offered in proof of the truths advanced. It appears the truth made some rents in some of their religious habits that they did not like very well. Some said it was the wrong way for a stranger to introduce himself, to commence to preach on controverted points. Strange, that the name "Church of God" should be a controverted point.—And stranger still, that Christians preferred a human title in preference to a scriptural one. O, consistency whither hast thou fled!

But I must close, as my communication perhaps is lengthy enough. May the Lord of Zion bless the "Church of God" everywhere, and enable them to arise with holy boldness, and stand in defence of her most royal right, and enjoy her most Heavenly immunity and ever sacred privileges, is the sincere prayer of yours, in the bonds of Christian affection and fellowship,

JOHN GILLESPIE.

Letter from Bishop Emanuel Logue.

Mount Pleasant, Henry co., Iowa, *Oct.* 8, 1846.

Brother J. Winebrenner:—

Yours of the 16th of September is now before me. I had well nigh concluded that my wants would be treated with silent contempt; but I am glad to hear that some of the friends have a little concern for me and the cause in this new country. Please send me some of that money as soon as possible. The fifty dollars will no more than satisfy our needs this fall and winter.

If the brethren in the East did but know and feel my situation, they would not hesitate to raise the fifty dollars I have asked for, and your book account besides. But as brother John Bricker informed me that the general impression is, that I am more favorably situated than what I realy am. If such an impression has prevented them from doing any thing, I hope this note may undeceive them.

I have had but one revival in this country, and that was last winter, in the village of Trenton, situated eight miles north-west of Mount Pleasant, in the heart of one of the best settlements in the country. I organized a church of thirteen members, part of which are very promising, and others rather weak. Here is a large territory to operate upon; and in the bounds of my labors and acquaintance, there is room and labor enough for two or three preachers, could they be supported. I am still living in hopes that, through the blessing of God and your charity, my hands will be untied, when I will be able to renew and double my efforts.

As it regards the Advocate, I can assure you there are but few men more anxious to see it sustained than what your humble servant is; but I have not succeeded in procuring any subscribers. I will make another effort shortly, and I think I will send you a few names in the course of a couple of weeks.

Mrs. Logue is quite poorly at present with a fever. Pray that the Lord may spare her. My health is good. Pray for us. Please send me twenty dollars of that money as soon as possible. We are needy.

Yours, in love,

EMANUEL LOGUE.

Letter on the Death of Joseph and Barbara Maish.

Fairview, York co., *Sept.* 30, 1846.

Dear Brother Winebrenner:—

I take my pen in hand to inform you and the readers of the Advocate, of the sudden and unexpected death of our aged and highly esteemed father and mother Maish. Both these old disciples were swept away in the short space of ten days, by the ravages of the monster, *Death*. While meditating upon these solemn events, we can but adopt the language of Job and exclaim: "The Lord taketh away; who can hinder Him? who can stay His arm? who can say, What doest thou?"

On the 15th of the present month, sister Barbara Maish took a walk into the garden, apparently in good health, and on her return to the house, she stepped on the porch and took her seat, conversed freely and sensibly with her daughter sister Hawk; but she had scarcely left her until she heard her struggling in the pangs of death, and in ten minutes after fell asleep in the Lord. Her age was seventy-four years, four months and eight days. The

day following, she was followed to the grave by a large concourse of people, who paid the last tribute of respect to her. The audience was addressed by brothers BOWMAN and MAXWELL.

On the 25th of the same month, brother JOSEPH MAISH, in the evening after supper, left home in good health to go out on business, with a design of returning to attend a meeting which I commenced that evening in the neighborhood. But as he stayed over the time, (a thing that he was not in the habit of doing) his friends became uneasy and went in pursuit of him, and found him a corps, lying on his back, within three quarters of a mile from his residence. A Corroner's inquest was held over him, and their verdict was that he died of a paraletick stroke, without a struggle. Thus has fallen a mighty one in Israel. His age was seventy-six years and twenty-four days. On Sabbath his remains were followed to the grave by a very large concourse of people, and a discourse delivered on the occasion by brothers SWARTZ and MAXWELL.

Brother JOSEPH and sister BARBARA MAISH were hopefully converted to God more than fifty years ago, and lived and died exemplary members of the "Church of God." During life they were looked upon as examples of piety, and their pattern as worthy of imitation by all who profess Christianity. Brother MAISH's warning voice was often heard in the congregation of the Lord in exhortation, warning sinners to flee from the wrath to come, and earnestly contending for the faith once delivered to the saints. He was a man that always stood firm and undinching for the truth—God's revealed and soul-redeeming truth, which alone can free us in the day of final accounts. While schismatic teachers were leading many estray and deceiving the weak, he stood firm upon the Bible platform.

Brother MAISH felt the responsibility of a father resting upon him, and the obligations he was under to teach his family the true principles of religion. He was the father of fourteen children, which every morning and evening he would call around the family altar, and first read a chapter in the Bible, then explain it to them, and exhort them like David of old, to know the God of their fathers, and to worship Him with a sincere heart and a willing mind. And after the exhortation he would engage in fervent prayer to Almighty God for the welfare of his family. The religious impressions that he made upon the minds of his children in early life, resulted in the conviction and conversion of his whole family, which consisted, as remarked, of fourteen children—eight of whom have since died in the triumphs of faith, and gone home to celebrate eternal praise. The six still living are happy in a Saviour's love, and on the way to Heaven. O, that parents would follow this pious and holy man's example! How many of the young that are travelling down to fire and pain, might, by such means, be converted and brought to travel home to God. But, alas! it is not so.

In the death of father and mother MAISH, the "Church of God" has lost two worthy members; the preachers have lost a home, and the surviving children have lost affectionate parents. They were beloved and esteemed by all who knew them. But they are no more! They are gone home to reap the rewards of their labor in the kingdom of bliss. May the Lord help us to follow them as they followed Christ, so that when this earthly house of our tabernacle is dissolved, and we go down through the valley and shadow of death, we may meet them in the realms of bliss, and mingle our voices again with their's, in singing the songs of eternal redemption, to Him that loved us and cleansed us from our sins in His own blood.

Yours, fraternally,

JOSIAH H. HURLEY.

P. S.—Written by request of the friends. Please give it to the public. J. H. H.

NEWS DEPARTMENT.

Awful Murders in Lancaster.—A slip from the Union and Tribune states that on Saturday, a man named JOHN HAGERTY, living in South Queen street, in Lancaster city, committed a series of murders unparralleled in the annals of our Commonwealth! Between 9 and 10 o'clock, after shooting a horse in the street near his door, he went into the gunsmith shop—near his own residence—of Mr. MELCHOIR FORDNEY, an old and highly esteemed man; what took place, we could not ascertain, but a boy, a son of Mr. FORDNEY, gave the alarm that his father, mother and sister had been murdered by HAGERTY! On going into the room we witnessed one of the most horrid spectacles imaginable. Just inside of the front door of the shop lay the old man, with his brains battered out! At his side, but with her head towards the back door, lay the body of his wife, her brains also battered out; and near her, lay her child, four or five years old, with its skull broken and the brains oozing therefrom!

FORDNEY and his wife, it seemed, had been killed instantly. The little boy stated, in substance, that HAGERTY got at his father with an axe, and while he was killing him, his mother ran in to interfere, when he turned upon her and killed her, and then struck the child on the head with the axe! The child only lived a few hours.

Sales of Public Lands.—We observe by several advertisements by the commissioner of the general land office, that the following additional sales of the public lands have been ordered by the President, being the reserved mineral land in the states of Illinois and Arkansas, and in the territories of Wisconsin and Iowa:—At Batesville, Arkansas, on the 15th of March next; at Fayettville, Arkansas, the 22d of March; at Dubuque, Iowa, on the 8th of March; at Dixon, Illinois, on the 5th of April next; at Shawneetown, Illinois, on the 19th of April. These are valuable mineral lands, believed to abound in valuable ores, and the sales will present to enterprising settlers opportunities to purchase some of the best lands yet brought into market.

The Mexican War.—It appears that the Government paper now assumes the ground that the entire mode of conducting the Mexican war, on the part of our troops, is to be changed, and "war made to support war," upon the principle upon which Napoleon conducted his European wars of conquest. This contrast strongly with the proclamation issued by Gen. TAYLOR under the direction of his government when first invading Mexico.

The Largest City in the World.—*Sou Tchou* is the largest city in the interior of China, the largest silk market in that vast empire. To Europeans it has been unknown since 1718, when Romish missionaries were driven out. The Paris correspondent of the National Intelligencer says, that M. HEDDE, completely disguised as a Chinese trader, obtained ingress to Sou Tchou. M. HEDDE says its population is five millions, and that within a radius of four leagues around, there is a population of ten millions. Pekin has four millions. M. HEDDE brought to Paris many samples of the domestic silks of China, of all colors and all prices. One of them, exceedingly fine, is called the *Flower of the Gardens*. It comes from the interior, and until now has not been seen in France.

The Magnetic Telegraph.—The arrangements for extending the Telegraph line to New Orleans has been completed, and in a few months the communication from this this city will be opened. It extends from Philadelphia to Harrisburg, Pittsburg, Wheeling, Cincinnatti, Louisville, St. Louis, Nashville, Memphis, Vicksburg and Natchez to New Orleans. This line will comprise two companies, one extending from Philidelphia to St. Louis, and the other formed by Mr. BRAVO, from St. Louis to New Orleans.

A Boston Notion.—Petitions are in circulation in Boston praying the Legislature to exempt those who do not make, vend, use, or derive a profit from the sale of intoxicating drinks, from that portion of the taxes which is applied to repair the mischiefs of such drinks. That's right; let those who manufacture or deal in intoxicating liquors bear the responsibility that belongs to their occupation, instead of being permitted to reap all the benefits, and tax the whole community for the damages. The *loss* should be borne by those who share the *profits* of the trade. Is not the principle obviously just?

Wheat in Ohio.—The following is given by some of the Ohio agricultural papers as the aggregate amount of the several wheat crops of the State of Ohio, during the four past years; and shows very strikingly the extent of the improverishing system of farming, which too much prevails there as well as elsewhere:—Crop of 1842, 25,387,439 bushels; do. 1843, 18,786,705; do. 1844, 15,969,000; do. 1845, 12,000,000.

Turnip Rot.—The turnip, which in Ireland and Scotland has been found a very tolerable substitute for the potatoe, according to last accounts, is, like the potatoe, affected with the prevailing rot or blight. In Scotland, the disease among the turnips was so prevalent that fears were entertained that no fat cattle could be sent to England this season. Cattle had been exported from Aberdeenshire in a lean state, the owners foreseeing the difficulties likely to occur from the loss of the turnip.

Colored Voters.—The New York State Convention, after considerable debate, agreed to allow the exciting provision of the constitution relative to a colored person's vote, to remain as it is at present, which permits them to vote on a freehold of $250. Bank charters are prohibited forever.

Interesting to Authors and Publishers.—The tenth section of the late act of Congress establishing the smithsoian fund, requires the author or proprietor of any book, map, &c., &c., for which a copyright shall be secured, to deliver a copy thereof within three months after publication to the secretary, to be placed in said library.

Volunteers to be called for.—It is reported, says the Baltimore Sun, that the general government contemplates calling into immediate action that part of the fifty thousand volunteers from the Northern States, enrolled during the summer, not yet mustered into the service. These will be dispatched to Tampico, as soon as the cold season sets in, about the end of this month.

Indian Corn.—The importation of Indian corn into England is increasing with a rapidity almost incredible. During the month of August, 1845, the quantity imported in Liverpool amounted to only 9360 bushels, while in August of this year the importation reached 160,446 bushels.

Economy in Cooking Cranberries.—To each quart of berries, very shortly after the cooking of them is commenced, add a teaspoonful of saleratus. This will so neutralize the acidiferous juice which they contain as to make it necessary to use only one fourth part as much sugar as would have been requisite, had they been cooked without using saleratus.

Appointment by Gov. Shunk.—Hon. RICHARD COULTER, of Greensburg, Pa., has been appointed to fill the vacancy on the bench of the Supreme Court of this State, occurring by the death of Judge KENNEDY. Mr. C. is spoken of as a gentleman of eminent legal abilities.

Alpaca.—A flock of alpaca sheep have been imported and are now grazing in Berkshire, Mass. They will be found more profitable than the merino, and will bear heavier fleeces, yet are more delicate and require a mild climate.

Wisconsin.—The Democrats have carried the territory by a decided majority, in the election of delegates to the convention, which is to assemble for the formation of a State constitution.

Iron Ore.—One of the most valuable beds of iron ore ever discovered, has been found in the north-east corner of Dodge county, Wisconsin, and is said to yield ninety per cent. The deposite is said to be 30 feet thick.

First Governor of Iowa.—ROBERT LUCAS, first Governor of the Territory of Iowa, is now a candidate for Governor under the State organization.

Bench Resignation.—The Hon. THOMAS SARGEANT has resigned his seat as an Associate Justice in the Supreme Court of Pennsylvania.

Material for New States.—California will make forty-five States, each the size of New Jersey; and New Mexico is equal to twenty-five New Jerseys.

A Notorious Counterfeiter.—A man named POLLOCK, has been sentenced to the Alabama penitentiary for ten years.

☞ A Steamship Line from New Orleans to New York, is about to be established. Arrangements for building two steamships have been recently completed. It is supposed that each vessel will cost about $200,000, and as $165,000 had already been secured at last accounts from New York, the contract for building one ship has probably been already entered into.

☞ A cataract has been discovered on the river St. Louis, where it falls into the Western extremity of Lake Superior, which has never been described by any Geographer. It is said to be only second to Niagara. The volume of water is very great, and the perpendicular height of the fall 150 feet.

☞ The Episcopal Convention of N. York has had another season of excitement in regard to the salary of their suspended bishop, B. T. Onderdonk. It is supposed the whole affair will go before the civil courts, for re-investigation, and final decision.

☞ The Mormons are said to have a sort of gun which they manufacture themselves, and which they call *sixteen shooters*, from their shooting 16 times with only once loading. They are said to be affective at short distances.

☞ Iron Wire, tinned and galvanized so as to resist rust, is an improvement which has been patented in England, and is about to be introduced in the construction of the Magnetic Telegraph in this country.

MISCELLANEOUS.

Toleration in Turkey.

There are many indications that God is preparing the way for the speedy introduction of his Gospel into all parts of the earth. Recent events in China, taken in connection with what he had previously done in other parts of Asia, show that he is determined, at no distant day, to open the whole world to the people.

The progress which religious freedom has made in Turkey within the last three years, is a most significant occurence. In 1843, it will be remembered, an Armenian, who had become a Musselman, and then returned to the faith of his fathers, was beheaded at Constantinople in circumstances peculiarly offensive to the civilized world. The Christian governments of Europe thereupon sent their remonstrances to the Sublime Porte; and it was hoped that the law under which this individual had suffered, would thenceforward be treated as a dead letter. In the course of a few months, however, a Greek was put to death at Broosa for a similar offence. This new instance of intolerance immediately arrested the attention of Great Britain, and called forth a declaration that could not well be disregarded. Then it was that a memorable pledge was given, in the following language:—"The Sublime Porte engaged to take effectual measures to prevent, henceforward the execution and putting to death of the Christian who is an apostate." This pledge, in terms, did not meet the demand of the British Government. It left the Sultan at liberty to punish the Mohammedans who should renounce their faith, with the utmost severity. It was predicted at the time, however, that the English Ambassador would never acquiesce in this interpretation; and the representatives of the Christian governments, it was understood, were ready to take the same view of the subject. But it is doubtful whether the most ardent friends of religious liberty expected to see, in 1846, such a change in the policy of the Sublime Porte as we are now permitted to record.

The recent trials which the evangelical Armenians have been called to endure, has invested the whole question of toleration in Turkey with new interest and importance. Most fortunately for the cause of truth and righteousness, it happened that the English Ambassador was prepared to do whatever became his office and station.—The Prussia Ambassador and the American charge were also willing to second him in his endeavors. As the result of their efforts, they have secured the most unqualified recognition of the principle, *that men are not to be punished for their religious belief.* Not only has the Turkish Minister of Foreign affairs Assented to the doctrine but even the American Patriarch has given it his sanction in the most public manner. And the representatives of Foreign Powers, mentioned above, have secured, as the practical consequence of the principle, *the restoration of the persecuted Armenians of Constantinople to their places of business!* Thus has this trial, which was so grievous for a season, been made to issue through the goodness of God, most triumphantly for the Gospel of his Son! Well may every friend of missions thank God and take courage.

"Shall not the Toleration of all Religions be Required of Mexico?"

This inquiry which appeared two weeks since, is worthy of a more definite answer than we are prepared to offer. We know not *how far* the usages of European governments will sanctian the interference of one nation with the ecclesiastical regulations of another. But it is remarkable that while the religious liberties of our citizens are shielded by law and protected in the heart of Turkey—these rights have been denied to our citizens in Mexico—a sister Republic, bordering upon our territory! The Bible, and all evangelical efforts have been excluded from Mexico—but protected and sustained among Mohammedans and Pagans. Public attention ought to be directed to this subject: Mexico must *have the Bible*—and evangelical teachers—or her people can never be free—and never be governed by law. The subjects of spiritual tyranny can only be controlled by the strong arm of despotism—sustained by the bayonet.—*Christian Observer.*

Preserving Sweet Potatoes.—The difficulty of preserving sweet potatoes for seed through the winter, in the Nothern States, is well known. C. Springer, of Ohio, succeeds perfectly by filling a nail keg with alternate layers of wheat chaff and potatoes, and enclosing the whole in a barrel of wheat bran, headed up. This was kept in a cool part of a room, which was not subjected to freezing. When the barrel was filled with wheat chaff instead of bran, the experiment did not succeed so well.

Temperance Abroad.

The Rev. Dr. Baird, in a letter to the quarterly paper of the Foreign Evangelical Society, speaks well of the Temperance Convention he attended at Stockholm in June last, which was attended dy the King, Queen, and Crown Prince.—He states that in Sweeden, there are three hundred and thirty-two temperance societies, and upwards of ninety thousand members. In Norway, he states that the Temperance cause has only just taken effectual hold. At the beginning of this year, there were a hundred and twenty-eight temperance societies; and fourteen thousand, eight hundred and twelve members.

In Prussia there are 699 temperance associations, and 743,713 members.

In Austria there are more than 60 societies and 150,000 members.

In the kingdom of Hanover there are 456 societies, and 69,116 members.

In the Duchy of Oldenburgh there are 75 societies and 28,108 members.

In the rest of Germany there are 126 societies and 25,824 members.

So that there are now in all Germany, including Austria, 1426 temperance societies, and no less than 1,019,193 members.—*Alliance and Vistor.*

Incombustible Wash.

Slack stone lime in a large tub or barrel, with boiling water, covering the tub or barrel, to keep in all the steam. When thus slacked, pass six quarts of it through a fine seive, it will then be in a state of fine flour. Now, to six quarts of this lime add one quart of rock or Turk's Island salt, and one gallon of water; then boil the mixture and skim it clean. To every five gallons of this mixture, add one pound of allum, half a pound of copperas, by slow degrees. three quarters of a pound of potash, and four quarts of fine sand or hard wood ashes, sifted. This mixture will now admit of any coloring matter you please, and may be applied with a brush. It looks better than paint, and is as durable as slate. It will stop small leaks in the roof, prevent moss from growing over and rotting the wood, render it incombustible from sparks falling upon it. When laid upon brick work, it renders the brick impervious to rain or wet.—*Emigrant's Hand Book.*

An Inch of Time.—"Millions of money for an inch of time,"—cried Elizabeth,—the gifted, but vain and ambitious Queen of England, on her dying bed. Unhappy woman! reclining upon a royal couch.—with ten thousand dresses in her wardrobe,—a kingdom upon which the "sun never sets," at her feet,—all are now valueless, and she shrieks in anguish, and shrieks in vain. for a single "inch of time." She had enjoyed three-score and ten years.—Like too many among us, she had so devoted them to wealth, to pleasure, to pride and ambition, that her whole preparation for eternity, was crowded into her final moments; and hence she, who had wasted more than half a centuary, would now barter millions for an "inch of time."

It is said that tainted meat can be entirely freed from its disagreeable taste, if when boiling, a piece of *charred* or burnt stick be kept in the pot. A piece of charcoal is as good.

Abba, Father.

At an examination of a Deaf and Dumb institution, some years ago in London, a little boy was asked in writing, "Who made the world?" He took the chalk and wrote underneath, the words, "In the beginning God created the Heavens and the earth."

The clergyman then inquired in a similar manner, "Why did Jesus Christ come into the world?"

A smile of gratitude rested on the countenance of the little fellow, as he wrote "This is a faithful saying and worthy of all acceptation, that Jesus Christ came into the world to save sinners."

A third question was then proposed, evidently adapted to call the most powerful feelings into exercise: "Why were you born deaf and dumb, when I can hear and speak?"

"Never," says an eye witness, "shall I forget the look of resignation which sat upon his countenance as he again took the chalk and wrote, "Even so, Father, for it seemed good in thy sight."—*Penny Gaz.*

Profitable Hens.—Chas. W. Green, of Roxbury, Mass., from 45 hens, had 41 dozen eggs, in January last, and 26½ dozen the first 16 days of February. He keeps his hens warm in a well lighted house, facing the south, the front being made of glass, like a green house. The eggs sold for 30 to 38 cents per dozen.

THE INVITATION.—P. M.

O, come, come away, from sin that dreadful monster,
Let Christ awhile upon you smile,—
O, come, come away.

O, come and taste redeeming love,
And then his truth and frienship prove,
And onward sweetly move,—
O, come, come away.

From death and the curse, in which you now are sinking,
Redeeming love will you remove,—
O, come, come away.

O, come along and join our throng,
And with us sing this cheering song,
And heaven shall be your home,—
O, come, come away.

While watchmen are standing on the "walls of Zion,"
Inviting you to join in too,—
O, come, come away.

O, will you still refuse the call,
And in to misery blindly fall,
And drink that burning gall,—
O, come, come away.

The bright morn of youth will soon be gone forever.
Its morning light may set in night,—
O, come, come away.

O, come while youth is in its prime,
And seek redeeming love divine,
And in Christ's army shine.—
O, come, come away.

When free from this world, of sorrow and temptation,
We'll sail above on wings of love.—
O, come, come away.

And while angelic armies sing,
And make the heavenly arches ring,
Well praise our eternal King,—
O, come, come away.

POETRY.

AUTUMN.

Though once enamored with the Spring—
  Its pleasure and its bloom—
The pensive muse prefers to sing,
And touch the more congenial string,
  Of Autumn's pleasing gloom.

She comes, with all her sober train,
  To crown the changing year;
The juicy fruit and shining grain
Are scattered o'er the hills and plain,
  To strengthen and to cheer.

Of late, the meadows and the field,
  And forest, waved in green;
The num'rous flowers the garden yields,
Though long in embryo concealed,
  In perfect bloom were seen.

Then to the verdant, shady grove
  The tuneful race resort;
Chanting their sweetest notes of love,
The birds in amorous gestures strove
  Their partners' smiles to court.

But now these sprightly scenes are gone,
  And Summer's joys are fled;
Nature, of all her flowerets shorn,
Her motely colored garb puts on,
  Of yellow, brown and red.

And now the feathered choir no more
  Their notes in concert blend;
But, in assembling flocks, appear
Prepared their southern course to steer,
  Ere wintry storms descend.

Th' enlightened eye can still survey
  The scene without regret;
Can view the sun's departing ray,
That gilds the last autumnal day,
  And witness his retreat.

The russet hue the meadows wear—
  The fading, falling leaf—
The gathered products of the year,
Though num'rous tribes demand their share
  For man appears the chief.

For him the various seasons roll,
  And in their time return;
Under the wise and firm control
Of Him who gave th' immortal soul,
  And reason to discern.

So life's successive seasons fly—
  Its Winter, too, will come;
And man is warned to turn his eye
To future scenes beyond the sky—
  His long, ETERNAL HOME.

Worlds of light and crowns of glory,
  Far above yon azure sky!
Though by faith I now behold you,
  I'll enjoy you soon on high.

THE MARKETS—CORRECTED SEMI-MONTHLY.

HARRISBURG.

FLOUR—Wheat, per barrel,			$4	75	a 5	00
Do.	Rye,	do. - -	3	50	a 3	75
CORN-MEAL, per cwt.,	- -		1	25	a 1	37½
GRAIN—Wheat, per bushel,			1	00	a 1	10
Do.	Rye,	do. - -		70	a	75
Do.	Corn,	do. - -		50	a	56
Do.	Oats,	do. - -		30	a	33
BEEF—Per cwt.,	- - - -		4	00	a 5	50
PORK—	do. - - - - -		4	75	a 5	25
FLAX-SEED—Per bushel,	-		1	00	a 1	06
BUTTER—Per pound,	- -			15	a	20
EGGS—Per dozen,	- - - -			9	a	10

PHILADELPHIA.

FLOUR—Wheat, per barrel,			$5	12½	a 5	20
Do.	Rye,	do. - -	3	75	a 3	87½
CORN-MEAL, per cwt.,	- -		1	70	a 1	75
GRAIN—Wheat, per bushel,			1	13	a 1	15
Do.	Rye,	do. - -		75	a	80
Do.	Corn,	do. - -		67	a	70
Do.	Oats,	do. - -		30	a	34
BEEF—Per cwt.,	- - - -		5	60	a 6	00
PORK—	do. - - - - -		5	—	a 5	25
FLAX-SEED—Per bushel,	-		1	10	a 1	18

MARRIAGE NOTICES.

"I saw two clouds at morning,
Tinged with the rising sun;
And in the dawn they floated on,
And mingled into one."

MARRIED—On Thursday, August 20th, by Elder Samuel Crawford, Mr. Josiah Jones, to Miss Elizabeth Frankinberger, both of Cumberland county, Pa.

On Tuesday October 6th, by the same, Mr. Samuel Stouffer, to Miss Sarah Weltmer, both of Cumberland county, Pa.

On Thursday the 22d ult., by John Winebrenner, V. D. M., Mr. William Brown, to Miss Ann McFadden, both of Harrisburg Pa.

On the 22d inst., by the Rev. S. R. Fisher, Rev. Wm. C. Bennet, of East Berlin, Adams county, Pa., to Miss Elizabeth Breachbill, of Springforge, Cumberland county, Pa.

OBITUARY NOTICES.

"Leaves have their time to fall,
And flowers to wither at the north wind's breath,
And stars to set, but all,
Thou hast all seasons for thine own, O Death!"

DIED—In this place, on Wednesday the 28th of October, Edwin Albert, infant son of Joseph J. and Susannah Weltmer; aged 1 year, 1 month, and 21 days.

In the death of this interesting and extraordinary child of its age, may be learnt an important and instructive lesson. It shows us the folly of placing our devotion and affections on anything here below, however endearing it may be: it shows us the great importance of having our thoughts and affections centered on Him, who alone has the power of imparting happiness to our afflicted race, and who alone can give us eternal life hereafter. But a few days ago, this child was idolized by its affectionate parents; and in proportion to their devotion, were their hearts estranged from Him, who requires an undivided love—but now it is no more! it has been taken to its long home, where afflictions are not known, and where sorrow doth never come. Let us, then, willingly submit to the mysterious hand of God, who does every thing for the best, and who knows what is best for us.

Fond parents, cease your mourning—
  Your first-born is no more,—
He's now a lamb, adorning
  God's fold, on Canaan's shore!

He took your much-loved treasure,
  To blissful scenes above;—
Ah! think—and think with pleasure—
  He *lives* on Jesus' love!

With feelings of deep sadness,
  Ye'll doat on looks and words;—
That "he's with Christ in gladness!"
  Sweetest relief affords.

Communicated.

In Highspire, Dauphin county, Pa., on the 3d ult., Henry, son of Henry and Mary Diehl; in the 2d year of his age.

On the Big Island, (Haldeman's) on the 5th inst., of Fever, Mrs. Magdalena, wife of Mr. Otstot; in the 35th year of her age. Services by Elder M. F. Snavely, from 1 Cor. 7: 29:—"The time is short."

On the 27th inst., in Swatara township, Dauphin county, Mrs. Jordan, wife of the Hon. Benjamin Jordan, State Senator, of this district.

Dr. WILLIAM S. CRESAP,
THOMSONIAN BOTANIC PHYSICIAN.

Having returned from the west, would respectfully offer his professional services to the public.

In order that the public may better understand the principal that govern my (the Thomsonian) practice, I will briefly give the nature of the human system—the principle of life—the nature and character of disease—the manner in which it invades the body, according to my mind—and, also, my mode of expelling disease from the body, and of restoring to a healthy state the debilitated organs:

Correct observation will show that the human body is an organized structure, containing an outer and an inner surface, every portion of which is a network, composed of the ends or mouths of an innumerable multitude of tubes, whose main bodies and ramifications extend through every portion of the system, and whose office is to absorb or discharge the various fluids that are received into or formed in it. Into this body is implanted, at its formation, a principal called life—a principle which, whatever be its nature, is accompanied, when in health, with an amount or a degree of heat always considerably above that of the atmosphere in which the man is destined to dwell, and with the power to bring all the digestive, absorbent, circulatory and secretive organs into action, upon the food that is received for the nourishment of the body. Experience shows that any obstruction lodged in any one or more of these absorbent or secretive organs, is a cause of disease, that is, a hindrance to the full and free exercise of the principal of life, in its processes of digestion and nourishment. Should the stomach, the head and prince of all the digestive organs, be the seat of obstructions, the amount of vital heat is proportionally lessened at the fountain, the extremities become cold, the whole system is languid and full of pain, and tormented with alternate chills and fevers, till the obstructions are removed and the heat regains its empire. Now, to expel this fever, and remove the obstruction which is the cause of it, we supply the fountain with additional heat, apply warmth and moisture to the surface, to relax the pores, and then excite to action the secretory vessels, by means of diffusive stimulants, &c. But, says one, must not a physician treat his patient according to symptoms? Why, certainly. Hence, if we find the patient cold, we heat him—if feverish, we sweat him—if vomiting, we clear out the offensive matter—if weak, we strengthen him—if cramped, or in convulsions, we relax his whold system; if there are obstructions to the free circulation of the blood, we remove those obstructions, and if hungry, we have him fed, &c. To the afflicted, then, we would say, give us a trial, we ask no more, and my word for it, you will soon become Thomsonians.

☞ Genuine Thomsonian Medicines, Books and Syringes, can be got at any time by calling at my office, in Chestnut street, two doors from Second.

PUBLIC NOTICE.

NOTICE is hereby give that letters testamentary on the estate of David Light dec'd., late of Highspire, in Lower Swatara township, Dauphin county, have been granted by the Register of said county to the subscriber, who resides in Highspire aforesaid. All persons having claims or demands against the said decedent, are hereby requested to make known the same to the subscriber without delay.

JACOB ROOP, Jr., *Executor.*

Nov. 2, 1846.—6w.

NOTICE.

ALL persons having claims against the estate of the late Joseph H. Bamberger, deceased, are requested to present them for settlement to the undersigned Executor of said deceased, residing in Middletown, Dauphin county, Pa.; and all persons indebted are requested to make payment as above.

Oct. 15. 1846.—6w.] JACOB RIFE, *Executor.*

MEDICINES WARRANTED TO CURE.

1. FEVER and AGUE;
2. DYSPEPTIA;
3. PILES; and
4. CONSUMPTIONS.

These diseases are warranted on the fair and reasonable terms of "NO CURE, NO PAY."

For sale at the office of the Advocate.

Oct. 15, 1846.

LIST OF THE GENERAL AGENTS.

We hereby announce the following brethren General Agents for the Church Advocate, viz:

Elder EMANUEL LOGUE, of Mount Pleasant, Iowa, is our General Agent for that State. All persons, therefore, wishing to subscribe for the Advocate, or to make remittances for the same, will please address him as above.

Brother JOHN SHULER, of Ottawa, Illinois, is our General Agent for that State.—Persons in said State, wishing to order the paper, or to pay for it, are requested to address brother J. Shuler.

Dr. J. BOBBS, of Indianapolis, Indiana, is our Agent for the Southern and Central part of Indiana.

Elder JOHN MARTIN, Marcy, Larange county, Indiana, is our Agent for the Northern part of Indiana; him, therefore, the people of that part of the State will address.

Brother JOHN ACHEY, of Dayton, and CHRISTIAN WINEBRENNER, of Miamiesburg, Montgomery county, Ohio, are our General Agents for the south-western part of Ohio. To them the people of that quarter will apply, who may have business with the Advocate office.

Elder THOMAS HICKERNELL, of Mendon, Mercer county, Ohio, and Dr. GEORGE B. SHRINER, of Westminster, are our General Agents for the north-western part of Ohio.

Mr. JOHN P. WINEBRENNER, of Wooster, Wayne county, Ohio, is our General Agent for Eastern and Southern Ohio. To him payments can be made, or orders sent by sub-agents and others, in that part of the State.

Elder GEORGE U. HARN, of Pittsburg, Pa., is our general Agent for the West Penn. Eldership. To him the sub-agents and others will address orders and make payments.

Brother SAMUEL HINNY, of Springville, Lancaster county, Pa., is our agent for Mount Joy, Richland, Springville, and the surrounding neighborhood.

Brother LEVI SLINGLUFF, of Martinsburg, Blair county, Pa., is our general agent for Morrison's Cove.

Brother JOHN K. BUSER, of Highspire, Dauphin county, Pa., is our general agent for Highspire and the neighborhood.

BOOKS FOR SALE.

The Editor of the Advocate offers for sale the following valuable Books, viz:

1. The Comprehensive Commentary, 6 vols at	$12 00	per copy.
2. Dwight's Theology, 4 vols.,	8 00	do
3. Calmet's Bible Dictionary,	3 50	do
4. Pulpit Cyclopedia,	2 50	do
5. British Sketches, 4 vols.,	4 00	do
6. Rollin's History, 2 vols.,	3 50	do
7. Polyglott Bibles 18mo. with plates,	1 00	do
8. Polyglott Bibles, 32mo. extra gilt binding,	1 50	do
9. History of all Religious Denominations,	2 50	do
10. Wandering Soul,	1 00	do
11. Traveller's Guide to the West,	75	do
12. Ref. and Pron. Testament,	50	do
13. View of the Formation, Government and Discipline of the Church,	37½	do
14. Treatise on Regeneration,	50	do
15. Hymn Books at different prices.		

Dr. ANDREW MILLER, Jr.,

A GRADUATE OF THE JEFFERSON MEDICAL COLLEGE Philadelphia, tenders his professional services to the public. OFFICE in Third street, opposite Herr's Hotel

Jy. 15—tf.

JOB PRINTING

NEATLY EXECUTED AT THIS OFFICE.

JOSEPH J. WELTMER, Printer.

THE CHURCH ADVOCATE.

A Family Paper---Devoted to the Diffusion of Bible Truth, Religious News and General Intelligence.

ONE DOLLAR AND TWENTY-FIVE CENTS A YEAR. "EARNESTLY CONTEND FOR THE FAITH WHICH WAS ONCE DELIVERED TO THE SAINTS." PAYABLE ALWAYS IN ADVANCE.

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THE ADVOCATE

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By JOHN WINEBRENNER, V. D. M., Editor.

Terms and Regulations.

The Church Advocate will be printed and published semi-monthly, on a large super-royal sheet, at $1,25 per volume, payable always in advance, or within the first three months of taking the paper.

All persons failing to comply with these terms, shall have their papers stopped at the expiration of the first quarter, from the time the paper is sent, and be held accountable for two quarters; that is to say, for 62½ cents; which sum shall be invariably exacted before the paper will be re-sent.

All the accredited ministers of the Church of God, and such other persons as shall have regular certificates of their appointment from the Editor, shall be the only authorized agents for this paper.

Letters and communications addressed to the Editor, through the Post Office, must be *post-paid*, except those containing remittances.

EDITORIAL DEPARTMENT.

Thanksgiving Day.

It will be recollected that Thursday the 26th inst., is appointed by the Governor of this Commonwealth as a day of thanksgiving and prayer. Accordingly the Eldership, at its late session in Mechanicsburg, as will be seen from the Journal, passed a resolution recommending a due and pious observance of said day, by all the "Churches of God." Let a word to the wise be sufficient.

Thanksgiving Collection.

The Eldership has also authorized a *thanksgiving collection* on the aforesaid thanksgiving day, in all the churches within the bounds of the Eldership, for missionary purposes. On a moments reflection, the propriety and necessity of this collection will no doubt be seen and felt by the whole church. Yet it may not be superfluence to suggest a few thoughts as preparatory to the same.

1. The Board of Missions stand much in need of more funds. They still owe some, and they have made new contracts which must be fulfilled.

2. The "Church of God" is, and ought to be, emphatically, a missionary church. Through her active and aggressive efforts, the world must be lighted and redeemed. To her, therefore, God says, "Freely ye have received, freely give." In view, then, of all the temporal and spiritual blessings which we have freely received, and for which we are called upon to offer our thanksgiving, let us freely bring our *missionary offerings* to the treasury of the Lord. And this let us do,—

3. Because it is not only our duty, but likewise our interest. "Give," says the Lord, "and it shall be given to you again, good measure, pressed down, shaken together and running over." "Bring ye all the tithes into the storehouse, that there may be meat in my house, and prove me now herewith. saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Mal. 3: 10.

Here, then, are most encouraging promises. A compliance with it will be the surest guarantee of our personal and national prosperity. Hence, then, as a thanksgiving oblation, let each member of the church bring a *note*, or at least a *piece* of silver, and cast it into the treasury of the Lord, on the aforenamed thanksgiving day. The moneys thus collected will be remitted forthwith to the Board of Missions.

Harn on Feet-Washing.

Bishop George U. Harn has in press a short treatise on the Ordinance of *Feet-Washing*,, which will be ready for delivery in the course of a week or ten days. The work will be neatly printed and bound in a 32mo. form, at twenty-five cents per copy. Orders for it may be addressed to the editor of the Advocate, or to the author at Pittsburg, Pa.

Meeting of the Board.

The *Board of Trustees of the Printing Establishment* will meet in Mechanicsburg, Cumberland county, on Thursday next. A general attendance is earnestly requested, as business of great importance will be transacted.

Journal of the Ohio Eldership.

This Journal will appear in our next.—We had no room for it in this number. If the *West Pa. Eldership* will let us have their Journal in time, we shall try to make room for that also in our next paper.

Contributors.

We request our esteemed contributors to bear with us till we get through with the publication of the *Eldership Journals*, and then their communications shall receive due attention.

New Edition of Hymn-Books.

We shall have ready, *Deo volente*, between this and New Year, a new edition of both English and German Hymn-Books. Both editions will have an addition of new hymns. If any of our friends can aid us, by sending us hymns, new and good, we shall feel obliged.

FUNERAL SERMON

ON

THE DEATH OF JOSEPH H. BAMBERGER, V. D. M.

Preached before the East Penn'a. Eldership, held in Mechanicsburg, Cumberland county, Pa., in October, 1846, in compliance with a clause in the Will of the Testator, by

JOHN WINEBRENNER, V. D. M.

[CONTINUED FROM OUR LAST.]

TEXT—"And devout men carried Stephen to his burial, and made great lamentation over him." Acts 8: 2.

He was a meek man. He was meek in spirit and meek in appearance. So conspicious was this trait of character, that his very appearance, both in and out of the pulpit was remarkably prepossessing.

He was also a prudent man. This is a quality that highly exalts a Christian minister. For the want of this, nothing will atone. A minister's ablest and best performances are often rendered perfectly nugatory by imprudence. Aware of this fact, and with an ardent desire to be useful and respected among the people of his charge, our deceased brother never lost sight of the admonition—"Be wise as serpents and harmless as doves."

But he was also a faithful man. Faithfulness, as well as wisdom, is pre-eminently characteristic of a true servant of God. Matt. 24: 45, 46. Brother Bamberger, though naturally backward and diffident, yet his sterling fidelity in the cause of his Master enabled him, when in the pulpit, boldly and fearlessly to proclaim the truth, and the whole truth, as it is in Jesus.

In proof of the correctness of this assertion, I beg leave here to introduce another extract from a letter which I received from a friend in Martinsburg, since the death of our lamented brother:

"His general course of conduct while among us, and especially in the pulpit, was such, that while the truths of the word of God, as we believe them, were presented pointedly and forcibly to the minds of the people, yet it was always done in such a way as not to give offence."

This, my brethren, shows one of the happiest arts of preaching the Gospel. It takes a *meek*, *wise* and *faithful* minister, to "preach the truth in love," so as not to offend, but to gain the people.

But his faithfulness and strong attachment to the cause of God, and to his brethren in the Eldership, we may further learn both from his words and actions on different occasions.—Look at his letters—examine his annual reports as recorded on the Journals of the Eldership, and mark how often, and how emphatically he declared, that with his brethren in the "Church of God," his mind was made up "to live, to labor and to die." During his last visit to Harrisburg, and after an interview with brother McCartney on the subject of his recreancy, he said to me: "Well, I told him plainly, that let who would forsake the Church of God, and go to building of *corn-cribs* and *out-houses*, as for me, I shall continue to build the *Mansion-house*, the house which was built these many years ago, which a Great King of Israel built and set up."

Again, let his actions speak—these speak louder than words. I am credibly informed that the first year he travelled, he gave all his support to his colleague; and that for several years afterward, he gave more than he received. On every occasion he was forward to help on with every good cause. When the relief subscription for the Printing Establishment was started, he subscribed one hundred dollars. When it was recommended by the Eldership that those who could afford it, should add to their subscriptions, he came forward of his own accord and subscribed thirty dollars more. And in his last Will and Testament he bequeathed the sum of fifty dollars towards the same object: making in all towards this one object one hundred and eighty dollars. Besides this, he has willed the bulk of his estate to the East Pennsylvania Eldership, for the promotion of the missionary cause.

All this clearly shows that his heart was fixed—that he was a "true man"—that he possessed a liberal soul, and that he loved the Church of God with a pure heart fervently.

Now when men so justly distinguished, and so eminently useful in every department of the house of God, are taken away from us, we have, I think, a just cause for mourning and lamentation. But again, I remark, that the death of a Christian minister is a just cause for lamentation,—

III. Because it *sometimes* shows that the Lord has a controversy with his people.

So it was anciently. In Is. 34: 7 and 8, we read, "My sword shall be bathed in heaven: behold, it shall come down upon Idumea, and upon the people of my curse, to judgment: and their land shall be soaked with blood, and their dust made fat with fatness. For it is the day of the Lord's vengeance, and the year of recompense for the controversy of Zion."—Mark it, "My sword shall come down to judgment *for the controversy of Zion*."

Again we read, Hos. 12: 2, "The Lord hath a *controversy* with Juda, and will punish Jacob according to his ways; according to his doings will he recompense him."

And again, in Mic. 6: 2, it is said: "Hear ye, O mountains, the Lord's *controversy*, and ye strong foundations of the earth; for the Lord hath a *controversy with His people*."

"I have somewhat against thee," said Christ, "to the church at Ephesus, (*i. e.*,) I have a controversy with thee; and now, therefore, repent and do thy first works, or else I will

come to thee quickly, and will remove thy candlestick out of his place, except thou repent." The candlestick, in this place, may denote the Christian ministry. This the Lord threatens to remove from those against whom He has a controversy.

Here, then, it becomes us to pause and inquire: Have we any reason to think that the Lord has a controversy with us as a church and people. Upon serious reflection, it would seem as though He had. For there has been a sad falling away in many places. There has also been "a going out from us," of some few, who once seemed to be pillars in the church. And the sword of the Lord has likewise, seemingly at least, come down to judgment to cut off some of our "burning and shining lights"—some of our young watchmen, in the prime of life, and in their meridian of usefulness. Witness our brother Wood and brother Bamberger. What mean all these things, except it be that the Lord has a controversy with us! And if so, there is a cause for it. For the Lord never has a controversy with any people, much less with his own people, without a just cause. The first thing, therefore, we should do, is to search and find out the cause.

Is it, then, because we have become too much elated with our past success and prosperity? This is sometimes apt to be the case. And wherever a people exhalt themselves above measure, they are very likely to meet with an abasement.

Is it because, like Demas of old, we have fell in love with the world? A covetous, Mammon-loving and worldly-minded people, run a great hazzard of being rebuked. I fear there is a criminal lack of primitive zeal, liberality, and consecration of our all to God.

Or is it, perhaps, because of bigotry, intoleration and strife? These and other mysteries of iniquity, I greatly fear, have began to work. If so, we may well lament and bemoan ourselves. But this is not all. We have more to do than to weep and lament. We must "confess and forsake." We must "cease to do evil and learn to do well." *Reformation* is an antecedent, not a consequent, of *restoration*. The prodigal had to repent and come, in order to be entitled to mercy and reception.

Let us humble ourselves, then, under the mighty hand of God, and He will restrain His wrath, and exhalt us in due time. I remark,

Once more, that the death of a faithful minister of Christ is a just cause for lamentation,—

IV. Because it is both natural and scriptural to mourn and lament for the dead.

It is *natural* to do so for reasons already assigned, and because we are naturally so constituted, that we cannot avoid it.

When friends, who loved, are called to part,
The heart will feel, lament and smart.

But it is also *scriptural* to mourn and weep for the dead.

When Sarah died, "Abraham," it is said "came to mourn for Sarah, and to weep for her." Gen. 23: 2.

When Jacob died, "the Egyptians mourned for him three-score and ten days. And Joseph, and his brethren, and his father's house, a very great company, went up from Goshen to Canaan to bury Jacob in the grave, which he had digged for himself, and mourned over him *with a great and very sore lamentation*. Gen. 50: 3—10.

When Aaron died on the top Mount Hor, all the congregation of Israel mourned for Aaron *thirty days*. Num. 20: 29.

When Moses, the man of God, died in the land of Moab, and was buried over against Beth-peor, the children of Israel wept for Moses, in the plains of Moab, *thirty days*. Deut. 34: 8.

When Saul, the first king of Israel, was slain, and had his head cut off in Mount Gilboa, the inhabitants of Jabesh-gilead buried him, and mourned and fasted *seven days*. 1 Sam. 31: 11—13. 2 Sam. 2: 4—6.

When Jacob clandently assassinated Abner, the Hebrew General; David, the King of Israel, said to all the people, "Rend your clothes, and gird you with sackcloth, and mourn for Abner." And they buried Abner in Hebron; and the King lifted up his voice and wept at the grave of Abner; and all the people wept. 2 Sam. 3: 31, 32.

When Absalom was hung by his own mule in the thick boughs of a great oak, between the Heavens and the earth, till he was dead, dead, dead; and Chusi ran and told it to David the King, the King was greatly moved, and mourned and wept, and cried with a loud voice and said, "O my son Absalom! my son, my son, Absalom! Would God I had died for thee. O Absalom, my son, my son." 2 Sam. 18: 33.

When Lazarus, the brother of Mary and Martha, fell sick and died, not only his two sisters wept, but the Jews also wept, who had come to comfort them concerning their brother. And when Jesus saw Mary and Martha weeping, and the Jews weeping, He himself also groaned in spirit and wept. Then said the Jews, "Behold how he loved him." See John and 11th chap.

When Dorcas of Joppa, that good and charitable woman, fell sick and died, Peter was sent for; and when he was come, they brought him into the upper chamber, and all the widows stood by him weeping, and showed the coats and garments which Dorcas made while she was with them. Acts 9: 39.

When Jesus himself was crucified, and buried, the daughters of Jerusalem, and the whole Christian brotherhood, wept and lamented for him. "And she went and told them that had been with him, as they mourned and wept." Mark 16: 10.

Thus, also, when Stephen died, or was martyred, as the text informs us, "devout men made great lamentation over him."—Hence, then, we see that it is natural, rational, Christian and scriptural, to weep, mourn and lament for the dead; and especially for these who were young, useful, and tenderly beloved.

Such, my brethren, just such a one was he whom our services this day commemorate. He was young and in the midst of life. He was useful, promising and greatly beloved. But his morning sun has set at noon. And now we are bereaved of all his talents, his influence and his services. In view of all this, can it be a sin if, like the devout men spoken of in the text, we are found making great lamentation over him?

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Note.—See conclusion of the foregoing sermon on page first, in number five, of this volume.

We had intended to republish the concluding part; but for want of room we omit it.

JOURNAL

OF THE

17TH EAST PA. ELDERSHIP.

The *East Pennsylvania Eldership of the* CHURCH OF GOD met, according to appointment, in Mechanicsburg, Cumberland county, Pa., on Wednesday the 28th of October, 1846.

According to a resolution of the last Eldership, the meeting was opened with a discourse by Elder J. Winebrenner. Text—"*It is good to be zealously affected always in a good thing.*" Gal. 4: 18. SUBJECT: A zealous ministry.

At two o'clock, P. M., met in the Bethel; when Elder J. Keller called the House to order, and moved that brother A. Swartz be requested to open the meeting. Which was agreed to.

On motion of Elder J. Mackey, Elders J. Keller and A. Swartz were appointed to constitute the Eldership: whereupon the following delegates were found to be in attendance, viz:

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STATIONS.

Philadelphia Station—NONE PRESENT.

Lancaster Station—Elder EDW. H. THOMAS, teaching elder; JOHN S. GABLE, ruling elder.

Baltimore Station—Elder CALTON PRICE, teaching elder.

Middletown Station—Elder JACOB FLAKE, teaching elder; JACOB RIFE, ruling elder.

Harrisburg Station—Elder WILLIAM McFADDEN, teaching elder; JOHN YOUNG and MICHAEL NEWMAN, ruling elders.

Shippensburg and Orrstown Station—Elder JOHN C. OWENS, teaching elder; ABRAHAM HOSTETTER and WM. BAUGHMAM, ruling elders.

Newburg Station—Elder JOHN C. BOOTH, teaching elder; DANIEL McCOY, ruling elder.

Fayetteville and Smoketown Station—Elder WILLIAM MILLER, teaching elder.

Martinsburg Station—LEVI SLINGLUFF, ruling elder.

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CIRCUITS.

Lancaster Circuit—Elders THOS. STROHM and DAVID KYLE, teaching elders; JOS. BRENNEMAN, ruling elder.

Dauphin and Juniata Circuit—Elder MICHAEL F. SNAVELY, teaching elder; JNO. SHYDER, ruling elder.

Cumberland Circuit—Elders WM. MOONY and SAMUEL CRAWFORD, teaching elders; DAVID ROCKAFELLOW and JACOB COOVER, ruling elders.

York County Circuit—Elders BBRAHAM SWARTZ and JOSIAH H. HURLEY, teaching elders: JACOB R. MACHLEN and JACOB HICKERNELL, ruling elders.

Perry County Circuit—Elder THOMAS H. DESHIRI, teaching elder; JACOB SOLE, ruling elder.

Broadtop and Ockwick Circuit—Elder JACOB LININGER, teaching elder; DANIEL BARKSTRESSER and SAMUEL ANDERSON, ruling elders.

Washington County, (Md.) Circuit—None present.

Uniontown, (Md.) Circuit—Elder JACOB KELLER, teaching elder; LOUIS SELBY, ruling elder.

Schuylkill and Lebanon County Circuit—None present.

Adams County Circuit—Elder SOLOMON BOWSER, teaching elder; JONATHAN YOUNG, ruling elder.

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MISSIONARIES.

Elders WM. HINNY, JACOB STRAWBRIDGE, ANDREW MILLER, DAVID MAXWELL, PHILIP SHAW, SIMON FLEGLE, JOSEPH ROSS, JAMES MACKEY, JOHN WINEBRENNER, JAMES WARNER, JACOB BREWER, WILLIAM McELROY, JACOB J. MILLER, and JACOB KEISTER.

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ABSENTEES.

Elders S. Conrad, S. Bigham, P. Stanton, J. Hawk, T. Bean, F. Hartman, A. Appler, W. McCormick, D. Shrom, H. Wingert, J. Lenkert, J. Stamm, E. Logue, J. Quigley, and F. N. Barlow.

On motion of Elder E. H. Thomas, it was

Resolved, That we now proceed to organize the Eldership by electing, by ballot, first a *Speaker*, and then two *Clerks*, viz: a recording and transcribing Clerk: whereupon, Elder JACOB KELLER was duly elected Speaker; Edward H. Thomas, *First Clerk*, and Abraham Swartz, *Assistant*.

On motion of Elder J. Winebrenner,

Resolved, That the following rules of order be adopted for the government of this Eldership, viz:

—

STANDING RULES OF ORDER.

1. The Eldership shall hold two sessions *per diem*—a fore and afternoon session; the forenoon session shall begin at half past 8 o'clock, and close at 12 o'clock, the afternoon session shall begin at half past 1 o'clock, and close at half past 4 o'clock.

2. Each session shall be opened and closed with religious worship.

3. The Speaker and Clerks shall preside and conduct the business, according to the usage of deliberative bodies.

4. Ministers belonging to the Eldership, and Elders sent as delegates by the churches, alone, shall be entitled to a vote.

5. The order of business shall be transacted as follows, to-wit:

1. Items of unfinished business.

2. New items of business of a general character.

3. Reports of the ministers and examination of their character.

4. Hearing and deciding on applications for license.

5. Stationing of the preachers.

6. Miscellaneous business.

7. All persons speaking on any motion or question before the Eldership, shall rise and address the Speaker, confine themselves to the subject under consideration, never speak longer than half an hour at any one time, nor more than twice on the same question, except to explain, without permission.

8. All questions shall be decided by a plurality of votes, and all voting shall be done *viva voce*, except when otherwise called for.—When the yeas and nays are taken, they shall be entered on the journal, but they shall be taken on no question whatever, except when called for by one fourth of the members.

9. When a motion is pending before the Eldership, no other shall be in order, unless it

be to amend, strike out, postpone, or adjourn.

10. Any decision of the Speaker, other than when he gives the casting vote shall be subject to an appeal to the Eldership.

On motion,

The following committees were appointed, viz:

1. *Committee of Arrangements;* consisting of S. CRAWFORD, W. HINNY, and W. MOONEY.

2. *Committee on Journals;* consisting of J. WINEBRENNER, M. F. SNAVELY, and J. LININGER.

3. *Committee on Overtures;* consisting of W. MOONEY, W. MILLER, and J. WINEBRENNER.

4. *Committee on Licensing;* consisting of J. WINEBRENNER, J. MACKEY, and W. MILLER.

5. *Committee on Resolutions;* consisting of W. MILLER, J. C. OWENS, and J. MACKEY.

6. *Committee on Education;* consisting of J. WINEBRENNER, T. H. DESHIRI, and T. STROHM.

7. *Stationing Committee;* consisting of J. WINEBRENNER, W. HINNY, E. H. THOMAS, W. MILLER, and W. MOONEY.

A communication was received from the trustees of the M. E. Church, tendering the use of their meeting-house to the Eldership.

On motion,

Referred to the Committee of Arrangements.

On motion,

Adjourned. Session closed by the SPEAKER.

THURSDAY MORNING—OCTOBER 29TH.

Session opened by Elder J. MACKEY. The Journal was read and corrected.

On motion,

Brother J. FRITCHEY, of the German Reformed Church, and brother S. DRESBACH, of the United Brethren Church, were invited to take seats as advisory members. Also, brother OSLER, of the Second Advent Believers.

On motion,

The Eldership proceeded to elect a *Standing Committee:* when the ballots were counted, it was found that brothers W. HINNY, J. WINEBRENNER and W. MILLER, were elected that committee.

On motion,

It was further agreed to elect a Board of Missions; which resulted in the choice of W. HINNY, E. H. THOMAS, and A. SWARTZ.

On motion of brother A. SWARTZ, and seconded by brother E. H. THOMAS, it was

Resolved, That a committee be appointed to draft rules defining the powers of the Standing Committee: Brothers E. H. THOMAS, A. SWARTZ and W. MILLER, were appointed said committee.

On motion,

The Committee on Finance was instructed to have three hundred licences printed for the use of this Eldership. Adopted.

The reports of the preachers were called for.

PHILADELPHIA STATION.

ELDER JOSIAH H. QUIGLEY—No report.

LANCASTER STATION.

ELDER EDWARD H. THOMAS reported: That he has continued to preach the Gospel of the Kingdom, in the city of Lancaster, according to the appointment of the last Eldership—has seen some souls converted to God during last winter and spring—believes the church at Lancaster to be in a good condition, and the brethren living in peace and harmony—asks the prayers and sympathies of his brethren.

His report was adopted, and his license renewed.

BALTIMORE STATION.

ELDER CALTON PRICE—No written report handed in.

MIDDLETOWN STATION.

ELDER JACOB FLAKE reported: That since April last, he has been laboring in the Gospel ministry in Middletown. He has no special prosperity to report, any further than that union and peace happily prevail; for which he is thankful to the Lord.

His report was adopted, and his license renewed.

HARRISBURG STATION.

ELDER WILLIAM McFADDEN reported: That after a good deal of difficulty about his appointment last spring, he was, by the Standing Committee, appointed to the Harrisburg station—found things in a discouraging state; but in the strength of the Lord commenced his labors. After camp-meeting the Lord blessed his labors, and there were a number converted. He feels very much attached to the brethren at Harrisburg, and hopes to spend his days in the service of the Lord.

His report was adopted, and his license renewed.

On motion,

A committee was appointed to examine sundry communications, between brother McFADDEN and the churches of Woodbury and Stonerstown, and the Standing Committee. The committee are brothers KYLE, STROHM and MOONEY.

SHIPPENSBURG AND ORRSTOWN STATION.

ELDER JOHN C. OWENS reported: It gives me much satisfaction that, through the grace and mercy of God, I have the opportunity of meeting with my brethren in another yearly meeting. At the sixteenth annual Eldership of the "Church of God," held in the city of Lancaster, last November, I received a renewal of my license, and was appointed to Lancaster in connection with brother E. H. THOMAS. After my return to Mechanicsburg and Churchtown churches, where I then labored, I received notice from the Standing Committee, that my appointment was changed from Lancaster to Shippensburg and Orrstown churches: which charge I accordingly engaged in, about the 1st of April last. About the time, as above stated, I prodeeded to take charge of Shippensburg and Orrstown churches; but like all those who are in an enemies land we have some troubles; our prospects at times are bright again; they seem to be wrapt in darkness. In additon to the charge above stated, I have taken in three other preaching places in the adjoining region, at which places there are encouraging prospects. We are praying and looking for a brighter day, when God shall again visit His people. I have baptized, during the last Eldership year, thirteen persons—three at Mechanicsburg, three at Shippensburg, and seven at Orrstown.—Thus we are trying to move along in the good old way. As respects my engagements and encouragements, during the latter part of my time, seeing the Mechaniesburg and Churchtown churches were changeable; however, amidst all those discouragments, God was frequently with us.

Missionary collection, Shippensburg,		$5 22
Do. do. Orrstown,		2 67
Making in all		$7 89

His report was adopted, and his license renewed.

NEWBURG STATION.

ELDER JOHN C. BOOTH reported—*Dear Brethren:* I esteem it an exalted privilege to meet with you again in an Eldership capacity. And as it has now fell to my lot to give in my report, I would state, after the close of the last Eldership, I returned to my charge at Shiremanstown and Lisburn, where I labored to the best of my abilities till spring. I then left there and went to my new field of labor at the Newburg station—was received kindly, labored with satisfaction, and saw some converted. I throw my self in the hand of the Eldership to be disposed of as they see proper. Brethren, pray for me.

His report was adopted, and his license renewed.

FAYETTEVILLE AND SMOKETOWN STATION.

ELDER WM. MILLER reported: That he has been preaching for the Fayetteville, Plainsfield and Springmills churches. The congregations, at these places are increasing and are very attentive; and I think are living in peace and harmony and are manifesting love, kindness and hospitality toward one another and all mankind. If, in this opinion, I am correct then surely these brethren are growing in favour both with God and the people. I dearly love these brethren, and could wish to live and die with them. My determination, by the grace of God, is to try to live a life that shall never be any reproach to the cause of my blessed Lord and Saviour, and that I may be able to do so, I beg an interest in the prayer of all my beloved brethren.

His report was adopted, and his license renewed.

MARTINSBUG STATION.

ELDER GEORGE McCARTMEY—*Non est inventus.*

LANCASTER CIRCUIT.

ELDER THOMAS STROHM reported: According to appionted in connection with brother KYLE to travel the Lancaster county circuit. We have great reasons to be thankful for what God has done for us, some twelve or fifteen have professed to have imbraced religion and five were buptized. The churches on the circuit, I think are rather in a declining state, with the exeeption of a few. As it regards myself, I am still determined to love and serve the Lord, and to preach the Gospel in my week way and manner. Dear brethren, I still love you and wish to live and share with you in adversities and at last with you to reign in the kingdom of God. I ask an interest in your prayers.

His report was adopted, and his license renewed.

ELDER DAVID KYLE, Also from Lancaster county circuit, reported: I have been laboring the last Eldership year in York and Lancaster circuits. During last winter the church at Sidenstown enjoyed an outpouring of the spirit of the Lord, and some souls were converted: I removed to Lancaster circuit in the spring, and have been laboring with brother STROHM and I am much pleased with the brethren. He desires an interest in all your prayers.

His report was adopted, and his license renewed.

DAUPHIN AND JUNIATTA CIRCUITS.

ELDER MICHAEL F. SNAVELY reported: that he had been endeavoring to labor as much as he has been able in the ministry of the Gospel on the Dauphin and Juniatta circuit. But by reason of ill health, at times, was not able to preach at all. Has a number of true and faithful brethren and sisters at various places—feels much attached to many of them, and wishes them God's speed, through the journey of life. That, though in weakness and much fear, he is still determined to preach the "truth as it is in Jesus," by God's permission, while life shall last.

But to take charge of a circuit of many appointments as heretofore he will not, because he is not able to preach much at this time, but is still endeavoring to comply with Isaiah 58: 1, 2.

His report was adopted, and his license renewed.

On motion,

Adjourned. Session closed by brother T. DESHIRI.

AFTERNOON SESSION.

Session opened by ———.

CUMBERLAND COUNTY CIRCUIT.

ELDER SAMUEL CRAWFORD reported: That at the close of the last Eldership he returned to the Dauphin and Lebanon circuit and there labored cheerfully and persevereingly, and saw some good affected. On the first of April he went to the Cumberland circuit but to his great grief found in some places a discouraging state of things. Nevertheless he persevered as far as God gave him ability to fill the appointments on the circuit, and in some places witnessed the conversion of a few souls. He desires the prayers of his brethren, that he may still be favored with grace to sustain him in future.

His report was adopted and his license renewed.

ELDER WILLIAM MOONEY, also from Cumberland county circuit, reported: That since the last Eldership he labored for the church at Middletown until the first of April, at which time he commenced to labor on the Cumberland circuit in connection with brother CRAWFORD until the present time. He requests an interest in the prayers of his brethren in the ministry for a life of usefulness in the vineyard of his Divine Master.

His report was adopted, and his license renewed.

YORK COUNTY CIRCUIT.

ELDER ABRAHAM SWARTZ reported: He has done the best in his place of labor he could he hopes to do so still and asks the prayers of his brethren.

His report was adopted, and his license renewed.

ELDER JOSIAH H. HURLEY, also of York county circuit, reported: That he received his appointment to labor in York county circuit, and commenced his labor last spring, on his new field of labor, was kindly received by the brethren, and found the churches zealous in the cause of God—that the meetings have been interesting, saw some converted and nine baptized on the circuit—that he enjoyed much of the favor of God, feels still to labor in the vineyard of the Lord.

His report was adopted, and his license renewed.

PERRY COUNTY CIRCUIT.

ELDER THOMAS DESHIRI reported: That he entered his field of labor on the 15th of

April last—was kindly received by the brethren, and by them hospitably treated. May God prosper the work on the circuit, &c.—He solicits an interest in the prayers of this Eldership for his future success in his ministerial efforts.

His report was adopted, and his license renewed.

BROADTOP AND OCKWICK CIRCUIT.

Elder JACOB LININGER reported: That he feels glad that, through the providence of God, he is permitted to meet with his brethren again in the capacity of an Eldership. Aceording to appointment, by the Eldership, he continued his labors at Ockwick church until the 1st of April, at which time he took Broadtop circuit in conneetion with the Oekwick church, and extended his labors over the other ground—that he had seen a few conversions. He did not preach as much as he would liked to have done, owing to inability of the brethren on the circuit in giving him a eompetent support for his family—that he was compelled to labor with his own hands to get a support. For the future he intends to labor on, as he still feels for the cause of God. He desires his brethren to pray for him.

His report was adopted, and his license renewed.

On motion,

Adjourned. Session closed by ———.

FRIDAY MORNING—October 30th.

Meeting opened by Elder E. H. Thomas.—The Journal of yesterday was read.

The Eldership then continued to hear the reports of the preachers.

WASHINGTON COUNTY (Md.) CIRCUIT.

Elder WILLIAM MULLINIX reported by letter.

His report was adopted, and his license renewed.

UNIONTOWN (Md.) CIRCUIT.

Elder JACOB KELLER reported—*Dear Brethren:* I feel myself happy in having the privilege of meeting with you again in our yearly meeting. In the year that is past, I have been trying to labor according to the best of my ability. I have seen some good affected; about twenty-seven have been converted on my circuit the last year. We have peace and harmony amongst us. I hope the brethren will pray for me.

His report was adopted, and his license renewed.

SCHUYLKILL AND LEBANON CIRCUIT.

Elder ISRAEL BRADY reported by letter. The Eldership disapprove of brother Brady's course, in giving up a part of his circuit into other hands without consulting the Standing Committee. They hope he will strive to continue in future an order-abiding, fellow-laborer in the Gospel.

His report was adopted, and his license renewed.

ADAMS COUNTY CIRCUIT.

Elder SOLOMON BOWSER reported: That after he received license he labored in York county, and saw sinners converted. In the spring he went to his appointment in Adams county, and saw he could not be supported; he therefore gave up the appointment.

His report was adopted, and his license renewed.

On motion,

Brother Kelly of the Methodist Episcopal Church was invited to take a seat as an advisory member.

Also, brother H. Harliston was invited to take a seat as an advisory member.

REPORTS OF THE MISSIONARIES.

Elder WILLIAM HINNEY reported: That he is thankful to God that he was permitted to meet with his brethren in a yearly meeting; a time to whieh he had long looked forward and desired to see. As it respeets his labors, they have been very limited, (as formerly) owing to bodily affliction, and in addition to that, he has had a great deal of trouble both in and out of the churches.

His report was adopted, and his license renewed,

Elder JOSEPH STRAWBRIDGE reported.

His report was adopted, and his license renewed.

Elder ANDREW MILLER reported:

On motion,

His report was deferred until the committee between him and brother Lingle brought in their report.

Elder DAVID MAXWELL reported: That he has been laboring as a missionary the past year, and he is thankful to God for the small amount of good that he has witnessed. That he is still willing to labor as far as God may give ability. He trusts that his brethren will pray for him.

His report was adopted, and his license renewed.

Elder WILLIAM McELROY reported.

His report was adopted and his license renewed.

Elder JAMES MACKEY reported: That last spring he gave up his pastorial charges at Shippensburg and Orrstown—that he was induced to give up those charges in consequence of a Bronchial affection and other pecuniary circumstances, which rendered him unable to preach. Since giving up the congregations as above mentioned, he has now and then preached the word of God, as circumstances permitted. He thinks his active days of preaching are over, but has not lost the spirit of promulgating the Gospel, and still intends to do as the Lord permits.—He referred to a difficulty existing between Elder S. Angle and himself, and which difficulty still exists, but will probable be removed by the action of the Eldership. He alluded to his election to the State Legislature: this event he viewed as providential as all who know him, know that he is no political aspirant; nevertheless, as the people have called him to this station, he feels in duty bound to consent to their wishes. He feels a deep interest in the welfare of his country, and will labor to redress her wrongs and advance her prosperity. He takes the present occasion to correct a mistake too prevalent he fears amongst many. It is the idea many persons entertain, that it is very dangerous for a professor of religion to be a member of the Legislature. This is an error. Experience has taught him otherwise; having twice been honored with a seat in that body, and found it neither detrimental to, nor inconsistant with piety. Stated prayer meetings were frequently held by that portion of the members so inclined, and all other general religious advantages, as well as the courtesy and good behavior of the members, make it quite as possible to retain Christian integrity there, as elsewhere; provided, the command to watch and pray be not forgotten. He asks the prayers of all Christians in his behalf; that under every circumstanee he may be enabled conscientiously to perform the various duties assigned to him.

His report was adopted, and his license renewed.

On motion,

Adjourned. Session closed by brother Winebrenner.

AFTERNOON SESSION.

Session opened by the Speaker.

Elder JAMES WERNER reported. On motion his report was deferred until the Committee on Overtures bring in their report.

Elder JOHN WINEBRENNER reported: I was left in the hands of the Board of Missions, as a General Missionary, at the last annual Eldership; but as yet have not been employed under thier direction.

I have also continued, during the last year, in the prosecution of my agency for the relief subscription. The whole amount, now subscribed for that object, is $2954,05, and the amount collected $890,80, of which sum $73,-50 has been paid in satisfaction of a few pressing claims against the late brother Daniel Seiler, dec'd.; the balance is in my hands subject to the order of this Eldership, after a deduction of my elaims.

As to my editorship of the "Church Advocate," I have no report to make here, inasmuch as I have my contract with the Publishing Committee of the General Eldership.

And, touching my ministerial labors and my moral and official conduct, I shall, as usual, leave the Eldership to judge, who know all about me.

On motion, his report was deferred until the Committee on Overtures report.

Elder JACOB BREWER reported: That he is thankful to God that he is spared to meet with his dear brethren in another Eldership, to give a report of his labors, &c., since the last yearly meeting, at which time he obtained a license to travel as a missionary. During last winter he assisted some of his brethren in holding some protracted meetings, and besides this preached where opportunities offered. About the middle of April he commenced travelling the Schuylkill county circuit, and continued to travel among the Churches of God in said county. Ever since his travels he has met with some opposition, especially from some who would be ministers of the Gospel; but the truth of the Gospel of Christ has thus far vanquished that opposition. Our camp-meeting and protracted meetings were accompanied with some good.

His report was adopted, and his license renewed.

Elder PHILIP SHAW reported: That since the last Eldership he has been preaching and doing a little for the Lord, and hopes for the future to do more.

His report was adopted, and his license renewed.

Elder SIMON FLEGLE reported.

His report was adopted, and his license renewed.

Elder SAMUEL BOWMAN was called upon to give a report of his labor among the brethren. He complied and reported very fraternally.

His report was adopted, and his license renewed.

On motion of brother Elake, it was

Resolved, That brother S. Bowman has the Christian love and best wishes of the Eldership, and that we advise him to eome regularly in and take his lot among us as a fellow-laborer.

Elder JOSEPH BRENNEMAN was also solicited to make his report of his labors. He reported feelingly. He likewise has the Eldership's best wishes for his future usefulness and happiness.

ABSENTEES.

Elder E. WEST'S case was taken up. On motion, the sense of the Eldership was called for, whether Elder West was still a member of this body?—decided in the affirmative. A letter was then read from brother Megrew.—On motion, a committee was appointed to report on the letters of Megrew and West.

The committee consists of { E. H. THOMAS, J. MACKEY, J. GABLE.

Elder HENRY WINGART reported through brother T. H. DESHIRI.

His report was adopted, and his license renewed.

Elder JOHN LENKERT reported.

His report was adopted, and his license renewed.

Elder THOMAS BEAN reported by letter.

His report was adopted, and his license renewed.

Elder WM. McCORMICK reported by letter.

His report was adopted, and his license renewed.

Elder JOHN STAMM reported by letter.

His report was adopted, and his license renewed.

Elder FELIX HARTMAN reported.

His report was adopted, and his license renewed.

Elder EMANUEL LOGUE reported by letter.

On motion of brother Winebrenner, it was *Resolved*, That his call for help be referred to the Board of Misssions, and that his report be adopted, and his license renewed.

Elder A. APPLER reported through brother FLEGLE.

His report was adopted, and his license renewed.

Elder PERRY STANTON reported through brother Keller.

His report was adopted, and his license renewed.

On motion, adjourned. Session closed by brother Brenneman.

SATURDAY MORNING—*October 31st.*

Session opened by the Speaker. The Journal was read and corrected.

The Committee of Arrangements reported.

The Committee on Journals reported.

The Committee on Overtures reported.

On motion of brother Flake, it was

Resolved, That we take up the report of the Committee on Overtures item by item.

1. A letter from brother Angle, requesting a decision of the question, whether it is right for a minister to hold the office of Justice of the Peace? The Committee recommend that said letter be referred to a private session.

On motion, it was indefinitely postponed.

2. Two letters from George McCartney, of-

fering to adjust all mistakes in his account with the Eldership, and requesting an honorable dismissal from the same. The committee advise that George McCartney's case be referred to the Standing Committee; and that as soon as he will come forward and fairly settle his account with them, that then, and not till then, shall they be authorized to comply with his request. Notwithstanding, this Eldership considers George McCartney highly culpable for not taking the appointment assigned him by the last Eldership; for the careless manner, to say the least of it, in which he kept the books and accounts of the Printing Establishment, and for several other blamaeble acts and movements. Adopted, and his case referred to the Standing Committee.

3. A letter from brother J. F. Eizenhower, prefering sundry charges against Elder Wm. McFadden. The committee advise a reference of this letter to the committee already appointed on brother McFadden's case. Recommendation adopted.

4. A letter from brother J. Balmer, prefering charges against brother D. Maxwell, and requesting an investigation. The committee recommend that it be referred to a special committee. Recommendation adopted.

Committee,

D. Kyle,
J. Flake,
J. Ross.

5. A letter from Springfield, Huntingdon county, Pa., giving a favorable account of brother Lininger, and request him to be sent back. Referred to the Stationing Committee.

6. A letter from Shiremanstown, requesting that brother Mooney and brother Deshiri be appointed to the Cumberland circuit. Referred to the Stationing Committee.

7. A letter from Elder W. H. Mullinix, giving an account of his labors, and requesting a suitable appointment. Referred to the Stationing Committee.

8. Two letters from J. F. Weishampel, praying for a license and an appointment. Recommended that one letter be referred to the Licensing Committee, and the other to the Stationing Committee.

9. Two letters from Newburg, prefering charges against brother Varner. Voted to be referred to a special committee consisting of Elders J. Strawbridge, J. Lininger and S. Flegle.

Also, a letter from the same place requesting that brother Booth should be continued another year. Referred to the Stationing Committee.

10. A letter from Baltimore requesting the appointment of an able preacher. Referred to the Stationing Committee.

11. A letter from Mr. J. Seiler, Executor of the estate of the late Daniel Seiler deceased, touching the adjustment of the claims of the Testator. Recommended to be read in connection with the subject of the P. Establishment.

The report of the Committee on Journals was taken up.

1. The case of Elders A. Miller and M. F. Snavely, referred to a special committee consisting of Elders J. C. Owens, W. Mooney and T. Strohm. Brother Owens reported they had come to no certain conclusion in reference to brother A. Miller's case, but with reference to brother M. F. Snavely all was adjusted.

On motion, brother Snavely's report was adopted, and his license renewed.

2. Brother A. Dobson's case. Referred back to the committee in charge of the same.

3. A committee to audit George McCartney's account of the Printing Establishment. Referred to the Standing Committee.

4. A resolution recommending the raising of missionary funds on the plan proposed by the General Eldership. Said plan was re-adopted.

5. A resolution recommending additional subscriptions to the Relief Project.

Brother Winebrenner reported an increase of said subscription.

The committee on brother West's case reported as follows, viz:

The committee to whom was refered the case of brother Elder E. West, and the allegations contained in a letter sent by him to this Eldership, relating to brother J. Winebrenner, report:

Your committee have examined the letter to which brother West refers, and under which he claims to be discharged from this Eldership, and published in the second No. of Church Advocate, and find the words of that part of the letter as follows, to-wit:

"The license granted to me by the East Pa. Eldership I shall not want, as I am not nor do I expect to labor within its bounds."

These words your committee think do not, by any means, entitle brother West to a discharge; but if they were so considered by brother West, the 19th article of the Constitution of the General Eldership, prohibits any preacher to be transfered from one Eldership to another without mutual consent, and therefore brother West must still be considered a member of this Eldership.

Your committee have also examined the charges brought by brother West against brother Winebrenner.

First Charge.—"Brother Winebrenner has monopolized the publication and sale of hymn books in the church, and has treated as disorderly walkers those who spoke of publishing a hymn book."

Your committee find in the Journal of the Eldership, (page 15) a resolution recommending to the churches the hymn book then in use amongst them. This resolution necessarily settles the question, and was no doubt intended to adjust the difficulties which had occurred in relation to this matter, and direct the course further to be pursued, leaving no room for complaints now.

Second Charge.—"Brother Winebrenner has instructed the brethren in Ohio to mark me as a *schismatic*, for daring to say that the church has the right to license preachers." This charge brother Winebrenner denies; and as your committee have no evidence before them to substantiate this charge, pray to be discharged from the further consideration thereof.

Brother Winebrenner however admits that he did in substance write or say, that if brother West did not submit to the proper authorities, he should be so marked, as the apostle directs.

Third Charge.—"Brother Winebrenner has presented two distinct views and contradictory theories on the subject of licensing preachers, and both are represented to be correct at the same time." "In a letter written to brother Sherich, dated 15th January, 1846, he denies the right of the church to license preachers, and advocates the *sole* right of the Eldership to license;" "and in his Church View (pages 101 and 102) he advocates the right of the church to license; and on pages 138 and 139 he states, also, that by a Presbytery is not meant a church Judicatory, constituted of pastors and ruling elders from different congregations; and proceeds to say that such a body is unscriptural and sectarian."

In respect to this charge, your committee beg leave to say, by way of explanation, that brother Winebrenner holds that the Eldership has the sole right to license the preachers connected with and being members of that body; but does not deny the right of individual churches to give license to preachers of their congregations who are not connected with this Eldership; there is, in this view, therefore, no contradiction as is supposed.

And as respects the unlawfulness of church Judicatories alone maintianed, brother Winebrenner states, is to be considered and intended only to apply to such bodies or assemblies as undertake to legislate for and claim a right to execute discipline on all the members of different congregations belonging to them.—Such your committee think may be the construction put upon that part of the Church View above referred to, if, as brother Winebrenner states, that by the word *Church Judicatory* is only meant as he there intended law-making and discipline enforcing assemblies.

Your committee deeply regret the unhappy circumstances which gave rise to these existing difficulties; and whilst it is believed that brother West did not pursue a regular method to obtain his discharge, he is therefore censurable: and hence they recommend the adoption of the following resolution, to-wit:

Resolved, That in the judgment of this Eldership, the course of brother West, in atempting to dissolve his connection with this body, has been irregular and subversive of our plan of co-operation. But inasmuch as the Eldership desires no further difficulty with this subject, and as he desires a disolution of his connection, it is therefore granted.

Committee on West's case:

E. H. THOMAS,
J. S. GABLE,
J. MACKEY.

Report adopted.

The committee on brother *Maxwell's* case reported. Difficulties adjusted. Adopted.

On motion, brother Winebrenner was requested, in accordance with brother Joseph H. Bamberger's last will, to preach his funeral sermon before this Eldership, on *Monday* evening the 2d of November.

Elder Bailey Mateer reported. His report was adopted, and his license renewed.

Elder Jacob J. *Miller* reported: That after he left the Eldership at Lancaster, he continued to preach at several places, as far as opportunity and circumstances permitted. He still feels disposed to do what he can for God, and also wishes the prayers of his brethren.

His report was adopted, and his license renewed.

On motion, adjourned. Session closed by brother ———.

—

MONDAY MORNING—November 2d.

Session opened by the Speaker.

Elder J. Ross reported. His report was adopted, and his license renewed.

Elder J. Hawk reported. His report was adopted, and his license renewed.

On motion, it was

Resolved, That the applicants for license report themselves before the Eldership, and be referred to the Licensing Committee.

Brother J. Oliver applied, and was referred to the Licensing Committee.

Brother A. Snyder applied. and was referred to the Licensing Committee.

Brother Jesse Hafely applied, and was referred to the Licensing Committee.

Brother Samuel Hoover applied, and was referred to the Licensing Committee.

Brother Moses Utley applied, and was referred to the Licensing Committee.

Brother Daniel A. L. Laferty applied, and was referred to the Licensing Committee.

On motion, *Resolved*, That every resolution that is tendered to this Eldership for consideration shall have the Author's name to it.

Resolved, That we now adjourn. Session closed with prayer by brother Mooney.

—

AFTERNOON SESSION.

Meeting opened by brother Hurley.

A resolution was offered by brother M. F. Snavely on the subject of secret societies.

Resolved, That the subject be postponed for the present.

Brother J. J. Miller asked leave of absence; which was granted.

The committee on brother Varner's case reported as follows, viz:

The committee to whom was referred the case of brother James Varner and the church of Newburg, are happy to report that the parties have met and been successful to have them reconciled to each other to the satisfaction of the committee.

J. Flegle,
J. Lininger,
J. Strawbridge.

His report was adopted, and his license renewed.

Resolved, That the business of the Printing Establishment be the order of the day for tomorrow morning at ten o'clock.

Resolved, That brother M'Coy get leave of absence. Granted.

Session closed by brother Selby.

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TUESDAY MORNING—*November 3d.*

Session opened by the Speaker.

Journal's of Saturday and Monday read and adopted.

On motion, *Resolved*, That brother Winebrenner be requested to publish the funeral sermon of brother Joseph H. Bamberger in the "Church Advocate," or in any other way he thinks proper.

Elder F. N. Barlow reported by letter. His report was adopted, and his license renewed.

Brother Bigham's case was considered.

On motion. referred to the Standing Committee.

Brother S. Conrad's case was brought up.

On motion, refered to the Standing Committee.

Elder GEORGE U. HARN reported as follows, viz:

Dearly esteemed fellow-laborers, and fellow-sufferers in the kingdom and patience of our Lord Jesus Christ: There has been no convocation of Elders of the "Churches of God" since I have had the unmerited honor of being identified with this justly reputable body, as a member and evangelist of it—that I so vehemently desired to be present at, as the one held in Lancaster city, one year ago. Circum-

stances and events of which I was unable to control, precluded the reasonable passibility of my doing so. However, I was much overjoyed to hear of your pleasing session. It was a cause of thanksgiving to God on my part.

I have also been no less anxious to meet you in your present deliberations.

1st. The place and people for whom I have always cultivated so high a regard, made it a pleasing anticipation. It was here I was rocked in my earliest, ministereal cradle; it was here that nursing fathers and nursing mothers fed me the sincere milk of Christian kindness, and kindly guarded my youthful steps, and bore in patience my many irregularities. And of that number I may justly mention your worthy speaker. So long as this heart throbs a pulsation, or this tongue is unpalsied or paralized in death, I trust I shall not forget to be greatful, very greatful, for the attention and gentle watchfulness he ever had over me.

2d. The opportunity of seeing your pleasing countenances, and listening to your wholesome advice and admonatory instruction, is shurely a pleasure to me. I am not able to estimate the prospect of which originated a restless anxiety to be with you.

Two years have now elapsed, or near it, since I met with you; during which time, many have been the changes among us. A pretty general account of my labors and deprivations you have had through the prayer since I went to the West. You there learned I have not been entirely idle, yet I have not done enough. Nay, this condemns me frequently. Yet I would wish no man to undergo what I do and have done.

In Pittsburg, when I went there, things were worse than bad. I was disappointed, and never wish to meet such a state of things again. Without any boast, I have the confidence of my auditors: they are not very many —our inconveniences being one the chief obstructions. When I left I was pleased to learn the prospects were better than for years past, if they only remain so till I return. Since here I got a letter, stating their social meetings were better than while I was there. They only number about sixteen actual members, and some five or six who participate in the ordinances, but have not yet been brought into the church. If it can be supplied without me, I desire it so, if not, I shall have to return till spring. My course, then, is not yet determined in my own mind. My desire is for the far West.

I am sorry for the course of some of my dear fellow-laborers in seperating themselves from the "Church of God," and others settling down in the world, as they have done and are doing. For my own part, I have never yet entertained the remotest idea of dismembering myself. The future *may* bring forth cause for me to change my mind and sentiments, now held by the churches, ministers and myself; but it surely will not form a seperation on my part, I fondly hope.

And as for the practice of some drawing back about this world's gain, I fear there is much dishonesty in the heart in many cases. When I fare worse than Paul, I *may* quit the ministry, and I think, few have undegone, more selfdenial in the cause of God.

If you please renew my license. For as our worthy deceased brother BAMBERGER used to say, "with you I wish to live, with you I wish to preach, pray and die;" and with you, him and all the elect of God, I wish to hymn the symphonies of Heaven.

His report was adopted, and his license renewed.

The committee on brother McFadden's case reported, viz:

1. Your committee on the case of brother McFadden and the Woodbury church report, that the difficulty was from a partial misunderstanding between brothers McFadden, Hipple and Diltz, relative to renting a house, as expressed in a letter from brother Hipple, dated Febuary 17th. Your committee thinks, that brother McFadden was justifiable in not taking the appointment (Woodbury) assigned him.

2. On the case of brother McFadden and J. Eicenhour.

Your committee report that for the want of sufficient testimony brother McFadden is clear of the charges prefered by brother Eicenhour.

W. Mooney,
T. Strohm.
Committee.

The business of the Printing Establishment was taken up and considered.

The Treasurer reported that he received moneys to the amount of - - $298,71
Paid out, - - - - - - 295,85

Balance, - - - $2,86

On motion, *Resolved*, That a committee be appointed to investigate the accounts of the Printing Establishment and bring it before the Eldership in a tangible form.

J. S. Gable,
J. Flake,
L. Slingluff.
Committee.

The committee on brother S. CRAWFORD's case reported.

On motion,

His report was adopted, and his license renewed.

On motion,

Adjourned. Session closed by brother J. Ross.

AFTERNOON SESSION.

Opened by brother W. McELROY.

The Committee on Resolutions reported the followiug, viz:

WHEREAS, The Governor of this Commonwealth has recommended the observance of November 26th, as a day of thanksgiving and prayer; therefore

Resolved, That we recommend to the different churches to observe that day, in a pious and Christian manner, and give thanks to Almighty God for the temporal blessing of the year—for the blessing of Christianity, and implore His mercy in perpetuating His goodness, and in sending us a speedy deliverance from the horrors and calamities of war.—Adopted.

On motion,

Resolved, That it be recommended to the preachers and churches to make increased efforts for the establishment and support of Sabbath-schools and Bible classes, in all our congregations.

The report of the Licensing Committee recommend the following brethren for license, to-wit:

Brother A. L. LAFERTY—On motion, a license was granted him.

Brother A. SNYDER—On motion, a license was voted him.

Brother J. HAFELY—On motion, a license was granted him.

Brother J. STRAYER—On motion, a license was voted him.

Brother J. F. WEISHAMPEL'S application was referred by the committee to the Eldership, to be decided on.

On motion, it was

Resolved, That his application be indefinitely postponed.

On motion,

Adjourned. Session closed by brother WINEBRENNER.

WEDNESDAY MORNING—NOVEMBER 4TH.

Session opened by the SPEAKER. The Journal was read and corrected.

The Licensing Committee reported the following resolution:

Inasmuch as many good and worthy brethren have applied for license to preach, and as we consider these brethren could be useful in the churches in a lower sphere than performing all the functions of the Gospel ministry: We, therefore, recommend the adoption of the following resolution, viz:

Resolved, That the Eldership advice the following brethren, viz: SAMUEL HOOVER, JOHN S. OLIVER, MOSES UTLEY, ALFRED STOUGH, JACOB BERRINGEN, JAMES MACHLIN, and SAMUEL WALKER, to improve their minds by study, and to exercise their gift by way of public speaking, under the direction of the preachers or teachers in charge, for another year; and then if they see propel, they can apply again to this body for license.

Brother J. HINKLE was recommended to be licensed.

On motion, license was granted him.

The committee on the Printing Establishmen reported as follows, to-wit:

AMOUNT *of claims due by the Printing Establishment.*

Borrowed Moneys.

Amount borrowed of Mr. GEORGE SMULLER, - - - - - - -	$1058 -	
Compound, interest near seven years, -	536 99	
		$1605 67
Borrowed of Mr. METZGAR, - - -	4 0	
Seven years' interest, - - - - -	168	
		568
Amount of sundry claims due by the establishment, and paid by Mr ANDREW MILLER, - - - - - - - -		903 18
Am't of note due to Mr. DAVID LINGLE, sr.	60	
Six years' interest, - - - - - -	21 60	
		81 60
Amount borrowed of the Miss ELSERS, -	500	
Six years' interest, - - - - - -	180	
		680
Amount due the estate of Mr. DANIEL SEILER, (supposed) - - - -		1500
Amount due on Mr. MULLIN'S note, - -		200
Amount of Mr JOSEPH ROSS' account, exclusive of $344 interest paid Mr. METZGAR, - - - - - - - -		151 85
Amount of claims due Mr J. WINEBRENNER, - - - - - - -	2272 39	
Three years' interest, - - - - -	409 02	
		2681 41
Amount of claims due Mr. J. WINEBRENNER, - - - - - - -	400	
Seven years' interest, - - - - -	144	
		574
		3225 41
Amount of accounts due to Mr. H. ZEARING and Mr G. EPPLEY, - - -		33 28
Amount due Messrs ROSS and SCHOTT, -		20 00
		3898 99

AMOUNT *of moneys paid out, and claims due to the Establishment, &c.*

Amount of money received by Mr J ROSS, and paid out by him, - - - - -		298 78
Amount of money received by Mr. A. MILLER, - - - - - - - -		107 50
Amount of interest paid to the Miss ELSERS, - - - - - - - -		100 00
Amount paid Mr D SEILER, per Mr. D. SHROM, - - - - - - -		70 00
Mr. J. WINEBRENNER for press sold him,		200 00
Mr J WINEBRENNER received of Mr. J. RUPP, - - - - - - - -	$300 00	
Three years' interest, - - - - -	54 00	
		354 00
Mr. J. WINEBRENNER, as Mr. SEILER and Mr BOWMAN'S subscription to stereotype plates, - - - - - -		100 00
Mr J WINEBRENNER Mr A. MILLER'S subscription to the plate list, - - -		50 00
Mr. J. WINEBRENNER, cash received on the relief subscription - - - -		817 36
Mr. J. WINEBRENNER of Mr. G. RUPP, as his plate list subscription, - - -	$100 00	
Four years' interest, - - - - -	24 00	
		142 00
Balance remaining in the hands of Mr. W. HINEY - - - - - - -		21 25
Promissary notes due the Establishment		167 36
Sundry amounts received by Mr J WINEBRENNER, on the relief subscription from Ohio,		23 37
Sundry amounts received for Gospel Publisher,		29 37
		$4,467 84

The amount yet to be collected on the relief subscription, is some hundreds. The amount due on the subscription list of the Gospel Publisher, is also considerable, but we are unable to say how much.

The committee to whom was referred the concerns of the Priinting Establishment, report the foregoing list of debts, amounting to eight thousand nine hundred and sixty-eight dollars and ninety-nine cents. Also, the lists of credits amounting to two thousand four hundred and thirty-seven dollars and eighty-four cents, exclusive of outstanding dues. This statement of affairs will enable the Eldership to judge of the situation of the concern.

J. FLAKE,
J. S. GABLE,
L. SLINGLUFF,
Committee.

Nov. 4, 1846.

The session then adjourned. Closed by Elder J. FLAKE.

AFTERNOON SESSION.

Opened by Elder W. McFADDEN.

The Board of Missions beg leave to report: they have received and paid out the following sums during the past Eldership year, to-wit:

Received from

Lancaster city, - - - - -	$8 14	
Shippensburg and Orrstown, - -	7 89	
Fayetteville, - - - - - -	2 10	
York county circuit, - - -	7 37	
Uniontown, - - - - - -	8 57	
Lancaster circuit, - - - -	12 70	
Newburg, - - - - - -	1 90	
Ockwick, - - - - - -	56	
By hands of Ross and Shott, - -	5 25	
Shiremanstown, - - - -	1 28	
Mechanicsburg, - - - -	6 81	
By contributions in the Eldership, -	7 18	
Martinsburg, hands of J. Winebrenner,	10 25	
Maria Forges and Rebecca Furnaces,	11 00	
		90 37

Paid out by

Cash to Ross and Shott, (suit of cloth to C. Price,) - - - -	21 50	
Making clothes for C. Price, - -	6 62	
To E. H. Thomas, on old debt, -	11 00	
To E. Logue, - - - -	30 00	
In hands of J. Winebrenner for E. Logue	21 25	
		90 37

Your Board ask the Eldership to allow brother C. Price an additional sum of twenty-five dollars for his services.

E. H. Thomas,
J. Keller,
T. Strohm.

On motion, *Resolved*, That brother E. Logue be allowed fifty dollars out of the missionary fund.

AFTERNOON SESSION.

Meeting opened by Elder W. McFADDEN.

The business of the printing establishment was resumed.

The committee on the printing establishment further state, that it appears from the statement made, that the debts of the establishment for which the board of Trustees are bound, amount to the sum of $4,745 36, which is exclusive of the amount due to brother J. WINEBRENNER, amounting to about $1,725

79 cents, after the amount, which he has already collected of the relief subscription, is deducted.

Therefore,

Resolved, That it be recommended to the board of Trustees, to settle and pay the above sum of $4,745 36, according to justice and equity, as their temporal circumstances will allow, the more wealthy taking the larger share and favoring the poorer brethren: and that the claim yet due to brother Winebrenner be settled and paid, by his being authorized to collect and keep as much more as he can of the relief subscription in Pennsylvania and Ohio, it being understood that nothing is to be collected by him from the brethren of the board of Trustees.

The balance after that, which remains due to brother Winebrenner, he is to look to the Eldership to make it good to him.

On motion,

Brother QUIGLEY'S case was referred to the Standing Committee.

Meeting adjourned. Session closed by the SPEAKER.

THURSDAY MORNING—*November 5th.*

Session opened by brother SNAVELY.

The Committee on Resolutions reported the following:

Resolved, That a vote of thanks be tendered to the friends and families in Mechanicsburg, for their kindness and hospitality extended to us during our session; and that the same be published from this pulpit on Sabbath next. Adopted.

Resolved, That the thanks of this Eldership be tendered to the Speaker and Clerks, for the faithful manner in which they have performed their duties. Adopted.

Resolved, That brother FLAKE be requested to deliver the opening discourse at our next Eldership. Adopted.

The following preamble and resolution was adopted:

Whereas, there is a large amount yet due on the subscription list of the late Gospel Publisher; therefore,

Resolved, That the Preachers and agents be requested to use their best efforts immediately, to collect and send forthwith to the proper persons, the money or due bills which they may succeed in obtaining.

On motion of brother FLAKE, it was,

Resolved, That brother Ross be appointed Agent, on behalf of this body, to receive any money or property coming to this Eldership from the estate of our late brother Bamberger, and to release for this Eldership according to law. Adopted.

Resolved, That the members of this Eldership be requested to use their best exertions to increase the subscripuon list of the Church Advocate. Adopted.

On motion of brother J. YOUNG,

Resolved, That the Stationing Committee now report. Adopted.

The Stationing Committee reported as follows, viz:

STATIONS.

Philadelphia Station—Elder JAC. FLAKE.
Lancaster Station—WILLIAM MOONEY.
Baltmore Station—GEORGE U. HARN.
Harrisburg Station—WILLIAM McFADDEN.
Shippensburg and Orrstown—Station JOHN C. OWENS.
Martinsburg Station–EDWAR H. THOMAS
Newburg Station—JOHN C. BOOTH.
Lisburn Station—JOHN WINEBRENNER.
Perry Circuit and Franklin Mission—WM. MILLER.

CIRCUITS.

Lancaster and Middletown Circuit—Elders DAVID KYLE, and WILLIAM MULLENIX and A. SNYDER.
Schuylkill Circuit—Eld. JACOB BREWER.
Dauphin, Leabonon and Juniata—Elders T. STROHM, and J. H. HURLEY.
York County Circuit—Elders S. CRAWFORD and P. SHAW.
Washington County (Md.) Circuit—Elder C. PRICE.
Uniontown and Adams County Circuit—Elder JACOB KELLER.
Ockwick and Broadtop Circuit—Elder J. LINEINGER.
Woodbury Circuit—To be supplied by Elders THOMAS and LINEINGER.
Plainfield and Springmills Circuit—Elder M. F. SNAVELY.

MISSIONS.

Pittsburg Mission—To be supplied.
Iowa Mission—Elder E. LOGUE.
Lancaster and Berks County Mission—Elder J. STAMM.
Carroll County (Md.) Mission—(For the people of color)—Elder P. STANTON.

On motion,

Resolved That the Journal shall go into the hands of brother J. Winebrenner for correction and publication.

On motion,

Resolved, That the Board of Missions be authorized to appropriate one hundred dollars to the Philadelphia mission, and fifty dollars to the Baltimore station.

On motion,

Adjourned to meet in Elizabethtown, Lancaster county, Pa., no Wednesday the 20th of October, 1847.

Session closed by brother W. Miller.

JACOB KELLER, SPEAKER.

E. H. THOMAS, *First Clerk.*
ABRAHAM SWARTZ, *Assistant.*

NEWS DEPARTMENT.

A Teetotal Country.—Among the published laws of the City of Oregon we find the following:—

1. If any person shall hereafter import or introduce any ardent spirits into Oregon, with intent to sell, barter, give or trade the same, and shall offer the same for sale, trade, barter, or gift, he shall be fined the sum of fifty dollars for each and every offence, which may be recovered by indictment, or by trial before a justice of the peace, without the form of pleading.

2. If any person shall hereafter sell, barter, give, or trade any ardent spirits of any kind whatever, directly or indirectly, to any person within Oregon, he shall forfeit and pay the sum of twenty dollars for each and every such sale, trade, barter, or gift, to be recovered by indictment in the county court, or before a justice of the peace, without the form of pleading.

3. If any person shall hereafter establish or carry on any manufactory or distillery of ardent spirits in Oregon, he shall be subject to be indicted before the county court as for a nuisance; and, if convicted, he shall be fined the sum of one hundred dollars, and the court shall issue an order to the sheriff directing him to seize and destroy the distilling apparatus, which order the sheriff shall execute.

Coming Right.—The New York Convention, which assembled to revise the State Constitution, have by a vote of 77 to 33 erased the section of the old Constitution, excluding ministers of the Gospel from civil and military offices. Thus common sense is beginning to prevail over an absurd enactment. Certainly nothing but the greatest absurdity could ever ordain a law proscribing a man so long as he remains virtuous, upright, conscientious: but the moment he becomes a thief, a lier, or a drunkard, pronounces him fit for office! Yet such is the actual position assumed by the restrictive clause of most of the Constitutions of the States. No one will contend that ministers of the Gospel ought ordinarily to accept, much less seek such offices. But none except the sheerest tyrrany can enact laws which deny them the common rights of all good, and indeed of most *bad* citizens. We trust, therefore, the example of New York will soon be followed by her sister states.

Forbidden Marriages.—At the late meeting of the Presbytery of Louisville, the case of a man who had married his deceased wife's sister came up by way of the church sessions, and the Presbytery, by an almost unanimous vote, excluded him from the church. They passed a standing rule some years since directing the sessions to take this course with all such cases.

Proposed Liberty Paper.—The "Liberty Party" are about to establish a newspaper at Washington, to operate on a great scale. John Q. Adams, Mr. Giddings, and all the great spirits, are said to be interested. The plan is to raise a fund by subscription, of $20,000 a year, for three years, it is thought, will be sufficient.—A considerable portion of this large sum, we are told, is already pledged.

Splendid Bequest.—Isaac Franklin, of Sumter county, Tennessee, has bequeathed nearly $600,000 to the endowment of a Seminary upon his estate, for the education of the poor of his country. He commenced his life a Mississippi boatman, died worth a million, and has imperishably registered his name as a great philanthropist by his munificent bequest.

Potato Disease.—Some farmers have become quite confident that shell lime is a cure or preventative of the potato disease. Patches limed have been sound this year, while other patches all around, not limed, have perished. No other difference was known between them.

Biennial Sessions.—This question was voted on at the late election in Maryland. It appears from the official vote as stated by the Annopolis Republican that the majority in the whole State in favor of the Bill, is 4,655. If confirmed by the next Legislature, it will be a law.

Whooping Cough.—A tea-spoonful of castor oil to a table-spoonful of molasses; a tea-spoonful of the mixture to be given whenever the cough is troublesome. It will afford relief at once, and in a few days it effects a cure. The same remedy relieves the croup, however violent the attack.

Ship Railroad.—It is now said that a treaty has been made for the construction of a railroad, by an English and French company, to unite the Atlantic and Pacific, over the Isthmus of Panama. This looks more rational than the canal project.

Requisition.—The President of the U. States has issued his requisition on the Governor of Pennsylvania for ten companies of volunteers, amounting to about one thousand men, for the Mexican War.

Hospitality.—A colporteur in Missouri during the last year travelled about 3,400 miles, and was not charged a cent for lodging and horse feed.

☞ Crop of Indian Corn in the West for 1846, it is said will be more than 500,000,000 of bushels. The crop of wheat will exceed 140,000,000 of bushels,

☞ By an act of the Oregon Legislature, wheat is a lawful tender, in payment of debts or taxes, at the market prices.

☞ Twelve hundred and thirty-four miles of Magnetic Telegraph are reported to be in actual operation in the United States.

☞ Only two towns in the State of Rhode Island have granted license to sell intoxicating liquors.

MISCELLANEOUS.

Rich Man and Lazarus: Not a Parable.

BY M. HALE SMITH.

The scripture recording the death and the destiny of both the rich man and Lazarus [Luke XVI. 19—31.] is not a parable. The following reasons seem conclusively to prove that the Saviour when relating those fearful truths, was talking facts and not fictions.

1. The scripture in question is destitute of those marks by which every parable, spoken by the Saviour, is distinguished. Most of them began. "And he spake a parable"—or, "The kingdom of heaven is likened." And so general is this, that the most unlettered man need not err. Not so with the passage referred to. Christ does not assert that he was speaking a parable. He likens it to nothing. Nothing is likened to it. He explains no general truth by it. In no part of the Bible, at any time, is it alluded to as a parable.—On the contrary Christ most solemnly affirms that "there was a certain rich man," that there was also a "certain beggar, named Lazarus;" that both died—that one after death lifted up his eyes being in torments—and that the other was conveyed by angels into Abraham's bosom, a confidential seat in heaven. And it indicates no common presumption to deny this affirmation and assert that such men

did not exist—that such a destiny did not await each after death.

II. If this scripture is a parable, no man ever did know, no man ever can know, without a special revelation, what it was intended to teach. Many of the parables spoken by our Saviour, convey most momentous truths. He has not left men to make the application, but in most cases has minutely explained them. See the parables of the sower, the wheat and tares, as an illustration.

But in what place has Christ explained the parable of the rich man, if it be a parable? To what has He referred it? What does it teach? If it was necessary so minutely to explain the parable of the sower, was it not necessary to explain the passages before us? Christ has not done so. Either then it was a relation of what actually transpired, or it is to us an unmeaning scripture, one that we cannot understand.

III. A parable differs from a fiction in this, that an actual event of circumstances is made the medium to communicate, or illustrate, some other truth. While a fiction is an event, that never transpired; a case supposed, or invented, which never existed in fact. Christ spake parables, but not fictions.

It was a truth that men went forth to sow; that women put leven into meal; that men in journeying from Jerusalem to Jericho, had fallen among thieves. And known facts were selected by the Saviour to enforce the truth which he preached.—He employed no fiction. There was no necessity for his doing thus. There was truth enough in the world to illustrate the gospel, and Christ knew all truth.

If the rich man and Lazarus is not a history, neither is it a parable. It is a fiction. It proves that for once guile was in the mouth of the Son of God. It stands alone: spoken, so far as we are concerned, without purpose. What event this side the grave compares with, or answers to it? Who have ever so lived, or so died? Who have ever been so circumstanced as to ask relief in this life, and have it denied on the ground that in their life time they chose their portion with the lost? If this scripture is not a history, it is a fiction, unexplained, without meaning.

IV. Those who call this history a parable, to escape the truth it contained, can offer no explanation that will bear the test of examination. It is said to be a description of the Jews and Gentiles. If this be true, then as the Gentiles exchanged places with the Jews, one of them only died: while the other being already morally dead came forth to life. But the fact is that both the rich man and Lazarus were alive at the same time. Both died. The one went to a place of torment, the other by angels was carried to heaven. In no age have the Jews ever sent such a request, as the rich man makes, when he said, "send Lazarus, that he may dip the tip of his finger in water and cool my tongue."—Nor if they had, in those words, asked for spiritual blessings, could they have been refused on the ground that there was "a great gulph fixed?" The Jews can, if they will, reach the kingdom of God, and Christians can go to the Jews to carry the blessings of salvation, and to relieve.

Nor can "the gulph" be unbelief. That can be passed. Jews have been converted and Gentiles have apostatised, showing either that the gulph is not unbelief, or that there can be passing from the one world to the other over it. If the rich man be a type of the house of Israel, then could he have no father's house, to which Lazarus could be sent, nor any brethren exposed to that place of torment, as all must have been with him in that condemnation.

V. The imagery found in his history does not destroy the truth illustrated. In no case does the embelishment destroy the thing embellished. The descriptions of heaven, found in the Bible, are clothed with drapery. We read of the walls of heaven; its gates; its streets of gold--its trees and its rivers. No reasonable man would call such descriptions a parable, because around them such drapery was flung. No one can be ignorant of the fact that in the time of the Saviour the Jews believed in endless punishment. The figures here introduced were such as the Jews employed to express their faith upon that subject.—Christ added to their opinion in the anguish of the rich man. Jews thought that Hades was a place of endless silence and gloom, but he taught that it was a place of exquisite torment. The Jews also thought that no Jew could be exposed to that doom. But the Saviour removed this notion by taking one of their number, whom Abraham acknowledged to be a son, places him in that relm of despair, and assures him that relief and escape are both impossible.

VI. The doctrine taught in this history is chiefly this—that beyond the grave are two worlds, heaven, and hell; that men are in their life-time fitting for the one or the other; that at death they will enter upon the joy of heaven, or the woe of hell, as they have or have not done good; that the destiny of men is fixed at death, that all that anguish, pain, and torment, is to the body the punishment of hell will be to the soul; and all who are cast into hell, will find no relief, no ercape; and that all the work we have to do, must be done in this life. The blessed go not from heaven, on an errand of mercy to the lost. The lost pass not from their dreary abode, to the regions of the blessed. "And besides all this, between us and you there is a great gulf fixed; so that they which would pass to you cannot; neither can they pass to us, that would come from thence." Let him that readeth, understand.—*Congregational Journal.*

GO AND DO IT.—"How," said the Rev. Mr. MURSEL to Mr. YATES, "do you accomplish so much in so short a time? have you any particular plan?" "I have," said Mr. YATES, "I have. When I have any thing to do, I *go and do it.*" So say we, "Go and do it."

☞ A great woman not imperious, a fair woman not vain, a woman of common talents not jealous, an accomplished woman who scorns to shine—are four wonders just enough to be divided among the four quarters of the globe.

NOTICE.

ALL persons having claims against the estate of the late JOSEPH H. BAMBERGER, deceased, are requested to present them for settlement to the undersigned Executor of said deceased, residing in Middletown, Dauphin county, Pa.; and all persons indebted are requested to make payment as above.

OCT. 15. 1846.—6w.] JACOB RIFE, *Executor.*

THE MARKETS—CORRECTED SEMI-MONTHLY.

HARRISBURG.

FLOUR—WHEAT, per barrel,		$4	75	*a* 5	00
Do. RYE,	do. - -	3	50	*a* 3	75
CORN-MEAL, per cwt.,	- -	1	25	*a* 1	37½
GRAIN—WHEAT, per bushel,		1	00	*a* 1	10
Do. RYE,	do. - -		70	*a*	75
Do. CORN,	do. - -		50	*a*	56
Do. OATS,	do. - -		30	*a*	33
BEEF—Per cwt.,	- - - -	4	50	*a* 5	50
PORK— do.	- - - - -	4	75	*a* 5	25
FLAX-SEED—Per bushel,		1	00	*a* 1	25
BUTTER—Per pound,	- -		15	*a*	20
EGGS—Per dozen,	- - - -		12	*a*	16

PHILADELPHIA.

FLOUR—WHEAT, per barrel,		$5	12½	*a* 5	20
Do. RYE,	do. - -	3	75	*a* 3	87½
CORN-MEAL, per cwt.,	- -	1	70	*a* 1	75
GRAIN—WHEAT, per bushel,		1	13	*a* 1	15
Do. RYE,	do. - -		75	*a*	80
Do. CORN,	do. - -		67	*a*	70
Do. OATS,	do. - -		30	*a*	34
BEEF—Per cwt.,	- - - - -	5	60	*a* 6	00
PORK— do.	- - - - - -	5	—	*a* 5	25
FLAX-SEED—Per bushel,	-	1	10	*a* 1	18

RELIGIOUS NOTICES.

Protreated Meetings.

A protracted meeting will be held (the Lord willing) in Linglestown, to commence on the 20th inst.

Another at Highspire, to commence on the 27th inst.

Another in Paul's Valley, commencing on the 4th of December.

Ministerial aid is solicited by the preacher in charge of the circuit.

A protracted meeting will be held in Clearfieldtown, Clearfield county, commencing on the second Saturday of December next, in the evening at candlelight. Brother M. A. Frank will please make the requisite arrangements.

Another at Lancaster, commencing on thanksgivingday, being the 26th inst.

Another at Millerstown, Lebanon county, commencing on Saturday the 12th of December next.

Another will be held at Uniontown, Carroll county, Md., commenciug on the 27th inst.

Another at Frizzlesburg, Carroll county, Md., commencing on the 24th of December next.

MARRIAGE NOTICES.

"I saw two clouds at morning,
Tinged with the rising sun;
And in the dawn they floated on,
And mingled into one."

MARRIED—On the 6th inst., by Elder W. McFadden, Mr. Elias George to Miss Mary Houser, both of Harrisburg, Pa.

On the 27th of October, by Elder T. Strohm, Mr. Henry Sherhon to Miss Frances McGinnis, both of Lancaster county, Pa.

On the 24th of October, by Elder Jacob Keller, Mr. F. Taney to Miss Sarah Heldenbridle, both of Carroll county, Md.

PUBLIC NOTICE.

NOTICE is hereby give that letters testamentary on the estate of DAVID LIGHT dec'd., late of Highspire, in Lower Swatara township, Dauphin county, have been granted by the Register of said county to the subscriber, who resides in Highspire aforesaid. All persons having claims or demands against the said deceased, are hereby requested to make known the same to the subscriber without delay.

JACOB ROOP, Jr., *Executor.*

Nov. 2, 1846.—6w.

LIST OF THE GENERAL AGENTS.

WE hereby announce the following brethren General Agents for the Church Advocate, viz:

Elder EMANUEL LOGUE, of Mount Pleasant, Iowa, is our General Agent for that State. All persons, therefore, wishing to subscribe for the Advocate, or to make remittances for the same, will please address him as above.

Brother JOHN SHULER, of Ottawa, Illinois, is our General Agent for that State.—Persons in said State, wishing to order the paper, or to pay for it, are requested to address brother J. SHULER.

Dr. J. BOBBS, of Indianapolis, Indiana, is our Agent for the Southern and Central part of Indiana.

Elder JOHN MARTIN, Marcy, Larange county, Indiana, is our Agent for the Northern part of Indiana; him, therefore, the people of that part of the State will address.

Brother JOHN ACHEY, of Dayton, and CHRISTIAN WINEBRENNER, of Miamiesburg, Montgomery county, Ohio, are our General Agents for the south-western part of Ohio. To them the people of that quarter will apply, who may have business with the Advocate office.

Elder THOMAS HICKERNELL, of Mendon, Mercer county, Ohio, and Dr. GEORGE B. SHRINER, of Westminster, are our General Agents for the north-western part of Ohio.

Mr. JOHN P. WINEBRENNER, of Wooster, Wayne county, Ohio, is our General Agent for Eastern and Southern Ohio. To him payments can be made, or orders sent by sub-agents and others, in that part of the State.

Elder GEORGE U. HARN, of Pittsburg, Pa., is our general Agent for the West Penn. Eldership. To him the sub-agents and others will address orders and make payments.

Brother SAMUEL HINNY, of Springville, Lancaster county, Pa., is our agent for Mount Joy, Richland, Springville, and the surrounding neighborhood.

Brother LEVI SLINGLUFF, of Martinsburg, Blair county, Pa., is our general agent for Morrison's Cove.

Brother JOHN K. BUSER, of Highspire, Dauphin county, Pa., is our general agent for Highspire and the neighborhood.

BOOKS FOR SALE.

THE Editor of the Advocate offers for sale the following valuable Books, viz:

1. The Comprehensive Commentary, 6 vols at	$12 00	per copy.
2. Dwight's Theology, 4 vols.,	8 00	do
3. Calmet's Bible Dictionary,	3 50	do
4. Pulpit Cyclopedia,	2 50	do
5. British Sketches, 4 vols.,	4 00	do
6. Rollin's History, 2 vols.,	3 50	do
7. Polyglott Bibles 18mo. with plates,	1 00	do
8. Polyglott Bibles, 32mo. extra gilt binding,	1 50	do
9. History of all Religious Denominations,	2 50	do
10. Wandering Soul,	1 00	do
11. Traveller's Guide to the West,	75	do
12. Ref. and Pron. Testament,	50	do
13. View of the Formation, Government and Discipline of the Church,	37½	do
14. Treatise on Regeneration,	50	do
15. Hymn Books at different prices.		

Dr. WM. S. CRESAP,

THOMSONIAN BOTANIC PHYSICIAN.

HAVING returned from the West, would respectfully offer his professional services to the public. All the Thomsonian medicines, Books, Syringes, &c., kept constantly on hand, wholesale or retail. [Nov. 16.—tf.

Dr. ANDREW MILLER, Jr.,

A *GRADUATE OF THE JEFFERSON MEDICAL COLLEGE*, Philadelphia, tenders his professional services to the public. *OFFICE* in Third street, opposite Herr's Hotel. [Jy. 15.—tf.

JOB PRINTING

NEATLY EXECUTED AT THIS OFFICE.

JOSEPH J. WELTMER, Printer.

THE CHURCH ADVOCATE.

A Family Paper---Devoted to the Diffusion of Bible Truth, Religious News and General Intelligence.

ONE DOLLAR AND TWENTY-FIVE CENTS A YEAR. "EARNESTLY CONTEND FOR THE FAITH WHICH WAS ONCE DELIVERED TO THE SAINTS." PAYABLE ALWAYS IN ADVANCE.

VOLUME XI. HARRISBURG, Pa., DECEMBER 1, 1846. NUMBER 15.

THE ADVOCATE

Is printed and published in Mulberry street, near the Railroad Bridge, Harrisburg, Pa.,

By JOHN WINEBRENNER, V. D. M., Editor.

Terms and Regulations.

The Church Advocate will be printed and published semi-monthly, on a large super-royal sheet, at $1,25 per volume, payable always in advance, or within the first three months of taking the paper.

All persons failing to comply with these terms, shall have their papers stopped at the expiration of the first quarter, from the time the paper is sent, and be held accountable for two quarters; that is to say, for 62½ cents; which sum shall be invariably exacted before the paper will be re-sent.

All the accredited ministers of the Church of God, and such other persons as shall have regular certificates of their appointment from the Editor, shall be the only authorized agents for this paper.

Letters and communications addressed to the Editor, through the Post Office, must be *post-paid*, except those containing remittances.

EDITORIAL DEPARTMENT.

LIST OF THE ACKNOWLEDGMENTS.

Names.]	[Am't. pd.	Names.]	[Am't. pd.
Abbot and Berks'resser,	$1 25	Karper, Jacob [6 month]	62
Anderson, Samuel	62	Keller, william	1 25
Albaugh, Daniel	50	Kenedy, George	62
Bryson, Richard	1 25	Lilley, Thomas T.	1 25
Brant, David	50	Longenecker, Jacob	62
Barlow, Henry	50	Myers, Samuel B	62
Brider, Jacob	72	McCormic, John [6 month]	50
Bolton, John [6 months,]	50	Miller, Jacob [6 month]	50
Barton, Wm.	62	Moses, John	1 25
Cramer, Henry	62	Markley, George B.	1 25
Clowson, John	1 25	Miller, Jacob	1 25
Dahr, Mary	50	Miller, Isaac	1 25
Dunlap, John	1 25	May, Jacob	1 25
Elliott, Vincent	1 25	McConnell, George	1 25
Eckert, John	31	Miley, Jacob	1 25
Eroisman, David	1 25	Osbourn, Christopher	1 00
Earnest, Peter [6 months]	50	Oliver, John S	1 25
Freel, Mary M	25	Oren, John	62
Fosnaught, Conrad	62	Patent, James	1 25
Funk, Abraham	62	Ross, Christian	1 25
Fox, John [6 months]	50	Ringer, Samuel	50
Gillespie, John	1 25	Sturgeon, Margaret	62
Gier, Martin [6 months]	50	Stough, Alfred	62
Garner, Jesse	5	Shelly, Benjamin	1 25
Huber, Harrett	1 25	Sparr, Joseph	62
Hickernell, John	1 00	Stentz, Peter	62
Hornung, John	87	Shoemaker, Adam	62
Hickernell, Thomas	75	Troyer, John	1 25
Holtzinger, Seth	62	Wagoner John	62
Hinenan, Thos [6 month]	50	Wibley, John	1 25
Hinenan, Jesse [6 month]	50	Winebrenner, J. P	1 00
Hostetter, Abraham	75	Winebrenner, Christian	1 25
Hoover, J. F	25	Young, John	1 25
Harmon, Jacob n.	50	Zimmerman, Henry	1 25

Omission.

The appointments for Cumberland circuit were omitted in the Journal of the East Pa. Eldership. This is attributable to some oversight in the Transcribing Clerk, as they were not entered on the Protocol, or manuscript Journal. Bishops A. Swartz and J. H. Hubley were appointed to said circuit.

Meeting of Congress.

The next session of Congress commences on Monday next. It will be a short one—terminating on the 3d of March ensuing.

Bishop G. U. Harn on Feet-Washing.

This excellent work is now nearly ready for delivery. It is got up in a neat little volume, at twenty-five cents per copy.

It is both didactic and polemic in its character; and it is necessarily so, in part at least, from the nature of the subject discussed or treated on. The author, we think, has treated the subject candidly, fairly and logically. The reader will find more than Harn's *ipse dixit*. He will find that he has endeavored to establish and carry his positions with fair and manly arguments; without resort to sophistry, bombast and hard dogmatism. This is just as it should be. No man, with a good cause, need use any thing but fair and sound reasoning to insure success in carrying his point. The use of sophistry and bombast indicates both a bad cause and a bad heart.

In the treatise in question, the reader will find, in our opinion, a strong array of sound and fair arguments, in defence of a plain scriptural ordinance, which has fallen into shameful and criminal disuse among carnal, proud and corrupt professors of every age, since the days of the apostles. But he will also find, from a very respectable catalogue of historical testimony, that the ordinance of Feet-washing was uniformly and strictly observed by the "faithful and true," in every age and clime, since the memorable night of its first institution.

We commend it to the Christian public as worthy of a careful perusal. We ask the clergy, in particular, to examine this subject, and to follow the precept and example of Christ.

Delinquents.

Between three and four hundred of our subscribers are still found on the list of delinquents. As they failed to comply with our terms, within the first three months, their papers were discontinued at the expiration of that period; and, accordingly, they now stand charged with *sixty-two and a-half cents.*

Some two or three hundred have paid up for the volume, since the end of the first quarter, and have had the back numbers sent on to them. If the remainder of our delinquents will do the same, their back numbers shall be forwarded in like manner. But if not, we shall instruct our agents to exact and collect the *sixty-two and a-half cents* for the first quarter. We hope, therefore, what they intend doing, they will do quickly.

Capture of Tobasco.

The United States squadron, under commodore Perry, has captured *Tobasco*, a Mexican town of some note.

Board of Trustees.

The Board of Trustees of the Printing Establishment met in Mechanicsburg, according to appointment, on Thursday the 19th ult.

They organized by appointing Bishop J. ROSS, Chairman; and Mr. J. Seiler, Esq., Clerk.

A letter from brother D. Lingle was received, and ordered to be read. After some remarks on its contents, it was laid on the table.

The amount of claims against the Board were then made out, and found to amount to $5,133 10.

The Board next proceeded to make out an apportionment of this amount, among its members, in accordance with the resolution of the late Eldership.

The members present, who had not the money to pay their apportionment, gave their notes for the amount. The members who were absent will be called on shortly to do the same.

Thus, then, this part of the indebtedness of the establishment has been decreed to be settled up; not, perhaps, willingly, or justly, but from necessity.

The better plan, in our opinion, would have been to have laid a tax, and required every member to pay in proportion to his wealth.

Such a plan would have been, at least, in strict accordance with justice and equity; and to justice and equity, no Christian ought to object.

The balance of the debt, due to ourselves and others, is to be raised by voluntary subscriptions.

We hope, then, if it must needs be so, that twenty-four brethren will have to pay upwards of five thousand dollars, that the whole church will not hesitate to liquidate the balance, which is less than the one-half of what the twenty-four Trustees have to pay.

It is true there are about three thousand dollars yet due on the subscription list for the *Gospel Publisher*, which, if collected, will be divided among the members of the Board. Yet this is all involved in uncertainty.

But inasmuch as we have been thrown, by this new arrangement, upon the benevolence and sympathy of the Eldership, and the brethren of the church at large, we feel content to look to them, and to trust them for the full and faithful adjustment of the claim due to us.

It is surely a small matter now to have this whole concern settled up in a short time, if the members of the church will only agree to do what is right, and help to bear a common burden, and so fulfil the law of Christ.

Will the brethren in the West fall to work anew, and lend us a helping hand to get this matter settled up? Come, brethren, stand up for the help of your brethren in the East, and see what you can do between this and next spring.

Thanksgiving Day.

Our citizens generally suspeneded all business transactions, and observed the day as becometh orderly and Christian people. We heard Bishop McFadden deliver a very appropriate discourse from the text: "Oh, that men would praise the Lord for His goodness, and His wonderful works to the children of men!" Ps. 107: 31.

The missionary collection, recommended by the Eldership, was taken up, and was reasonably good. The most that gave at all, gave pieces of silver; though some of them were rather small, we are informed, for a thanksgiving missionary collection.

There were some of the "Churches of God," we have since learnt, held no meetings, and of course took up no collection, in conformity to the recommendation of the Eldership.—Now to make this matter work equally, as well as efficiently, we hope that those churches will yet attend to the matter at an early day. If we go in for co-operation, let us go hand in hand in all things; and what we do, let us do it heartily, as to the Lord.

Optical Operation.

Dr. A. Miller, of this borough, has been very successful, we were informed, in operating upon the eye for the cure of Strabismus or squinting. This defect lies mainly in an irregular contraction of the optic axis, or muscles of the eye; which, by skillful Surgical operation, can be cured. Those who are afflicted with *Strabismus*, would do well to give Dr. Miller a call.

Eldership Journals.

In this number of our paper will be found the *Journals* of both the Ohio and West Pa. Eldership. We hope they will be found interesting and profitable to all our readers. Peace, harmony and prosperity, it would seem, prevails in all their borders. May this blessing continue, and increase yet more and more.

Snow-Storm.

We had a considerable storm and fall of snow on the 25th of last month. The weather was very cold for a few days, but since that it has been mild and pleasant.

CONTRIBUTORS' DEPAR'T.

"Jesus Wept."—St. John xi. 35.

In ancient times, in a small village of Judea, named Bethany, were three disciples whom Jesus loved with all the tender and filial attachment of which His nature was capable.—He loved them because they were faithful to Him; because, amid all the persecutions and dangers which threatened Him on all sides, they remained His constant and unfailing friends. Though their devotion to Him and His cause frequently indueed them to peril their lives; though they were disearded by many of their Jewish friends; yet they left nothing undone that might in the least contribute to His happiness or convenience. Indeed such was the attachment of Mary, the sister of Martha and Lazarus, to the Saviour, that on a certain occasion she anointed His feet with the most costly ointment, and wiped them with the hair of her head. Thus did these disciples minister to the wants of their blessed Master, and they found ample consolation for their trouble in the consciousness that Jesus loved them. But as is frequently the case with the most zealous and devoted Christians, while in the midst of their enjoyments, and perhaps while counting on a long and useful life, death came and destroyed their brightest hopes, by rudely snatching one member from this little family.

Lazarus had taken sick and died. As soon as Jesus heard of this sad event, though He was some distance from the place, He bent His course thither, fully determined to manifest the love He bore to Mary and Martha, by raising Lazarus from the dead. As soon as Martha heard that Jesus was coming, she ran to meet Him, and in the language of deep affliction she exclaimed: "Lord, if thou hadst been here, my brother had not died." He endeavored to console her, by assuring her that Lazarus should be raised again; but she did not rightly understand Him. When they had come to the house where a great many of their friends had assembled to comfort them in their distress, Mary, as soon as she saw the Saviour, fell down at His feet, and weeping exclaimed, in the language of her sister: "Lord, if thou hadst been here my brother had not died." So affecting was the scene, that the Jews themselves were brought to weep. Jesus looked upon this melancholy scene and wept. So great was the love of the Saviour that He wept, which caused the Jews that stood around to say: "See how He loved him." "Jesus wept." O, what a theme for consideration! Jesus, the Prince of glory, Lord of Heaven and earth, and Governor of the Universe, was so ardently attached to His disciples that He wept. He wept not like a man, but like a God. O the boundless, inexhaustible love of God, which induced Him to leave His princely throne, and all the enjoyments of Heaven, that He might remove the curse which for ages rested upon all the descendants of apostate Adam! This shows strictly how intimately the Saviour was connected with His disciples; how He sympathized with them in their distress; and, though He was the Son of God, yet He was subject to all the sufferings and frailties of human nature, sin only excepted. Thus we find Him through all the stages of His eventful life, manifesting the same kind and human attention to the sufferings of the human family. And no matter how they treated Him, though despised and ridiculed on every side, yet His only reproof was breathed in love. Though He was repeatedly expelled from the Jewish synagogues, and threatened with all manner of evil, yet when coming up to Jerusalem, on a certain occasion, He stopped before the city, and for a moment surveyed its gorgeous temples, princely palaces and stately dwellings, adorned with the most costly decorations of art; and when recollecting the curse which had been pronounced upon it, that the time should come when of all that mighty city, not one stone should be left upon another, He wept; and in anguish of soul for the ill-fated city, He cried out: "If thou hadst known, even thou at least in this thy day, the things which belong to thy peace! but now they are hid from thine eyes." Thus we find that His whole life was one continued scene of suffering and mental anguish. Hence it has been said of Him, that He was frequently seen to weep, but never to laugh. His extreme sensitiveness, to the woes and misfortunes of others, was the prolific course of all His suffering. For be it remembered, that the Saviour never wept because He was ridiculed and despised, and treated with base ingratitude, by the world He came to redeem, but He wept because they would not receive His mission of mercy. He wept for the sufferings of others, but not for Himself. How suitable, therefore, was the Saviour for the sacred office of mediator between an offended God and a guilty world, and an intercessor for the righteous before the court of Heaven. We may rejoice with the ancient apostle, "that we have a High Priest that can be touched with the feeling of our infirmities." Yes, if sorrow and weeping can ever enter the precincts of Heaven, Jesus Himself weeps, when He sees His humble followers, the scorn and contempt of a giddy world. But how deeply must His feelings be wounded when one of His little flock falls a victim to the enemy, or is lead astray by the seductions of the world. Hence He pleads earnestly with His Father to forgive the erring Christian, and through the intercession of Christ he is forgiven. O what an intercessor has the Christian! One who not only knows his wants, but feels deeply his afflictions. Yes, He *feels* that intense anguish which frequently rends the soul of the Christian. Hence He said once to the persecuting Jews: "Whatsoever ye do to the least of my disciples, ye do to me." And is it possible that Christ can be persecuted in the Christian, and yet not feel with him? No, thank Heaven, we have an advocate who will not readily condemn, but intercede and pray for us. On His protection, therefore, we may rely amid all the changes of life, in the trying hour of death, and with Him reign through the unnumbered ages of eternity.

A. B. C. D.

Mountain View, *Oct.* 19, 1846.

The Dying Christian.

In life, when health and happiness attend him, the professed infidel may treat the subject of religion with proud contempt, and despise the company of the humble Christian; he may profane the name of God, which to the Christian is the most sacred and awful name that human lips can utter; but when disease begins to rack his system, and death approaches, 'tis then his confidence begins to fail, and he sees, when too late, that he has been fearfully deceived. But not so with the Christian. Death is to him a final and glorious triumph. In it he sees the completion of all his difficulties. And this is what bears him up amid all the conflicting scenes of human life. He stems the current of vice with energy and resolution; and though the storm is hard and the waves of adversity rise mountain high, and every moment threaten to swallow up his little bark; yet, like a skilful pilot, he keeps his eye constantly fixed upon the port, and as he nears the dark and still more boisterous sea of death, he fears it not. He looks upon its raging surface with pleasure, and finally, under the protection of a higher power, he launches his little bark upon its rolling billows, rejoicing that he has left forever the shores of mortality. It has been said by some that death has terrors, even to the Christian; that the pain caused by the separation of the soul from the body is intense; that it is almost beyond human endurance; so great indeed, say they, that it will cause the Christian himself to tremble as he stands upon the confines of the grave. But I believe that

"Jesus can make a dying bed
Feel soft as downey pillows are."

Yes, He has already disarmed death of its terrors, by assuring the Christian that His grace shall be sufficient. Hence it is that the Christian can die so calm. Enter the room of the dying Christian, and while friends and relations are weeping around his bed, you see a Heavenly smile play upon his face; his whole countenance becomes radiant with glory, and you almost imagine he is already an angel.—O how I love to see a Christian die! To see him, while in the agonies of death, and on the confines of another world, relying implicitly on the promises of God, as a child would on the promises of an earthly parent, exhorting his friends not to weep for him, but to meet him in Heaven. While gazing upon this scene, we are led to exclaim with the enraptured poet:

"O 'tis a glorious boon to die,
This favor can't be prized too high."

A. B. C. D.

Mountain View, *Oct.* 24, 1846.

The Death of Young Children.

The departure of a little child, for a better world, creates in the minds and feelings of its parents (particularly so, when the first-born or *only* child) melancholy and painful sensations, notwithstanding the blessed assurances of Christ, who said to his followers: (Matt. xix. 14, 15,) "Suffer little children, and forbid them not, to come to me; for of such is the kingdom of Heaven."

The pious and resigned parents, however, will, in its true sense, consider the dispensation of Divine Providence as a blessing; and, however painful may have been the thought of parting with the unconscious, undefiled, and spotless innocent; yet it is a sweet reflection, and an unspeakable consolation, to *know* that the little one is a happy angel in the kingdom of its Heavenly Father.

Again: When the unerring grasp of Death removes an idolized young creature from the side of the unconcerned, the ignorant, or the worldly parent, its departure will spread a powerful influence—a deep-felt inquiry—over the hearts and minds of those who loved it but too well; and not unfrequently has such an event been the means of leading to the fold of God, the wandering mother and the prodigal sire.

A contributor to an English Magazine beautifully remarks: "The sinless soul of the cherub child, that dies on its mother's breast, wings its way to Heaven, unconscious of the joys it might share here, as also of the many, many miseries of which it might be partaker. This can hardly be called *Death*. It is but the calm, soft ebbing of the gentle tide of life, to flow no more in the troubled ocean of existence,—it is but the removal of a fair creature,—'too pure for earthly stay'—to make one of that bright band of cherubims, which encompass in glory and in joy, the throne of the living God."

But, happy as the change may be, it is certainly painful to the mother, to part with her "fair-haired" offspring. Her mind, naturally, recalls every word of prattle,—every look of delight,—the fond kiss, and affectionate embrace; and with a melancholy pleasure she dwells ever upon the memory of her departed child.

A. H. BAUM.

Harrisburg, *Nov.* 11, 1846.

CONTINUED THOUGHTS ON SABBATH-SCHOOLS.

Although Sabbath-schools are intended for the benefit of the young, yet they do not fail to prove more or less beneficial to the aged and middle aged. But the benefit of the latter, generally speaking, is derived by giving instruction to the former; while the benefit of the former is derived by receiving instruction from the latter. Thus, you perceive, that teachers, as well as scholars, are profited in these schools. The notion, then, that children, or the scholars alone, are benefitted by this institution, is incorrected; for every person of the least experience in this matter, knows that while in the act of imparting lessons of instruction on any given subject, the tutor, as well as the pupil, often times receives additional light. Let not those, then, who have ability to teach, hereafter excuse themselves from becoming teachers, as is often done, on the ground that their labor, as teachers, would be of no advantage to themselves.

Seeing, then, teachers of Sabbath-schools share with the scholars, in the benefits flowing from this institution, those who have children derive a two-fold interest by engaging in the great work as teachers. And those who have no children, if, for no other reason, they should take an active part in these nurseries of the young, because thereby they can improve, instruct and enlighten, to a great degree, their own mental capacities. But who, I ask, that has the moral law engraved upon the table of his heart, to "do to others as you wish to be done by," could refrain from making every effort in this laudable enterprize, on the ground that, peradventure, no personal or self-interest could be derived from it, since the benefits arising to children from a faithful and assiduous course of teaching, is so indiscribably great. But, you that are not parents of children, rest assured that, although you are not benefitted in this respect, yet you have your benefit by faithfully doing your duty as a teacher, in obtaining additional light and knowledge, while you are in the praise-worthy act of im-

parting wholesome instruction to the young and rising generation, in having that source of gratification that you are doing your duty, in and to a cause that sprang from and approbated by the Great God of Heaven; and in that you shall finally be crowned in Heaven, with the great and unspeakable reward, belonging to those who engage in "every good work and word."

Dear brother W., I have furnished you with a few lines more on this highly important subject, not for any good that I have done, nor yet for self-applause; but purely, I trust, for the glory of God. Amen.

A LOVER OF SABBATH-SCHOOS.

Letter from Elder M. A. Cook.

Dear Brother Winebrenner:—

In pursuance of the action of the West Pa. Eldership of 1845, I started from home, (as a missionary) Beaver county, Pa., on the 12th of last April, to Athens county, Ohio, to brother Seth Richmond's neighborhood, where I preached five times to crowded audiences. Every attention was manifest, and my labors evidently were not in vain. From here I went to Canaan township, same county, and spent two weeks in preaching and visiting from house to house. I was well received, and the folks, consisting of Methodists, U. Brethren, Baptists, Free-Wills and Regulars, were wonderfully taken with the plain biblical doctrine which I endeavored (although in much weakness, God being my helper) to hold forth to them. It sounded to them as something new at first; but they soon recognized it to be as old as Christianity itself.

From this I travelled to Decatur township, Washington county, Ohio. Here I found brother John Galloway, lately from Westmoreland, Pa. I found him and family well, and preached once in his house.

Bidding farewell to brother and sister Galloway, I journeyed to Wood and Ritchie counties, Virginia. Here I discovered a rough, untutored and almost uncivilized part of the human family. However, this did not deter me from stopping among them; for I remained ten days preaching the Word in season and out of season; and I thank my good Master that, although there were no actual conversions, in the common acceptation of the term, yet it had this good effect, that many were goaded to the heart, and warmly solicited my return on the same merciful errand.—From here I travelled through Tyler and Greene counties, Pa., preaching as I went along, wherever I could obtain places to hold forth.

Arriving at Lappo township, in the latter county, I met brothers G. U. Harn and J. Hickernell, at the church which was planted last year by the efficient labors of brother D. Wertz. I remained with them during the protraction of their meeting, and saw good done in the name of the Holy Child Jesus.

From here we wrote to the brethren in Athens county, Ohio, that we would hold a camp-meeting for them on the coming 6th of August. This was done by the special request of the Athens county friends and brethren.

I stayed at home about ten days; then on the 5th of July I bid them farewell, and arrived in the evening at father Karner's, in Allegheny city. Having paid a visit to brother Meyer's, who then was still in poor health, I went to attend an evening meeting in the old court house of Pittsburg. Here I listened to an interesting sermon by brother G. U. Harn. I closed the meeting by a short exhortation, and then shook hands with several of the little flock, scattered through these crowded smokey cities.

On the 6th I bid adieu to my Pittsburg friends, in order to meet, as previously appointed, brother John Hickernell, at Lappo Church, Greene connty, Pa.

From here brother Hickernell and I went into the edge of Virginia, (some new county) and held a meeting, which commenced on Friday and lasted until Monday. Here the Word was preached with power and with the result, that we, upon the earnest solicitations of the people, agreed and concluded to return and hold another meeting.

From here I journeyed to the Middle Island creek, Tyler county, Virginia, where, after I had labored for some days, I received the following note:—

"Dear Brother:—I send you all the change I have got, which is fifty cents; and eighteen and three-fourth cents my son Jonathan also sent to you. Please receive it from me, as it may so happen you cannot get to Mr. Nutter's to-morrow night, and this will pay your bill at some other place. May the good Lord bless you and all your labors, for I think you have been a benefit to my children, as they talk more about you than any other preacher that has preached here for a long time. O, if you should be instrumental in the hands of God of snatching one of my offsprings from the eternal burnings, how should I rejoice that God has directed you into the neighborhood!

"While writing, John Roberts, my son, sends you five cents; also, Wm. Weakly, twelve and a-half cents; Cable Wells gives five cents. All these are young sinners that never gave anything towards the support of the Gospel before. Brother Cook, pray for them; for I hope they are all under conviction. I will not yet close my lines to you. Miss Bathsheba Williams sends ten cents to help you on your journey. So I bid you farewell. May the Lord help you in your labor.

"JOHN IRELAND."

"Brother Cook."

From here I went to Goose creek, Ritchie county, and preached twice. Then I made my way towards the Athenian camp-meeting, in Ohio, where I arrived on the 31st of July, previous to the 6th of August, on which our camp was to commence. On Saturday I went to brother Chase's, in Alexander township, where I preached in the evening and Lord's day, in the meeting house belonging to a Free-Will Baptist church. Here the prospects were very flattering. This church immediately evinced a desire to unite with the brethren; that is, the whole congregation, *en masse*. At this instance I promised them a protracted meeting after camp, provided I could get some of the other ministers to aid me.

Of the proceedings of the Athenian camp—the organization of the church there—you have been informed by brother Harn and others before now.

After this camp-meeting, according to previous promise, condition and arrangement, brothers Wertz, Hickernell, Richmond and myself, held the protracted meeting at the Free-Will Babtist church, at brother Chase's. This meeting lasted nearly a week, with the evidence that God was with us. Love and union seemed to prevail among the members of the different churches that attended. The people heard the Word, and that gladly; and we closed the meeting here with satisfaction to ourselves, and with much good, undoubtedly to Christians and others, who were in attendance.

At this meeting I was advised by the other ministers to repair to Adams county, Ohio, as soon as I could after this meeting. I also had received a call to preach in Meigs county. I concluded to preach in the latter on my journey to Adams, where I sent an appointment. However, in Meigs county things did not turn out so favorable at first, as I could have desired. I got embarrassed in consequence of them having located the several appointments I sent on, so far apart; whereas I had meant to have had them at one place. I left chagrined, and not a little discouraged. However, the sequel has proven that it was not so fruitless as I had imagined. For they since sent an earnest request for me to return and labor, which I have also done of late. Now we had a good time. I had a four-day meeting there. Souls were converted, backsliders reclaimed, lukewarm ones revived, and old veterans infused with new life and hope.

In Adams county I found matters partly encouraging, and partly to the contrary. A considerable number of brethren and sisters had moved to this country, from Scrubgrass, Venango county, Pa., some three or four years since. Here they were organized into a church, and partly ministered to by a certain man named C. M., one among themselves.—But this person, becoming disaffected, left the church, united with the "Disciples," and is now trying to injure the church by asserting that the preachers of the "Church of God" have a discipline abstract from the New Testament. I found the church here considerably distracted—brought on, no doubt, by the malign influence the aforesaid individual endeavored to exercise over them. However, after all, if they had a stated ministry; that is, an efficient one, I think that the church would improve. After laboring in that part of God's moral vineyard for several days, I organized a new church of thirteen members. Brother Hartman, ruling elder.

After remaining about one month and preaching twenty-four times, I returned to Athens county, where I, in Alexander township, received the aforesaid Free-Will Baptist church into full fellowship, with the brethren and Eldership of the "Church of God" in North America. May the peace of God be with them now and forever. Amen.

Here I will endeavor to close my epistle, and no longer trespass on your patience, by merely telling that preachers are needed throughout the western country. For I sincerely believe, had we but missionaries to send out, we could soon speed the cause of God's church through all the length and breadth of the western States. Young men of zeal, and love for their Master and the souls of their fellow-beings, is what we want. Deny yourselves, take up the cross, and come out from the eastern Eldership. God will reward you, in some way or other, which you, peradventure, do not see now. O ye of little faith! cast all your care on Him, whose promises are yea and amen.

I have got home, after an absence from my family of four months. I found them well, and intend starting soon again to the last-named place and church.

No more, but remain

Your fellow-laborer,

In the Gospel,

M. W. COOK.

Letter from Brother George Diltz.

Woodbury, Pa., *Sept.* 9, 1846.

Dear Brother Winebrenner:—

I have promised to write one or more letters for the Church Advocate, and accordingly I will now undertake to fulfil my promises. It has often been the feeling of my heart to communicate a few lines for the readers of the Advocate; still I left it undone, from a sense of my incompetency for the task. However, such as I have shall I give. It has not been the study of my mind what to write on, but how to write to make it acceptable to the readers. The subject on which I intend now to write, has been on my mind ever since the good Lord has opened by blind eyes. After God, in his mercy, opened my eyes, I could see wherein I had offended my God, when I lived in sin and folly; and I seen that God's mercy was so great toward me, in saving my soul from sin and hell, that I have every reason to humble myself before Him, and live in thankfulness to Him, while I live in the world.

Among the many ways of sinning against God, dressing, in the appearance of haughtiness and pride, is one as common, perhaps, as any other that could be named. This is the subject to which I shall principally confine this letter.

But in the outset I would here remark, that I do not put religion in clothing, neither would I wish to be understood that pride exists alone in dress. And I would also wish to be understood, that I have no allusion to the world or the people that profess no religion. I am not at all astonished to see this foolish and silly practice among them; but I am much astonished sometimes, and my feelings very much mortified, too, when I see professors of religion lay such a stumbling block in the way of sinners.

I do not wonder so much to see this practice in churches, who do not believe in experimental religion, because they who do not believe in it, know nothing about it; and so of course they have never become humble in heart. But those who will say that God hath cleansed their hearts from all that is sinful, and given them the meek and lowly spirit of Christ our Saviour; when such come, dressed in all the fashions, and vanity, and pride of the world; such things I do not believe in. And I am much afraid that such are deceiving their souls.

But I wish to bring this matter still closer home. I am sometimes caused to study and wonder, when I see and behold that this unbecoming practice for Christians is also in the "Church of God." The "Church of God," so called, is a body of people that take the Bible for the man of counsel, and as a rule of faith and practice. Now, I say the Bible forbids all appearance of evil. I say I can prove by the Bible, that those members who follow the fashions are doing wrong, from the fact that the Bible teaches humility. And, moreover, the Bible requires that we should give a good example, that sinners may see and believe that there is a reality in religion, and

turn to God and seek the salvation of their souls.

If ministers and professors of religion dress in splendor and grandeur, they may preach to, and pray for, sinners for days and years; but poor sinners will not profit by it, because they believe them to be proud. A few weeks ago, one of our neighbor women came home from a Methodist camp-meeting, and I heard her say that she never saw so much pride coming forward to the Lord's table, as she did that day. Now this woman thought these people were proud, and what caused her to call these people proud, nothing but the gay dresses in which they appeared. Now I have no doubt, had she of asked every one of these people, individually, the question, are you a proud person, they would all have answered, *No.* If, then, professors of religion consider pride disgraceful, and are ashamed of it, they ought also to be ashamed to carry the very sign of pride on their mortal bodies of dust. O my brethren, be ashamed of the ensigns of pride and vanity, and become plain in your dress, so that sinners may no longer stumble over you!

Preachers, also, who pretend to say that they are sent from God to preach the Gospel of the meek and lowly Jesus, are found guilty of going to extremes in dress. Brethren, if God has ever called you to preach, you ought to be very careful to do all that lays in your power to save souls from ruin. I believe that preachers could do much more good with the same preaching, if they would dress reasonably plain, and then preach pride down. But I am sorry to say, that sometimes they preach more in favor of grand-dressing than against it. My dear brethren, these things ought not so to be. Remember, there is a Judge of the quick and dead; and hence we should be careful what we do.

I have not written this letter for the name of having written a letter, but for the good of my brethren and sisters. If you still intend to go on in this practice of hateful and unbecoming dressing in the eyes of God and man, and still let sinners stumble over you, down to destruction, then when you appear at the bar of God, and should be so unhappy as to be cast into outer darkness yourselves on account of it, you will remember that here in this world you had once saw and read a letter which warned you of this evil; but you cared not for it.

I mean none but those who go to extremes. I am in favor myself of neat and clean dressing; but let that be plain.

I hope that all professors of religion, that may think this letter worth reading, will also think it worth a few serious thoughts, and be lead to a little self-examination.

Your brother, &c.,

GEORGE DILTZ.

A Visit to Washington County.

Brother Winebrenner:—

Elder Mellinix and myself attended several protracted meetings on his (Washington county) circuit, week before and last week. At Catsdin school-house, near Wolfsville, there was one person converted. The weather was rainy three days of the meeting. Two funeral sermons were preached during its progress. The next was held in Harbaugh's Valley, at brother Samuel Flegle's. No converts, but one person was baptized. I had the pleasure of visiting Broad Fording and preaching there, while brother M. stopped at brother John George's, (while unwell) till I returned. I was much pleased with the Fording. I think it would be a beautiful cite for a town. The brethren there have a good meeting house.—Elders McCormick and Bean live there—and I understand that neither of them *wears out his license by preaching* much. Some men get license and *stay at home*—and others get license to *stay at home*, when they would go out to do good. We had meeting at brother George's. This seems to be a kind family—but I say it not only of *them*, because they are rich; but must say the same of all we stopt with. Our journey was very agreeable, excepting that brother Mullinix was sick every day, with the ague, which threw nearly all the labor upon myself. Had there been some one to assist at our first meeting, I believe there would have been a revival of some consequence, as there was quite a favorable state of feeling. A young Methodist preacher attended the last night, and upon my inviting him (through one of the brethren) to take a seat in the stand and close the meeting, he replied: "I feel a delicacy to do so, as I am among my friends;" and refused. I know not his motives in acting so, but suppose he was afraid his character would suffer, by assisting us to do good! I never saw the roads injured so badly by the rains as they are in the hilly country every where. We passed through a great many, villages; and I am utterly astonished that the brethren preach in so few of them. Many school-houses could be got in those towns, were application made for them.

Yours, &c.,

J. F. WEISHAMPEL.

Baltimore, *Nov.* 19, 1846.

Elder Price and his Charge.

Brother Winebrenner:—

It has been suggested to the "Church of God" at Baltimore, that a wrong impression was made upon the minds of the Eldership, assembled a few weeks ago at Mechanicsburg, by the letters addressed to them by the said church:

Therefore, the church has authorized me to say, through the Church Advocate, that they did not wish to be understood as undervaluing the ministerial labors of Elder C. Price, or any of the preachers who have labored here heretofore; but, that on the contrary, the church is satisfied with his labors, and would have been willing to receive him back another year, had he been sent by the Eldership.

In the name of the church,

J. F. WEISHAMPEL,

One of the Elders of the first congregation of the "Church of God" at Baltimore.

Baltimore, *Nov.* 19, 1846.

Letter from Bishop A. Megrew.

Dalton, Wayne co., Ohio,
October 24, 1846.

Brother Winebrenner:

I herein send you the names of two new subscribers for the Advocate; that is, for the remaining six months of the present volume.

I have just returned home from the West, and attended the Eldership on my way home. I found a great many sick people in the South and in the West, and a great many places destitute of preaching.

I was with brother T. Hickernell several days, at his residence, in the West—came in company with him to the Eldership, in Richland county, where we met with many of the brethren from different parts. We had a very pleasant time. All matters were adjusted satisfactorily, and the brethren appeared to be much encouraged; and I do think that the cause of God is about to flourish in Ohio again. May the Lord grant that peace and union may now continue, prevail and abound amongst us as a people throughout—this being the case, we have nothing to fear.

Brother Winebrenner, we have heard indirectly that you and brother Hahn intended to visit the West next summer. This would be very desirable. Come, brethren, if you possibly can.

Yours, truly, in the best of bonds,

A. MEGREW.

Letter from Bishop J. Stamm.

Hinkletown, *Nov.* 21, 1846.

Brother Winebrenner:—

This is to let you know some of the good of our meeting. We commenced a protracted meeting on last Saturday evening. The brethren that were present, were Strohm, Kyle, Ross, Brenneman, Gable and (Ferril, a United brother.) On account of the wet weather, the congregations were not so large till Sunday afternoon. But then the house was crowded; and I am happy that I can say, that the people of this place paid good attention to the Word, and some have been pricked to the heart; and, thank God, our meeting was not in vain. The work seemed to be starting; but then the brethren went away. On Monday morning all left. I was very sorry it was so. But brother Kyle preached on that evening, and left next morning. We kept up the meeting till Wednesday evening. One person called for mercy, and I believe found forgiveness. Many more were deeply convicted, and I hope lasting impressions made. My prayer is, Lord revive thy work in this place.

I remain your brother in love,

J. STAMM.

JOURNAL

OF THE 11th OHIO ELDERSHIP.

Agreeably to adjournment, the *Eldership of the "Church of God," in Ohio,* met in Mr. Kline's school-house, in the bounds of the "Church of God" in Franklin township, Richland county, on the 19th day of October, 1846.

On motion, it was

Resolved, That brother T. Hickernell open the meeting.

Resolved, That brother W. Adams and H. Murray be appointed to constitute the meeting.

Whereupon,

The following brethren were found to be in attendance, viz:

CIRCUITS.

Sugar Creek Circuit---Archibald Megrew and John Beidler, teaching elders: Isaac Whisler, ruling elder; Jacob Keller, delegate.

Stark and Wooster Circuit --- Henry Murray, James Neil, David Williams and Peter Hartman, teaching elders; Peter Eberly and S. Hollinger, ruling elders; Samuel Metzler, delegate.

Lexington, Killbuck and Mohecan Circuits---Abraham Holmes, Henry Roop and David Neidig, teaching elders; Geo. Plaster, D. Baker, D. McFadden, D. Gill, P. Stair and J. Snively, ruling elders; D. Shelly, delegate.

Paris Circuit---Wm. Adams and Samuel Sherich, teaching elders: Edwin Umphey, D. Miller and Mr. Risen, ruling elders.

Miami and St. Marys' Mission---Thomas Hickernell, teaching elder.

Indiana Mission---John Martin, teaching elder.

ABSENTEES.

Brothers S. Shott, Iowa; G. Thomas, Miami county; J. Reiber, Wayne county; E. Ingraham, Summit county; D. Shriner, Marion county.

On motion, it was then

Resolved, That the Eldership proceed to elect a Speaker and two Clerks.

Whereupon,

ARCH. MEGREW was elected Speaker; Thomas Hickernell, *First Clerk;* and Henry Murray, *Transcribing Clerk.*

On motion, it was

Resolved, That a committee be appointed to examine the minutes of the last yearly meeting, for items of unfinished business; and that brothers S. Sherich, A. Holmes and P. Hartman, constitute said committee.

On motion, it was further

Resolved, That brothers Horace, Hicas, Urich and Shifler, be received as advisory members.

On motion, it was

Resolved, That a *Committee on Overtures* be appointed; and that brothers P. Hartman, S. Hollinger and J. Neil, constitute said committee.

On motion, it was further

Resolved, That a *Committee on Resolutions* be appointed; and that brothers P. Eberly, W. Adams and I. Whisler, constitute said committee.

On motion,

Resolved, That the ministers give in their reports, and stay in the house after giving in the same.

Brother HENRY MURRAY reported:

That he was glad for the privilege of meeting once more with his brethren in an Eldership capacity. And that according to previous appointment, he returned from the Eldership held at Sugar Creek, Holmes county, in the year 1845, and continued to labor with brother Megrew until spring. During that time, he stated that he realized some refreshings from the presence of the Lord—that he also saw some hopefully converted to God, but baptized only three himself—that afterwards he moved into the bounds of the "Church of God" at Moreland, and then entered upon his circuit, namely, Stark and Wooster, to which he was appointed by the last Eldership held at Sugar Creek—that he has been trying to preach Christ and him crucified; but regrets that he has not seen that amount of good affected which he would liked to have seen, and which he thinks could have been accomplished, provided his labors had not been so extensive; but that he is looking up for better times—that he feels determined, by the grace of God, to preach the Word, and requests an interest in the prayers of the people of God, that he may preach the Word with all boldness, and in the demonstration of the spirit and power—that with his brethren he intends to labor till God shall say, "*It is enough,*" and hopes then with them eventually to range the blessed fields of the Paradise of God. He further stated that he was kindly received by the friends of Zion on

the circuit, and that he loves them among whom he labors, and also that the churches among whom he labors, are in tolerable good standing, but not so lively and zealous as he would like to see them; yet hopes that they will soon again realize a refreshing from the presence of the Lord.

His report was adopted, and his license renewed.

Brother DANIEL WILLIAMS reported:

Beloved Brethren: I am glad to meet with you. My report will be short. On last January my son was taken ill, and continued so for six months, after which he died. During his sickness I made several appointments, which I did not fulfil; since his death I have preached some on Sabbath. I assisted brother SNIVELY and others to hold some special meetings. The meetings were good and interesting, but nothing special affected. It is true I do not preach as much as I desire; but it is in consequence of my business being such as to keep me at home. But if I know anything of myself, I should like to be useful in my day, and do intend to do all I can to promote the cause of Christ. I ask an interest in your prayers, that I may be sustained under all my difficulties in life.

His report was adopted, and his license renewed.

Brother ABRAHAM HOLMES reported:

That after the Eldership, held at Sugar Creek, in 1845, he returned to Lexington circuit, where he continued to labor until spring. And during that time, a few embraced religion and were baptized—that about the 20th of April last, he took charge of the Killbuck and Mohican circuit; and that since the above date nothing special has been affected, in consequence of which he felt somewhat discouraged. Although of late the congregations were large and attentive, and meetings interesting. That he is looking and praying for better times, and wishes to continue to labor with his brethren, until it shall please the Lord to call him to Heaven, the seat of bliss, where pleasure in perfection is.

His report was adopted, and his license renewed.

Brother JOHN BEIDLER reported:

My Brethren: I feel thankful to God that I have the privilege of meeting with you in the capacity of an Eldership. Since the last yearly meeting I tried, through the grace of God, to preach the Gospel to a dying world in much meekness. Last winter I labored in connection with brothers MEGREW and MURRAY; and during this time we had some good meetings, and some were hopefully converted to God. This summer past I labored with brother MEGREW on Sugar Creek circuit, on Sabbath; and still feel a desire to spend the remainder of my days in the field of Gospel labor. I beg an interest in the prayers of my brethren, that I may be more useful.

His report was adopted, and his license renewed.

Brother ARCHIBALD MEGREW reported:

That he has been trying, since the last Eldership, to preach the Gospel to perishing sinners, and to feed the "Church of God," under his care, to the extent of his ability. Through the winter part of the season, he had the pleasure of seeing many souls converted to God, and baptized thirty odd—that in the summer part of the season, he had not seen so much good done as he would like to have seen; but still he feels encouraged to labor in the vineyard of the Lord—that the churches under his care are in a prosperous state and condition—that he is looking out for better times, and says he still feels encouraged to preach the Gospel.

His report was adopted, and his license renewed.

Brother WILLIAM ADAMS reported:

That he has been trying to preach the Gospel in weakness, since the last Eldership, to a dying world—that he has seen a goodly number hopefully converted to God. Who was the means of it he cannot tell; but to God, only-wise, be all the glory. That during last winter and spring he was somewhat discouraged, in consequence of a rent that seemed to threaten the "Church of God" in Ohio; however, the cloud has apparently dispersed, and now he feels encouraged to spend his time in the Gospel field.

His report was adopted, and his license renewed.

Brother JAMES NEIL reported:

That he felt rejoiced, inasmuch as he had the privilege of meeting with his brethren in an Eldership meeting, and hearing them relate how the Lord had prospered them in their ministerial labors; but he felt to regret that he had not been able to labor to that extent in the vineyard of the Lord, that he would wished to have done, in consequence of bodily afflictions. Notwithstanding, he had witnessed a number of conversions, and baptized eight since the last Eldership.

His report was adopted, and his license renewed.

Brother SAMUEL SHERICH reported:

That his heart is still in the work, but cannot spend as much of his time in the vineyard of the Lord as he would like to do, on account of the peculiar circumstances under which he is placed in life—that he goes out principally on Sabbath, and works for his living through the week. On this account he thinks that he cannot be as useful as he otherwise might be, if he could spend more of his time in preaching the Word.

His report was adopted, and his license renewed.

Brother JOHN MARTIN reported:

That he is still laboring in the vineyard of the Lord. He says, since he lives in the State of Indiana, he has seen some converted and baptized—that he feels like going on, and asks an interest in the prayers of the people of God.

His report was adopted, and his license renewed.

Brother THOMAS HICKERNELL reported:

That at the time the Eldership of Ohio held its last session, he was east of the mountains. He gave a statement of his preaching excursions through the mountains, and clear thro' the State of Ohio. Also, of his missionary tour through the State of Indiana, and through the South towards Cincinnati, and backwards and forwards through the State of Ohio—that he feels happy to state, that he believes the cause of God is onward—that he had seen some converted and baptized, whilst performing his missionary excursions, and beseeches the brethren to keep their march onward and upward; testifying that he firmly believes that God will do great things for us.

His report was adopted, and his license renewed.

Brother HENRY RUPP reported:

That he is still trying to preach Christ to the people according to the best of his ability—has seen some converted since the last yearly meeting, and wishes to keep his march onward till the King shall say, "*It is enough; come up higher.*"

His report was adopted, and his license renewed.

Brother PETER HARTMAN reported:

That he is still trying to preach Christ to a lost and ruined world; but not with as much success as he would like to see—that he preaches principally on Sabbath—solicits an interest in the prayers of the people of God.

His report was adopted, and his license renewed.

Brother DAVID NEIDIG reported:

That he is still engaged in preaching the Word, although principally just on the Sabbath—that he has seen some converted, and feels like going on in the work. He asks an interest in the prayers of the people of God.

His report was adopted, and his license renewed.

On motion, it was

Resolved, That brother S. N. MILLER's case be again reconsidered.

On motion, it was then

Resolved, That the committees on his case give in their reports.

Whereupon,

The Standing Committee reported.

Which report was adopted.

The committee appointed to examine the Journal of the last yearly meeting, and report the items of unfinished business, reported.

Their report was adopted.

On motion, it was

Resolved, That the case of absentees be taken up and considered.

Brother SAMUEL SCOTT was heard from, in Iowa.

On motion, it was

Resolved, That his license be renewed.

On motion, it was then

Resolved, That a Stationing Committee be appointed, by nomination, consisting of five. The committee so appointed, are brothers A. MEGREW, T. HICKERNELL, W. ADAMS, I. WHISLER, and G. PLASTER.

On motion, it was then

Resolved, That a Standing Committee be appointed for the ensuing year, consisting of five, viz: Brothers I. WHISLER, A. MEGREW, D. BAKER, A. HOLMES, and J. BEIDLER.

On motion, it was

Resolved, That brother T. HICKERNELL preach a sermon on *Church Government* to night.

On motion, it was

Resolved, That we adjourn to meet to-morrow morning at half-past eight o'clock.

Meeting closed in the usual way by brother ———.

—

TUESDAY MORNING—OCTOBER 20TH.

Met according to appointment. Meeting opened in the usual way by brother ADAMS.

The case of absentees was resumed.

Brother GEORGE THOMAS was heard from.

His report was adopted, and his license renewed.

Brother JOHN BRIGGLE was heard from.

His report was adopted, and his license renewed.

Brother JOHN REIBER was heard from.

His report was adopted, and his license renewed.

Brother ELKANAH INGRAHAM was heard from, and a license voted him, and lodged in the hands of a committee to confer with him with discretionary powers; and that brothers A. MEGREW, H. MURRAY and T. HICKERNELL, constitute said committee.

Brother DAVID SHRINER was heard from.

His report was adopted, and his license renewed.

Brother WILLIAM HOOD, from Indiana, was heard from; and inasmuch as this Eldership has been credibly informed that brother Hoon has joined a denomination designating themselves the *Christian Church;* therefore,

Resolved, That his name be expunged from the Journal.

On motion, it was

Resolved, That we adjourn for half an hour. Closed by brother MEGREW.

—

AFTERNOON SESSION.

Met according to adjournment. Meeting opened by brother J. NEIL.

On motion, it was

Resolved, That no member of the Eldership withdraw without leave of absence.

On motion, it was

Resolved, That brother S. N. MILLER's case be now reconsidered.

After spending the principal part of the afternoon in deliberating on his case, it was

Resolved, To postpone his case till to-morrow.

Adjourned to meet to-morrow at eight o'clock. Meeting closed by brother T. HICKERNELL.

—

WEDNESDAY MORNING—OCTOBER 21ST.

Met according to adjournment. Meeting opened by brother S. SHERICH.

Brother S. N. MILLER's case was brought up again for further consideration.

Brother MILLER then rose and made an honorable acknowledgment,—that he done wrong by not going to the "Church of God" in Sharon, and making the apology that he promised to make at the last annual Eldership, and asks forgiveness of the Eldership: which was granted him by a unanimous vote, on condition that he will go to that church, and offer that apology, according to a promise previously made.

Other charges were then called for, and after the Eldership being made sensible that the acknowledgments made further on his part were satisfactory, frankly forgave him.

On motion, it was then

Resolved, To adjourn to meet in thirty minutes. Closed by brother MURRAY.

—

AFTERNOON SESSION.

Met according to adjournment. Meeting opened by brother WILLIAMS.

On motion, it was

Resolved, That applicants for license be heard.

Whereupon,

Brother DAVID GILL arose and gave in his experience in reference to his call to the work of the ministry.

Whereupon,

The Eldership, believing him to be a worthy brother, voted him a license.

The Committee on Resolutions reported the following, which was adopted, viz:

Resolved, That it be recommended to the members of this Eldership not to identify themselves with secret societies.

On motion, it was

Resolved, That the Standing Committee of the Ohio Eldership meet on the third Monday of March, 1847, in Dalton, Wayne county, Ohio; and that said committee then and there appoint the camp-meetings for the ensuing year.

The following applications were made for the next Eldership, viz:

1. Smithville, Wayne county, Ohio; 2. Millford township, Lagrange county, Indiana; 3. Crooked Run, Ohio; 4. Sharon township, Richland county, Ohio; 5. Meudon, Mercer county, Ohio.

On the vote being taken, it was carried in favor of having it at Smithville.

Therefore,

Resolved, That we hold our next yearly meeting at Smithville, Wayne county, Ohio, commencing on the third Monday of October next, 1847.

On motion, it was then

Resolved, That inasmuch as a reconciliation has taken place between brother S. N. Miller and this Eldership, that he be again received into the Eldership, and a license be granted him.

On motion, it was

Resolved, That we now hear who are willing to travel next year.

Whereupon,

The following brethren were found willing to take appointments and travel, viz:

Brothers H. Holmes, H. Murray, W. Adams, A. Megrew, S. N. Miller, D. Gill, T. Hickernell and J. Neil, providing his health will permit.

A petition was next presented to the Ohio Eldership, by brother J. Martin, to have an Eldership formed in the State of Indiana.

On motion, it was then

Resolved, That this body co-operate with the brethren in the West, in assisting them in forming an Eldership in the State of Indiana; and that brothers W. Adams and T. Hickernell, be appointed as delegates to said Eldership, which will meet on the second Saturday of November next, in the neighborhood of brother John Martin, Millford township, Lagrange county, Indiana; and that one row of the western counties of the State of Ohio, extending North and South, be thrown into the Indiana Eldership.

On motion, it was

Resolved, That we adjourn to meet at early cande-light.

Closed by brother Williams.

—

EVENING SESSION.

Meeting opened by brother P. Eberly.

On motion, it was

Resolved, That the Stationing Committee give in their report.

Whereupon,

The committee reported as follows, to-wit:

—

STATIONS.

Sugar Creek Circuit, in connection with the church at Moreland—Brothers Abraham Holmes, Henry Murray, and John Beidler.

Wooster Circuit—Samuel N. Miller.

Mohican Circuit, in connection with the church at Dalton—Archibald Megrew and David Gill.

Miami and St. Mary's Circuit—Thomas Hickernell and George Thomas.

Marion and Crawford Circuits—William Adams and Samuel Sherich.

—

MISSIONARIES.

Brothers John Briggle, David Neidig, David Shriner, Jno. Reiber, Henry Rupp, Jno. Martin, Peter Hartman, Sam'l. Scott, David Williams, and Jacob Neidig.

On motion, it was then

Resolved, That the report of the Stationing Committee be adopted.

On motion, it was

Resolved, That this Eldership return their hearty thanks to the brethren and friends of this neighborhood, for their kindness and hospitality.

On motion, it was

Resolved, That we now adjourn.

Whereupon,

Brother Megrew delivered a short address, stating that he feels much encouraged to engage more heartily in the work, and much pleased to see the union that appears to exist, and especially for the general turn-out of Elders.

Brother Neil arose and begged leave to be excused from travelling this winter, on account of bodily afflictions.

On motion, it was

Resolved, That he be excused.

Meeting closed in the usual way. Prayer by brother T. Hickernell.

ARCHIBALD MEGREW, Speaker.
Thomas Hickernell, *First Clerk.*
Henry Murray, *Transcribing Clerk.*

JOURNAL

OF THE 4th WEST Pa. ELDERSHIP.

The Eldership of the Church of God," in West Pennsylvania met, according to appointment, in the Union Bethel, Grass Hill, Susquehanna township, Cambria county, Pa., on the 28th of October, 1846.

The meeting was opened with the usual exercises, by brother H. Barkey.

On motion of brother J. Hickernell, it was

Resolved, That Elders J. M. Klein and H. Barkey, be appointed to constitute the Eldership.

Whereupon,

The following members were found to be present, viz:

Westmoreland and Fayette Circuit—Elder John Hickernell, teaching elder; John Gillespie, messenger.

Harmony and Venango Circuits—Elder Henry Barkey, teaching elder.

Cambria and Indiana Circuits—Jacob M. Klein and Joseph Glenn, teaching elders; Isaac Gifford, Andrew Fetterman and Alexander Mensh, ruling elders.

—

ABSENTEES.

Elders Daniel Werts, Harmony and Venango Circuits; Seth Richmond, Athens county, (Ohio) Mission; Munson W. Cook, Adams county, (Ohio) Mission; John Kerr, Virginia; Abraham Latshaw, Abraham Osmore, Lewis Kraft, Jacob Meyers, William Vance, Joseph A. Dobson, and Wihley Harper.

On motion of brother Klein, it was

Resolved, That we now proceed to organize by electing a *Speaker* and *Clerk*.

Accordingly, JOHN HICKERNELL was elected Speaker; and Henry Barkey, *Clerk*.

On motion, it was

Resolved, That we appoint a committee to examine the Journal of the last year's Eldership, and report the items of unfinished business.

Whereupon,

Brothers J. M. Klein, J. Glenn and I. Gifford, were appointed said committee.

On motion of brother Glenn,

Resolved, That a *Committee on Overtures* be appointed.

Whereupon,

Brothers J. Glenn, I. Gifford and J. M. Klein, were appointed said committee.

On motion,

Adjourned. Session closed by the Speaker.

—

AFTERNOON SESSION.

Met according to adjournment. Session opened by brother Gillespie.

The Committee on Overtures reported: That they received several communications from churches and preachers, which they recommend to be referred to the Eldership. Their report was accepted.

The committee on unfinished business reported: That they found one item of unfinished business, namely, the case of brother Dobson and the East Pa. Eldership.

On motion,

Resolved, That this Eldership is dissatisfied with brother Joseph A. Dobson, in not obeying the citation of the East Pa. Eldership: whether it is to be attributed to him not being able in consequence of being prevented by the providence of God, or whether he has taken an advantage of the resolution passed in 1844; if the latter, we hold him highly censurable.

The Standing Committee of last year's Eldership reported: That sometime after the last yearly Eldership, they were obliged to demand the license of Wiley Harper, and also to supply the Venango county circuit, left by brother Jacob Meyers, in consequence of his sickness. Report accepted.

On motion,

Resolved, That we now adjourn to meet on to-morrow at nine o'clock.

Session closed by brother J. M. Klein.

—

THURSDAY MORNING—October 29th.

Meeting opened by prayer.

Journal of yesterday was read and corrected.

On motion,

Resolved, That we now proceed to hear the reports of the preachers, and to examine their moral and official character.

Brother J. M. KLEIN, from Cambria and Indiana circuits, reported:

That he returned from the last year's Eldership to his former field of labor, and continued as before until winter, when he was prevented from attending some appointments in consequence of sickness in the family. Since last spring he has been laboring more extensively, though was sometimes discouraged in consequence of little good being done. But of late he has seen the work of God prosper more or less on his circuit. He has seen some few conversions, several baptisms, and several accessions made to the different churches under his charge. He thinks that the churches in general are in a prosperous condition at present, and that the prospect of doing good are flattering—states that he has received communications of late from various places, in the country and in towns, requesting him to preach for them. He still feels resolved to labor with his brethren in the Gospel while he lives, and after death expects to reign with them above the skies.

His report was adopted, and his license renewed.

Brother HENRY BARKEY reported:

That he has preached some in his own neighborhood, and to the different churches on Harmony circuit, in the German language; and since he was appointed to preach in Venango county, in connection with brother Wertz, he has also endeavored to preach some in the English. He thinks his labors in the English language are not very profitable—desires to labor all that he can in the German language.

His report was adopted, and his license renewed.

Brother JOHN HICKERNELL reported:

That since the last Eldership he has been endeavoring to labor for God. Before he left Columbiana county, Ohio, he seen some souls converted. In the spring of 1846, he entered his new field of labor, Westmoreland county, Pa.,—found some of the churches in good standing. The church in Greene county was doing well: of late one was baptized. The church at Bethany was not in that prosperous condition as he anticipated: after examining into the cause of the decline, it was attributed to the extravagance of speculation in temporal matters. And again, some of the other churches have suffered much in consequence of being disappointed so much by brethren who promised to preach for them, and neglected to fill their appointments. He asks, how long will the evil of disappointing congregations exist? He further stated that the prospects in many other places are good, and wishes to continue in the field of Gospel labor.

His report was adopted, and his license renewed.

Brother WERTZ, from Harmony circuit, reported by letter.

He stated that he could not be present at the Eldership in consequence of sickness: that he had been very low, but feels thankful to God that he has recovered so far that he can be up in his room again, so as to write this report. He thinks that the churches on his circuit are in a better state than they have been in the spring. He thinks his health is too delicate to promise to take an appointment at present, but promises to take an appointment next spring, if his health should permit.

His report was adopted, and his license renewed.

Brother SETH RICHMOND, from Athens county, Ohio, reported by letter:

He stated that he feels inclined to labor for God and his cause: he also states that the prospect of doing good on his mission are flattering.

Resolved, That his report be adopted, and his license renewed.

Brother MUNSON W. COOK, from Adams county, Ohio, was heard from by letter.

He is said to be laboring with some success. After preaching for some time, he formed a church for the Lord.

His report was adopted, and his license renewed.

Ajourned.

AFTERNOON SESSION.

Met according to adjournment. Session opened by brother GLENN.

Brother JOSEPH GLENN reported:

That for some reasons he did not preach so much as he wished to do; and that in consequence of necessity he was obliged to go East of the Allegheny mountain, where he remained during the summer, and where he was gladly received and treated with kindness by the brethren—that he preached there occasionally on the Sabbath, and at big meetings. He also reports that the cause there is on the move, the brethren begin to look up with joy and expectation; and that on his return home he attended several meetings where the brethren were revived, and the Word was not without effect. He feels disposed to preach as he has done, and that he feels more interested and encouraged than he has ever before. He requests the prayers of his brethren, that he may live and die with them, and meet them in Heaven at last.

His report was adopted, and his license renewed.

Brother JACOB MEYERS was heard from.

His report was adopted, and his license renewed.

Brother ABRAHAM LATSHAW reported by letter:

Stating that he generally preached twice every Sabbath. He wishes to live and stay with his brethren—desires an interest in their prayers.

His report was adopted, and his license renewed.

On motion, it was

Resolved, That we now adjourn to meet again on to-morrow at nine o'clock.

Session closed by the SPEAKER.

—

FRIDAY MORNING—OCTOBER 30TH.

Met according to adjournment. Session opened by brother J. M. KLEIN.

Brother WILLIAM VANCE was heard from by brother HICKERNELL:

He stated that he preached sometimes—that he expects to give more of his time to the ministry in future.

His report was adopted, and his license renewed.

Brother A. OSMORE reported by letter:

Stating that his labors had been very limited—that his labors were principally about home. The church in Rockland, Venango county, was in good standing; and that the church numbers at present about forty or forty-five members. He feels resolved to do what he can for the cause of God—is willing to live and stay with his brethren.

His report was adopted, and his license renewed.

Brother J. A. DOBSON was heard from by brother J. HICKERNELL:

Who stated that he had been preaching occasionally on the Sabbath, and that he was engaged in farming, &c.

His report was adopted, and his license renewed.

Brother JOHN KERR, was heard from by brother HICKERNELL:

He stated that he heard from him during the summer; that owing to the circumstances in which he is placed, he has not been able to preach much during the last Eldership year; but that his delight is in the Gospel ministry.

His report was adopted, and his license renewed.

Resolved, That we most sincerely sypathize with brother KERR, under present existing circumstances, in which he has been (unavoidably) placed by those who will take the advantage of their fellow-men.

Brother KRAFT was heard from.

Resolved, That his character be sustained and his license renewed.

Brother WILEY HARPER was heard from. After considering his case, and the irregular manner he pursued in leaving the Eldership without handing in his resignation, &c.; therefore,

Resolved, That we consider him highly censurable and not worthy of our fellowship.

On motion,

Resolved, That we now adjourn to meet again in thirty minutes. Session closed by brother J. M. KLEIN.

—

AFTERNOON SESSION.

Met according to adjournment. Session opened by brother GILLESPIE.

On motion,

Resolved, That we now hear applicants for license.

Brother JOHN GILLESPIE applied for license. His case was examined, and license granted him.

A church in Meigs county, Ohio, was heard from.

WHEREAS, This Eldership are informed by a letter from Elder S. RICHMOND, pastor of the "Church of God" in Meigs county, Ohio:

And whereas, Said church expresses a wish to be united with this Eldership, and co-operate with us in laboring for the salvation of souls:

And whereas, also, The above-mentioned church is represented a spiritual and living body, taking the Bible alone for its rule of faith and practice, and contends earnestly for the faith once delivered to the saints;

Therefore,

Resolved, That this Eldership extend her fellowship to said body: *And furthermore*, That this Eldership supply their wants with ministerial aid.

On motion, it was

Resolved, That the Eldership now proceed to station the preachers.

Whereupon,

The following preachers were appointed as follows, to-wit:

—

CIRCUITS.

Adams County, (Ohio) Circuit---Elder Munson W. Cook.

Athens County, (Ohio) Circuit---Elder Seth Richmond.

Greene County, (Pa.) Circuit --- Elder Daniel Wertz.

Westmoreland, Fayette, and Cambria County Circuits---Elders John Hickernell and Henry Barkey.

Harmony, Venango, Rockland, and Columbiana Circuits---Elders Jacob M. Klein, and Joseph Glenn.

—

MISSIONARIES.

Elders J. Kerr, L. Kraft, J. A. Dobson, A. Latshaw, J. Meyers, J. Gillespie, A. Osmore, and W. Vance.

On motion,

Resolved, That a Standing Committee be appointed for the ensuing Eldership year.

Whereupon,

The following brethren were appointed, viz: J. HICKERNELL, J. M. KLEIN, and J. BARKEY.

Resolved, That the Standing Committee be authorized to arrange the camp-meetings for the ensuing summer; and that said committee meet in the city of Pittsburg on the second Saturday in May next.

Resolved, That in future the preachers of this Eldership are to send or give in written reports of their labors, &c.

On motion,

Resolved, That we now adjourn *sine die*, to meet again in the Irvin township Bethel, in October, 1847.

The day is to be appointed by the Standing Committee.

JOHN HICKERNELL, SPEAKER.
HENRY BARKEY, *Clerk*.

NEWS DEPARTMENT.

Maryland State Temperance Convention.—This body adjourned on Thursday evening, to meet again on the third Wednesday in June next. Several resolutions were adopted before the adjournment—one calling upon the friends of temperance to support the organ of the cause in Baltimore, viz: the "Temperance Herald," and another recommending them to commence the work of circulating memorials to the Legislature on the subject of the license laws without delay.

Christian Beener, Esq., Chairman of the Committee appointed to draft an Address, reported one entitled, "An Appeal to the citizens of Maryland on the License Question." The address, which was unanimously adopted, embraces a number of interesting statistical facts in regard to the practical effects of the license.

Call of Troops.—We understand that requisitions have been sent out from the War Department, calling into the service of the United States nine additional regiments of volunteers to serve during the war with Mexico, unless sooner discharged. They are asked for from the following States:

One regiment of infantry from Massachusetts;

One regiment of infantry from the State of New York;

One regiment of infantry from Pennsylvania;

One regiment of infantry from Virginia;

One regiment of infantry from North Carolina;

One regiment of infantry from South Carolina;

One regiment of infantry from Louisiana;

One regiment of infantry from Mississippi; and

One regiment of mounted men from Texas.

Ireland.—*Deaths from Starvation.*—The accounts of the state of the country continue to be most distressing. A letter from Dungravon of the 19th says: "The condition of the people is truly heart-rending. They are starving! One of the dragoons, a very intelligent man, gave a most deplorable account of the sights witnessed by them as they came along to-day by the houses of their prisoners. They were followed by frantic-looking women and children, half naked, whose cries were unlike anything human—being husky, broken and quite feeble from starvation."

Finnegan Sentenced.—On Monday last, the motion for a new trial in the case of the Commonwealth vs. Thomas Finnegan, who, it will be recollected, was convicted at August term on the charge of kidnapping a family of free colored persons from this county, was argued by J. Reed Esq., for the prisoner, and by Messrs. Cooper and Dunkee, for the Commonwealth. The Court refused to grant a new trial, and sentenced the prisoner to five years solitary confinement and hard labor in the Eastern Penetentiary.

Pennsylvania Railroad.—The subscription books for the contemplated Pennsylvania Railroad were opened in Philadelphia on Wednesday. Since that city has subscribed two and a half millions of dollars, there is little doubt that the project will be carried into successful operation. There are many who will subscribe now who had no confidence in the enterprize succeeding, until the city of Philadelphia subscribed so liberally.

Terrific Explosion.—Beatty's Powder Mills, situated on the Susquehanna Railroad, about eight miles from Baltimore, was blown up on Monday morning last, by which five persons were literally blown to atoms. As all the persons then in the Mills were instantly killed, the cause of the explosion could not be ascertained. The quantity of powder in the establishment at the time of the calamity exceeded two tons.

Departure of Missionaries.—Rev. Messrs. W. W. Scudder, J. E. Chandler, E. E. Hastings and G. Ford, with their wives; with Rev. Dr. Scudder, his wife and two daughters, and Rev. Mr. Spaulding and wife, sailed from Boston on Wednesday morning in the ship Flavio as missionaries to Ceylon and Southern India. Religious services were performed on the occasion, conducted by Rev. Mr. Kirk.

Columbus and Cleveland Railroad.—*The Work Commenced.*—The Cleveland papers contain the advertisement of the Company for letting out work for forty miles of the road, commencing at Cleveland.—Proposals are to be received until the 1st of December. This looks like doing business. We rejoice at it, and hope the work will not stop until the road is completed.

Gun Saw-dust.—Mr. George Turner of Leeds, England, has discovered an explosive compound cheaper than that from cotton. Instead of cotton he uses *saw dust*, or any fibrous vegetable matter, which he immerses from eight to ten minutes in equal measures of nitric acid, specific gravity one and a half and of common oil of vitriol. A slight increase of the latter increases the rapidity of combustion.

Sons of Temperance.—This Order is increasing in Indiana, with a rapidity without a parallel. There is a Grand Division in the State, under the jurisdiction of which, in less than twelve months, there have been instituted no less than thirty-four subordinate Divisions.

Formation of the Alliance.—A meeting of the Evangelical Alliance was to be held at Manchester on the 4th of November, to form the British organization.

New York Election.—The Albany Evening Journal publishes a table, marked official, giving complete returns of the votes cast at the late election for Governor, Lieut. Governor, constitution and free suffrage. The following is the result—

Governor, Wright. (D.)	187,283	
" Young, (W,)	198,612—11,329	maj.
Lieut.Gov.Gardiner,(D.)	201,174—13,492	"
" Fish, (W.)	187,682	
Constitution—Yes,	221,414—128,801	"
" No,	92,643	
Free suffrage—Yes,	85,518	
" No,	224,334—138,816	"

Sickness in Camp.—The Alabama Journal states that more than 1000 men have died on the banks of the Rio Grande. The Alabama regiment alone has lost 100 men. The fall season has been unusually sickly with fevers and intermittents, and more have fallen victims to disease than to the sword of the enemy in all the battles which have been fought. Yet the northern provinces of Mexico have been considered healthy. The air is pure in the cold mountain regions, but it is possible that on the borders of the rivers the sickness has been most severe.

Christian Church in Egypt.—The Philadelphia Inquirer states that a splendid Protestant Church is now in progress in the city of Alexandria. Mehomet Ali gave the ground, and as the majority of the people interested are Episcopalians, the clergyman is of that denomination.

Oregon Railroad.—Mr. Whitney the projector of the Oregon Railroad, was in Cincinnati last week, and laid his plans before the Chamber of Commerce, which passed resolutions favoring the project, and appointed a committee to memorialize Congress on the subject.

Phonetic Stenography.—This novel system, as taught by Mr. S. Harding enjoys many advantages over the common short-hand. It is easily acquired, and when written, readily perused—a great desideratum in this matter.

The Self-Made Man.—John Young, the Governor elect of New York, was born of poor parents; he qualified himself as a teacher in a country school, was elected a member of the State Legislature, then a member of Congress, and is now Governor of the principal State in the Union.

The American Bible Society.—The monthly meeting was held on Thursday afternoon. Eleven auxilliaries were recognized. The issues of copies of the Scriptures for the past month were 77,074—the receipts for the same time were $13,290

☞ The new capitol of Iowa occupies a favorable site in Iowa city. It is built of marble, at a cost already of $80-000, and will require $20,000 more to complete it.

☞ The Regiment of Pennsylvania Infantry now being organized, is to rendezvous at Pittsburg, where they will be duly mustered into service by an officer, or officers, of the U. S. Army.

☞ We learn that the office of the Magnetic Telegraph, in this Borough, is to be removed shortly from the Depot to Third street. This will be much more convenient for their patrons.

☞ A Louisville paper says that Henry Clay has again consented to represent Kentucky in the Senate of the U. States.

☞ In Denmark great distress exists owing to the failure of the potato crop and the scarcity of corn.

☞ The potato crop in Scotland is represented to be worse than was at first feared.

A HYMN.—P. M.

IN seasons of grief to my God I'll repair,
When my heart is overwhelmed with sorrow and care;
From the end of the earth unto thee will I cry,
Lead me to the rock that is higher than I

When Satan, my foe, comes in like a flood,
To drive my poor soul from the fountain of God,
I'll pray to the Saviour who kindly did die,
Lead me to the rock that is higher than I.

And when I have ended my pilgrimage here,
In Jesus' pure righteousness let me appear;
In the swelling of Jordan on thee I rely,
Lead me to the rock that is higher than I.

And when the last trumpet shall sound through the sky,
When the dead from the dust shall arise;
With millions I'll join far above yonder sky,
To praise the kind rock that is higher than I.

THE MARKETS—CORRECTED SEMI-MONTHLY.

HARRISBURG.

FLOUR—Wheat, per barrel,	$4 50	a 5	75
Do. Rye, do. - -	3 50	a 3	62½
CORN-MEAL, per cwt., - -	1 20	a 1	30
GRAIN—Wheat, per bushel,	90	a 1	00
Do. Rye, do. - -	70	a	75
Do. Corn, do. - -	55	a	50
Do. Oats, do. - -	30	a	33
BEEF—Per cwt., - - - - -	4 00	a 5	00
PORK— do. - - - - -	4 75	a 5	25
FLAX-SEED—Per bushel, -	1 00	a 1	25
BUTTER—Per pound, - -	20	a	25
EGGS—Per dozen, - - - -	15	a	16

PHILADELPHIA.

FLOUR—Wheat, per barrel,	$4 75	a 5	00
Do. Rye, do. - -	3 62½	a 3	75
CORN-MEAL, per cwt., - -	1 60	a 1	70
GRAIN—Wheat, per bushel,	1 10	a 1	05
Do. Rye, do. - -	75	a	80
Do. Corn, do. - -	72	a	75
Do. Oats, do. - -	30	a	32
BEEF—Per cwt., - - - - -	4 75	a 5	50
PORK— do. - - - - -	4 50	a 5	00
FLAX-SEED—Per bushel, -	1 10	a 1	18

MARRIAGE NOTICES.

"I saw two clouds at morning,
Tinged with the rising sun;
And in the dawn they floated on,
And mingled into one."

MARRIED—On the 8th of September, by Elder David Maxwell, Mr. William Mateer to Miss Catharine Ann Wagoner, all of Cumberland county, Pa.

On the 15th of September, by Elder Israel Brady, Mr. Henry W. Shuman, of Manor township, Lancaster county, to Miss Sarah Roberts, of Harrisburg, Pa.

On the 15th of November, by the same, Mr. William McLane to Miss Susan Sittler, both of Washington, Lancaster county, Pa.

On the 24th of September, by Elder G. U. Harn, Mr. Alexander McGilvery to Miss Catharine Dyer, both of Allegheny city, Pa.

On the 17th inst., by Rev. C. W. Schaeffer, Mr. Charrick Westbrook, of Columbia, Lancaster county, to Miss Harriet L. Thompson, of Harrisburg, Pa.

On the 19th, by the same, Mr. Joseph W. Lewis to Miss Elizabeth H. Safford, both of Harrisburg, Pa.

On the 24th ult., by the same, Mr. Charles Miller to Miss Susannah Steffey, both of Harrisburg, Pa.

On Tuesday December 1st, by Rev. J. F. Mesick, Mr. John Haldeman to Miss Anna Maria Stehley, both of Harrisburg, Pa.

On the 12th inst., by the Rev. J. Castle, Mr. John Wallower to Miss Eliza Unger, both of Harrisburg, Pa.

By the same, on the 19th, Mr. Conrad A. Feaster, of Bedford county, to Miss Jane N. Herman, of Lewisberry, York county, Pa.

OBITUARY NOTICES.

"Leaves have their time to fall,
And flowers to wither at the north wind's breath,
And stars to set, but all,
Thou hast all seasons for thine own, O Death!"

DIED—Near Lisburn, Cumberland county, Pa., on the 12th of October last, sister Sarah Cramer; aged 32 years, 9 months, 2 weeks and 1 day.

Sister Cramer was the fruits of a revival of religion in Lisburn many years ago. She was savingly converted to God when young in years. She ever adorned her profession by an upright walk and a chaste conversation, which preached loud to a wicked world, and constrained many to say, that truly she had been with Christ and learned of Him.

She was a member of the "Church of God" at Lisburn; and one of the few of that bleeding Zion, who stood for the truth, while schismatic teachers exerted a pernicious influence over the church, and infidelity made inroad, and filled the minds of many with the soul-withering doctrines of men and devils, which led them astray. She was one of the few who stood firm and earnestly contended for the faith that was once delivered to the saints; and with all their sufferings and privations, they mentained the honor of God and the Chistian's name unsullied. But the King of terrors has torn a sister of great worth from the little flock. After a protracted illness and violent fever of three weeks, she fell asleep in Jesus, leaving a testimony behind that there is a reality in the religion that she professed. The loss of the family and of the church, we trust, is her great gain. Her remains were interred on the 14th, in the family burial ground, and was followed by a large concourse of persons, who met to pay the last tribute of respect to one they respected and loved.—Brother Maxwell and myself talked to the people from Amos 4: 12. Truly, it was a solemn time. [*Communicated.*

MEDICINES WARRANTED TO CURE.

1. FEVER and AGUE;
2. DYSPEPTIA;
3. PILES; and
4. CONSUMPTIONS.

These diseases are warranted on the fair and reasonable terms of "NO CURE, NO PAY."

For sale at the office of the Advocate.
Oct. 15, 1846.

PUBLIC NOTICE.

NOTICE is hereby given that letters testamentary on the estate of David Light dec'd., late of Highspire, in Lower Swatara township, Dauphin county, have been granted by the Register of said county to the subscriber, who resides in Highspire aforesaid. All persons having claims or demands against the said deceased, are hereby requested to make known the same to the subscriber without delay.

JACOB ROOP, Jr., *Executor.*

Nov. 2, 1846.—6w.

NOTICE.

ALL persons having claims against the estate of the late Joseph H. Bamberger, deceased, are requested to present them for settlement to the undersigned Executor of said deceased, residing in Middletown, Dauphin county, Pa.; and all persons indebted are requested to make payment as above.

Oct. 15, 1846.—6w.] JACOB RIFE, *Executor.*

LIST OF THE GENERAL AGENTS.

We hereby announce the following brethren General Agents for the Church Advocate, viz:

Elder EMANUEL LOGUE, of Mount Pleasant, Iowa, is our General Agent for that State. All persons, therefore, wishing to subscribe for the Advocate, or to make remittances for the same, will please address him as above.

Brother JOHN SHULER, of Ottawa, Illinois, is our General Agent for that State.—Persons in said State, wishing to order the paper, or to pay for it, are requested to address brother J. Shuler.

Dr. J. BOBBS, of Indianapolis, Indiana, is our Agent for the Southern and Central part of Indiana.

Elder JOHN MARTIN, Marcy, Larange county, Indiana, is our Agent for the Northern part of Indiana; him, therefore, the people of that part of the State will address.

Brother JOHN ACHEY, of Dayton, and CHRISTIAN WINEBRENNER, of Miamiesburg, Montgomery county, Ohio, are our General Agents for the south-western part of Ohio. To them the people of that quarter will apply, who may have business with the Advocate office.

Elder THOMAS HICKERNELL, of Mendon, Mercer county, Ohio, and Dr. GEORGE B. SHRINER, of Westminster, are our General Agents for the north-western part of Ohio.

Mr. JOHN P. WINEBRENNER, of Wooster, Wayne county, Ohio, is our General Agent for Eastern and Southern Ohio. To him payments can be made, or orders sent by sub-agents and others, in that part of the State.

Elder GEORGE U. HARN, of Pittsburg, Pa., is our general Agent for the West Penn. Eldership. To him the sub-agents and others will address orders and make payments.

Brother SAMUEL HINNY, of Springville, Lancaster county, Pa., is our agent for Mount Joy, Richland, Springville, and the surrounding neighborhood.

Brother LEVI SLINGLUFF, of Martinsburg, Blair county, Pa., is our general agent for Morrison's Cove.

Brother JOHN K. BUSER, of Highspire, Dauphin county, Pa., is our general agent for Highspire and the neighborhood.

BOOKS FOR SALE.

The Editor of the Advocate offers for sale the following valuable Books, viz:

1. The Comprehensive Commentary, 6 vols at	$12 00	per copy.
2. Dwight's Theology, 4 vols.,	8 00	do
3. Calmet's Bible Dictionary,	3 50	do
4. Pulpit Cyclopedia,	2 50	do
5. British Sketches, 4 vols.,	4 00	do
6. Rollin's History, 2 vols.,	3 50	do
7. Polyglott Bibles 18mo. with plates,	1 00	do
8. Polyglott Bibles, 32mo. extra gilt binding,	1 50	do
9. History of all Religious Denominations,	2 50	do
10. Wandering Soul,	1 00	do
11. Traveller's Guide to the West,	75	do
12. Ref. and Pron. Testament,	50	do
13. View of the Formation, Government and Discipline of the Church,	37½	do
14. Treatise on Regeneration,	50	do
15. Hymn Books at different prices.		

Dr. WM. S. CRESAP,
THOMSONIAN BOTANIC PHYSICIAN,

HAVING returned from the West, would respectfully offer his professional services to the public. Pure Thomsonian medicines, Books, Syringes, &c., kept constantly on hand, wholesale or retail. Office in Chesnut st., two doors from Second st. [Nov. 16—tf.

Dr. ANDREW MILLER, Jr.,

A *GRADUATE OF THE JEFFERSON MEDICAL COLLEGE*, Philadelphia, tenders his professional services to the public. *OFFICE* in Third street, opposite Herr's Hotel. [Jy. 15.—tf.

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NEATLY EXECUTED AT THIS OFFICE

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THE CHURCH ADVOCATE.

A Family Paper---Devoted to the Diffusion of Bible Truth, Religious News and General Intelligence.

ONE DOLLAR AND TWENTY-FIVE CENTS A YEAR.

"EARNESTLY CONTEND FOR THE FAITH WHICH WAS ONCE DELIVERED TO THE SAINTS."

PAYABLE ALWAYS IN ADVANCE.

VOLUME XI. HARRISBURG, Pa., DECEMBER 15, 1846. NUMBER 16.

THE ADVOCATE

Is printed and published in Mulberry street, near the Railroad Bridge, Harrisburg, Pa.,

By JOHN WINEBRENNER, V. D. M., Editor.

Terms and Regulations.

The Church Advocate will be printed and published semi-monthly, on a large super-royal sheet, at $1,25 per volume, payable always in advance, or within the first three months of taking the paper.

All persons failing to comply with these terms, shall have their papers stopped at the expiration of the first quarter, from the time the paper is sent, and be held accountable for two quarters; that is to say, for 62½ cents; which sum shall be invariably exacted before the paper will be re-sent.

All the accredited ministers of the Church of God, and such other persons as shall have regular certificates of their appointment from the Editor, shall be the only authorized agents for this paper.

Letters and communications addressed to the Editor, through the Post Office, must be *post-paid*, except those containing remittances.

EDITORIAL DEPARTMENT.

Of the Editor and the "Advocate."

The editor has gone to Philadelphia for a few days, and has requested me to write a few articles for the editorial colums.

I therefore begin by expressing my thoughts about him and his paper, the Church Advocate.

I look on brother J. W. as a zealous and devoted laborer in the vineyard of the Lord; and am greatly pleased that our paper has again fallen into his hands.

His being so sound in the faith, and yet so liberal and forbearing to those who differ, will insure against any serious error of doctrine or practice; and also prevent the exhibition of bigotry or sectarianism.

Thus far the Church Advocate has done well. It is the silent assistant of the living ministry of a small body of people making a high profession. We say that we hold the faith as held by the Patriarchs, and Prophets, and Saints of old. We profess to be under law to Christ alone, and to be under obligation to keep all his commandments.

These, then, are the things with which the columns of our paper should be filled. Let it set forth whatever is good for men to read and know; especially what is for the soul's welfare. And let it be free to all the brethren who are able to write for the instruction and edification of others.

If we are indeed the "Church of God," we are all brethren in Christ, and all the members have equal rights as children of the same family. Only let each one find out his proper place and work, and keep in the same; then will each be useful and happy.

J. FLAKE.

The World in 1846—War.

The last month of the parting year is with us. The eleven moons that have already adorned the night seasons of the year, have witnessed many scenes; some pleasant, others dark and sorrowful enough.

What a world we live in! It is not Heaven, nor anything akin thereto; except that the bright sunshine enlightens and warms and cheers the face of God's footstool, which this earth is said to be. The grass covers the earth with its carpet of green—the corn and wine and oil still yield their increase—the flowers bloom in beauty—the streams of water still abound every where, as when the world was young. So perhaps it is in Heaven.

But after all our world is only the shadow of the brighter and happier world above.

When this year began, we had the prospect of war; but not its reality. It seemed as if the two most enlightened, and free, and religious nations of the earth, were on the eve of plunging into all the horrors of war. But reason and religion prevailed in preserving peace between our nation and old England.

But not so as to us and our southern neighbor. Down there on our southern frontier, the only two republics in the world, are laboring to destroy each other. And they have ministers and priests on either side to pray for victory. Oh, ye Christian people, scattered here and there through these United States, will ye not labor and pray and preach for peace!

War may and perhaps will continue among the nations of the earth, until Christ the Lord returns again to claim the kingdom and dominion for himself. But let the children of this world fight if they wish to have it so.—The disciples of Christ, the children of the kingdom, have a higher and holier calling: they are the sons of peace.

J. F.

Prosperity—the Unfortunate.

At the same time, what great prosperity has our country enjoyed through the past year.—No sickness, no famine has been among us. But the produce of the fields has been abundant, filling our barns and storehouses to overflowing. So that the surplus of our bread-stuffs can be sent to feed the hungry millions of Europe, where their ordinary crops have failed, especially potatoes.

So also has it been with the mechanic and manufacturer, as well as the farmer. All have prospered within the wide spread borbers of our land—all except the black slave of the south—and the laborers of the north and middle States, especially the multitudes of poor women, who toil for so small and insufficient pay.

Oh, ye sons and daughters of wealth and plenty, look around you, and wherever you see the unfortunate and needy, let them share in your abundance. Give them good wages; grind them not down in a bargain, but remember that you have more than your share, and they less, if the gifts of Providence were divided.

Christmas is coming—try and make it a happy season to the poor and friendless, as well as to those who have enough—for all ye have belongs to the Lord, and ye are only stewards.

J. F.

Ministerial Titles.

The simple, and beautiful, and significant titles, such as Bishop, Elder and Deacon, given in the New Testament to ministers, are such as may be used with propriety in all ages. But let us not be so profuse and formal in the use of these titles.

Why not be satisfied in general with the term "Brother," especially when speaking to, or of, the younger preachers. It was thus the apostle Peter spake of our beloved "brother Paul." And they were both fathers in the church.

Let the true spiritual ministry be satisfied to be like the first race of beloved men, who labored in the vineyard, and who now rest from their labors. We shall only make ourselves ridiculous in the eyes of thinking men, if we shew the same fondness for titles which we condemn in the popular churches around us. Think of this, and let a word to the wise be sufficient.

J. F.

History of Mexico.

Messrs. Thomas, Cowperthwait and Co., have just published a concise *History of the Republic of Mexico*, with several beautiful Maps. Price, fifty cents per copy.

Telegraph Office.

The office of the Magnetic Telegraph, in this borough, is about being removed from the Depot to the Union building, in Third street This will be a far more eligible location.

The credulity of unbelief is the most extraordinary of all phenomena in the moral world. It can repose on mere speculative objections in the teeth of history and experience.

CONTRIBUTORS' DEPAR'T.

The Fulness of the Gospel Blessing.

"In the fulness of the blessing of the gospel of Christ"—Paul.

What minister would not desire to come to the people to whom he declares the counsels of the living God each Sabbath, and at every appointment, in the fulness of the blessing of the Gospel of Christ? And yet we sometimes fear there are few who consider the full import of this expression. We humbly trust before God, and verily believe that all zealous, honest and devoted ministers, aim at the achievement of great things, viz: the salvation of the people's souls. But there are many professed ministers who do not come to the people in the fulness of the blessing of the Gospel of Christ, but in their own strength, and this is the reason why the cause of Zion doth languish, and immense numbers of careless, thoughtless ones are daily falling into hell. We admit that it is right not to give unnecessary offence—that hurling the flaming anathemas of the law—such as hell and damnation—does not convert the unconverted; neither does it edify believers in Christ, and build them up in the faith of the Gospel. But the eternal truth of God commands all true ministers to lift up their voices like a trumpet, "Cry aloud and spare not," and show the people their transgressions. Zion's watchmen should fearlessly sound the alarm, looking continually to God—not seeking the applause of men, nor fearing the frowns of an ungodly world, though they should be shrouded in a hue more fearful than that of midnight darkness—and then if sinners will persist in their own way, and make their way to that place of misery, where the "worm dieth not, and the fire is not quenched," their blood will not be upon our garments. Coming in the fulness of the blessing of the Gospel means, in general, that not only one or two be converted during one whole year, or two years' ministry, but that large numbers be soundly and savingly converted—even brought to the fulness of the blessing of the Gospel. I do not mean a large number of "hope so," and "guess so," and "think so," people; but genuine converts to the faith of the Bible. When Peter first preached the Gospel of repentance and remission of sins, he went amongst the murderers of Christ in the fulness of this blessing. Three thousand were converted in one day; soon they became five thousand, and soon ten thousand believed, (that is, they were converted) and continued steadfast in the Apostle's doctrine and fellowship, and were of one heart and soul, and great grace was upon them all. From those instances you may see what is implied by a minister coming in the fulness of the blessing

of the Gospel of Christ: it is when hundreds are brought to repentance, faith and newness of life; when all that appear converted, or almost all, (for there were some even in primitive times that were hypocrites) are of one heart and soul, and live in holy communion, and renounce their worldly habits and connections, and impart to each other and walk in the fear and commandments of God, and the sweet comforts of the Holy Ghost, and maintain an upright and holy deportment, both at home and abroad, then the blessed truth of God kindles like a fire, and spreads from heart to heart, from family to family, from neighborhood to neighborhood, and from country to country. When the Lord adds to the church such as may be saved; when the word of the Lord shall run and be glorified; when the Gospel is preached with the Holy Ghost sent down from Heaven, (thus it was in the primitive times with Peter, Paul, and all the apostles) the fishers of men cast a wide net, and took up large shoals of fishes. Now the case is altered; we can only catch a few fish now and then; and, peradventure, only a small portion of them are genuine, and they are only caught at certain times in the year. We will say they are fished up at camp-meetings and at protracted meetings; but before similar meetings are held at a subsequent time, many of these pests of society have slipped between the meshes, or leaped over the cork-lines of the net, and have gone; and by the next time we spread the net to make another haul, we catch these same fish; and by the time we have toiled and labored to get the net to shore, it is time to retire from the place; and upon close examination we find that a majority of what we have taken are not good; and thus it is that our camp-meetings and our protracted meetings are cursed with those pests of society, who follow us from time to time, and from place to place, and annoy us. Such creatures have an influence on the minds of those who are better disposed, and prevent them from seeking their soul's salvation; and thus the work of God is impeded in its progress. But it was not merely in the primitive times, but in various ages and in different parts of the church of the living God, since there have been revivals of religion, and mighty works have been accomplished. In the days of Sr. Augustine, and at the time of the Reformation, this was the case. In the days of Mr. Whitefield and Mr. Wesley, also, great numbers were truly converted. Whatever errors were mixed with their proceedings; whenever evidences like these are given; whenever numbers like these are brought to a saving knowledge of the truth as it is in Christ, and live holy lives, then the Gospel is preached in the fulness of the blessing of Christ. But these are blessings which our venerable fathers in the Gospel have told us. These things occurred long, long ago. There are many of my brethren in the ministry with myself; some a longer and some a shorter space of time, and not quite unsuccessful; but we have never yet saw any of this fulness of the blessing of the Gospel of Christ. Our profession indeed is such, that the least success in it is preferable to the greatest in any other. One immortal soul, brought to the Saviour through our weak instrumentality, is worth more than all the glories of this wicked world. If but a single sinner truly repents, there is joy in Heaven—the only event on earth that we know of that occasions that joy. If a minister were to labor four score years in the vineyard of Christ, and be instrumental in the hand of God of gaining but one soul, he might consider himself greatly honored. Still, who that loves his Saviour, and has compassion for the souls of men, would not earnestly pray for a more enlarged success, I would humbly thank my Divine Master for even one soul enlightened and pardoned, and saved eventually through my weak instrumentality. And yet if there were only one soul on the way to eternal wretchedness, I would have a struggle with the devil for that one. There are, in the present day, an increasing number of Gospel ministers; and I would charitably hope, by all, some good is affected, and in a course of years, if we are successful in getting a few converted out of the immense mass, we will try humbly to give God the glory. But such success as I mean, by the fulness of the blessing, has seldom, if ever, been vouchsafed to any of us in these days. I am not speaking of the comparitive success, which one minister may have above another, but the united efforts of all of us put together, would be but trifling compared with that of Paul or Peter. What can be the reason for this? Is the Lord's arm shortened that it cannot save? Is the Gospel another thing than it was once? No, thank Heaven, it is precisely the same this hour that it was originally. It has never lost one particle of its efficacy. Are ministers to say that they cannot work miracles? Miracles never converted men, except as the grace of God wrought with them. There cannot be a greater absurdity than to think that miracles can change the heart. It is the power and grace of the Holy Spirit which produces that change. It was this that converted a bold persecuting Saul of Tarsus—into Paul, the minister to the Gentiles. We may inquire whether ministers, at a more recent date, do so prominently hold out the peculiarities of primitive Christianity, as the holy apostles did? whether they come with the holy law of God, as the ministration of condemnation in one hand, and the Gospel of Christ as the ministration of life in the other? whether they warn sinners like John the Baptist, not to trust exclusively in outward forms and ceremonies, and then point out to them the Lamb of God? We answer, *No!* And why? Because it is unfashionable, or it is not in accordance with modern custom, or the devil whispers through some Pharisee into Mr. Black Coat's ear, you must desist from this strenuousness, or you will lose your popularity. It is the work of the spirit to glorify Christ. May we not then ask whether God, the spirit, is glorified in His person, and grace in His love and power in the work of conversion!—whether we do not hold the doctrine of the Holy Spirit slightly? For if we do not honor the spirit, how can we honor our ministry? We must look for all success from God alone. If a minister trust in knowledge, talents, eloquence and human suasion, he will do nothing. It is the minister's business, indeed, to put forth every effort he can in inviting, entrusting and instructing men. But when we have done all it is in our power to do, it is the spirit of God, who alone can quicken the dead, and open the eyes of the blind, and unstop the ears of the deaf; and if we depend not on Him, we shall not, we cannot succeed. We do not expect this fulness of blessing, and are satisfied without it. There is a littleness of faith and conception of things. We do not ask nor expect this fulness. We have no idea of it. It does not enter our minds. Can we wonder then that the Lord says to us: "According to thy faith, be it unto thee." But the apostles went forth and expected and asked a fulness of blessing. When a minister is in earnest, nothing will satisfy him but this: others may be satisfied without success: they may go through a formal set of observances and be contented, instead of examining their ministry and their whole conduct, and saying, "show me wherefore thou contendest with me." If we can be satisfied without this enlarged blessing, it is certain we shall never obtain it. If a minister should say, "I have large, and attentive, and respectable congregations, and a good support; the people to whom I preach are accommodating; my circumstances are quite comfortable, and my prospects, in a pecuniary sense, are very flattering;" certain it is, his situation is a desirable one. Nevertheless, we conceive it to be rather a critical one. It is the same as if a fisherman should be satisfied, because he has a good net and pleasant companions and fair weather. Though he comes home empty, if any thing but usefulness will satisfy ministers of the Gospel, we need not wonder why there are so many idle drones on hand. It is meet and right to thank God for every blessing that we receive; but nothing ought nor shall satisfy faithful and zealous God-made ministers, but the salvation of immortal souls. Our faithfulness and earnestness should not be developod more zealously in the pulpit than in the closet. We preach Christ as if in earnest, and we go and pray as if not in earnest. There is but little wrestling with God for the Divine unction to attend us in our public as well as private capacities.—There is a lack of the spirit of prayer. Merciful God, forgive me for this sin of omission! There is a lack of that Heavenly mindedness, and that general circumspection of deportment, which should make us patterns of good works, both in and out of the pulpit. For instance, those unbecoming speeches, or unnecessary words, and trifling anecdotes, which are frequently related from the pulpit, and are calculated to excite lively rather than to produce seriousness upon the minds of the people; these, we think, might be dispensed with. Our example, as ministers, may not be dishonorable. But is it so honorable to the Gospel as it might be? Our example is not a scandal, either to ourself or to others. But can we say with the apostles: "I have coveted no man's silver, or gold, or apparel?" Can we say: "Ye know how holy, and justly, and unblameably we behaved ourselves among you that believed?" Are we men of God, Heavenly, disinterested, dead to the pleasures, interest, and honors of this world? What would Paul say if he were to come among us? I fear he would have reason to say: "All seek their own; none the things of Jesus Christ's." Are we not fishers of popularity, of ease, of fame, of money, rather than fishers of men? May the Lord help us to examine ourselves! More anon.

THOMAS H. DESHIRI.

Perry county, Pa., *July* 22, 1846.

Seek not to be rich, but happy. The one lies in bags, the other in content, which wealth can never give.

Sabbath-Schools.

Every "Church of God" ought to have a regularly organized Sabbath-school. This would be wisdom. Men usually pay a great deal of money in sending their children to schools and colleges to learn the things of this world. And this is precisely what they ought to do. But here the education is chiefly, if not wholly, for the present life. No sensible parent ever considers such money mispent.—Neither is it. But since one soul is worth more than the whole world, is it not incumbent upon every one to do something towards educating their children for eternity. No one will dispute this. Well, Sabbath-schools are designed for this end. And its warmest advocates have not been disappointed in the happy effects wrought upon the hearts of those who are permitted to enjoy its benefits. Thousands, now living, can testify that salvation was made known to them through this blessed institution. Thousands, now in glory, were led to fear and love God through it. And shall we hesitate in regard to pushing onward this illustrious cause? Let us give a little of our money to buy books, &c., and let us devote a little of our time too in teaching the children the right ways of the Lord. Then we will know that our time and money were well spent.

Some professors of religion are satisfied to rest at their ease in Zion. This should not be. They like to see these things go on, but neglect to lay to a helping hand. Owing to this some things exist that are positive wrongs. Of this class of persons are all those that send their children to Sabbath-schools, where doctrines are taught contrary to the doctrines of the "Church of God." Yes, they are satisfied to let their children go to places where infant sprinkling is taught, where feet-washing and baptism are scornfully repudiated and mocked at, and where the "Church of God" is nicknamed, and human creeds are given forth, and instilled into the youthful heart. My heart shudders at the thought that so little care is taken of the young, by those that profess to know the right way. Truly, "the children of this world are wiser in their generation than the children of light.

But some are ready to excuse themselves by saying: "There is already one or more Sabbath-schools in our place, and why should we commence another." Well, this argument is worth just nothing at all. With the same parity of reasoning we ask, why did you organize a "Church of God" in your neighborhood; were there not other churches there before? Yes, but their conduct and doctrine was not in accordance with the Bible. Can you not establish your Sabbath-schools on the same ground? Ah! but our opponents will get angry if we do. Were they well pleased when you organized your church? "We ought to obey God rather than man." We might examine a few more paltry excuses that have a similar bearing; but we forbear. A word to the wise is always sufficient, and with fools we do not want to waste our time.

Let unsound pleas be no longer framed. By having a Sabbath-school, you can do much to advance the cause of God. Where children attend the Sabbath-school, they will generally go to hear the ministry of the Word. Extensive revivals have had their commencement in Sabbath-schools. The sooner every church organizes a Sabbath-school, the better it will be for the church and for the rising generation.

In a few years some of the scholars now taught will in turn teach others; and these, if rightly instructed, will be able to teach others the true way also.

R.

November 14, 1846.

Sabbath-School Books.

A proper selection of books to form a Sunday-school library, is worthy of our consideration. The American Sunday School Union, No. 146, Chestnut street, Philadelphia, have quite recently published a "Ten Dollar Library," consisting of one hundred volumes, from seventy-two to two hundred and fifty-two pages each. This is an extremely low price for so many books; perhaps the cheapest collection ever published. This "Library" it would be advisable to get, and would be quite a good beginning in the book way. At the same time, a few dozen of bound books of twenty-four, thirty-six and fifty-four pages each, should be bought for those just beginning to read: being larger print and easier lessons; besides less in cost. It is not prudent to give the smaller children the larger books: they seldom have patience to read them. Hymn-books can be bought at the same place at four and a-half cents each. And the American Bible Society, New York, will sell you Testaments at six and a-fourth cents each. The Baptist Depository is No. 31, North Sixth street, Philadelphia.—And the publications of the Mussachusetts' Sabbath-School Society, (Congregationalist) can be had in Sixth street, above Chestnut street, Philadelphia. But upon the whole, the American Sunday-School Union publications are best adapted, being free, generally speaking, from sectarian dross. Catalogues can be had at either place, from which selections can be made.

R.

November 17, 1846.

Correspondence---No. 4,

Between a Believer in Storrism, and a Believer in Bible Truth.

13.—S. Permit me now to offer a few words concerning the restitution of all things, which you seem so heartily to despise. Acts 3: 21: "What will be restored?" Answer: the brute creation. What part of them? Let the prophet answer. In Isaiah you will find: "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf, and the young lion, and the fatling together; and a little child shall lead them; and the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox, and the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice den.—They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." Isaiah 11: 6, 7, 8, 9.

B. B. T.—These predictions I do not and never did despise; but the time when they will be fulfilled is what we differ in. You intimate that it will take place after the consummation of time, in the New Jerusalem, which I deny. The first text of scripture which you cite, from Acts3:21,I cannot understand as having any reference to the restoration of the brute creation. The circumstance that gave rise to the words of Peter, which you cite as your foundation, was the case of the lame man at the beautiful gate of the temple; and after he was cured, he held to Peter and John: this caused great consternation among the Jews; and when Peter saw it, he addressed them saying: "Ye men of Israel, why marvel ye at this?" &c.—He then took occasion to preach Jesus to them. "But those things which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled. Repent ye, therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and He shall send Jesus Christ which before was preached to you: whom the Heaven must receive until the times of restitution of all things, which God has spoken by the mouth of all His holy prophets since the world began." Restitution signifies to restore to a former state. And hence the restitution of all things means the putting the world in a holy and happy state. This I do not deny nor despise; but believe that it will take place in the time appointed.

That portion of scripture which you cite from Isaiah concerning the brutes, cannot have reference to the restoration of the brute creation in the New Jerusalem, as you believe: for it is evident from the eleventh and twelfth verses, where the prophet speaks of the Lord recovering and assembling His people the second time; but according to your theory, it will take place after God's people are gathered. In this you are wrong; for according to the declaration of the prophet, in the time, when the wolf shall dwell with the lamb, and the lion eat straw like the ox, the people of God will be gathered.

Now, if the lion shall eat straw like the ox, then grain must be raised, that they will have straw to eat, and this the earth will not yield unless it has the rays and heat of the sun; and according to the theory of the second adventists, the sun will not be in existence then; because John, in the Revelation, writes that the City of the New Jerusalem will have no need of the sun; but God and the Lamb are the light thereof.

Hence, then, it is evident that the brutes will not be *IN* the New Jerusalem. I expect, by the leave of Providence, to write on the New Jerusalem after I am through with this correspondence. I will close this subject for the present.

ALETHES.

Letter from Bishop G. U. Harn.

October 1, 1846.

Esteemed Friend:—

The following facts may not be uninteresting to your readers. If you think so, you may give them an insertion in the Advocate. They are extracted from Mr. Jones' account of the Waldenses,(so called) in Dauphiny, Provence, Languedoc, Piedmont, Calubria, Bohemia, England, and elsewhere, from A. D. 1160, to A. D. 1530.

1. That they existed as a distinct body from the Papal church, several hundreds of years anterior to the Protestant reformation, and Luther and Calvin. Perrin, the writer of their history, inform us he had a New Testament in the Vallese language, written on parchment, in a very ancient letter, and a book entitled in their language, "*Qual cosa sia l'Anti-Christ*"—that is, what is Anti-Christ under date of the year of 1120! Another book entitled, "*The Noble Lessons*," is dated 1100.

Reinercius Soccho, an inquisitor, and a deadly enemy to them, who lived about 1240, admitted that they had existed for five hundred years before Peter Waldo, one of their preachers, in Lyons, in 1160. This admission carries us back to 660. But I do not know but what we could trace them farther; for it appears to me they descended from the "Church of God" at Milan, which is supposed to have been planted by Barnabas, one of Paul's companions.

2. That they were purely Protestant in all their leading views of the Gospel, and boldly opposed the innovations and superstitions of the Romish Pontiff. Indeed, no one can read the Papal writers quoted by Mr. Jones, but can see plainly that nearly every thing rejected by them, was the unscriptural superstitions of the church of Rome, with all her blasphemous rites and ceremonies. Hardly a charge was brought against them, by four of those writers, with any shadow of claim to truth, but what I would be willing to be charged with as a Christian at the present date.

3. That their enemies testified to their religious devotion strict and rigid morality.—Claudius Leiselius, archbishop of Turin, says: "Thier heresy excepted, they generally live a purer life than other Christians. Again, in their lives and morals they were perfect, irreprehensible, and without reproach among men, addicting themselves with all their might to observe the commands of God."

Lielenstenius, a Dominican, says of those in Bohemia: "I say that in morals and life they are good—true in words, unanimous in brotherly love; but their faith is incorrigible and vile;" that is, it was opposed to the idolatry of his church.

4. They were truly a Bible reading class of Christians. A Roman inquisitor says they can say a great part of the Old and New Testaments by heart. They despise the decretals, and the sayings, and expositions of holy men, and cleave only to the text of scripture.—Another writer says he knew one who could repeat the whole of the New Testament, and that their women and children knew more of the word of God than the priests. This of course was a heresy. Here I will note a very striking practice by which they communicated their views to others, who were above attending their meetings. Some went around with small articles of merchandize, similar to our pedlers, and solicited persons to buy of them. After they had bought, they would frequently ask if they had any thing else. O yes, they would answer, they had that which was far more valuable! On getting a promise of protection from the Romish clergy, they would proceed to quote many passages of the scriptures and apply them. This had its effect admirably. I have thought that something of a similar course will have to be pursued by the church in modern times, as her influence will grow less than what it now is. Indeed, public declamation has got so common, that there is no excitement attached to it to what there has been. And another reason for such a cause is, that thousands in our own island never hear a sermon preached in a year. Can we not get religion enough! Can we not love souls enough to induce us to pursue a course similar to the following: Let each church lay out its neighborhood into districts, and appoint its members to take charge of those little circuits, go to the houses, converse on religion, and read the Bible to the families, &c. The ministry should go over all the ground. When will this be done! Why, when we get more religion and make the effort! With whom shall it begin? Lord, give us grace to do it, for this is what preaching must be brought to.

5. They were Anti-Paido-Baptists in the strict sense of that word, or at least the greater part of them. This can be proved from the testimony of their enemies, and their own confession of faith. But let me remark, those confessions of faith were not tests of fellowship and membership, but an exhibition of their views to their opponents.

1. Their enemies say some of them hold that baptism is of no advantage to infants, because they cannot actually believe. See Jones' History of the Christian Church, page 239, quoted from a Roman Catholic writer, Reinercius Saecho.

Louis xii., King of France, hearing from their enemies of some heinous crimes, laid to their charge, sent a deputation to inquire into them, and they found all was false, and stated to him, as the result of their investigation, that among other good things, that they "observed the ordinance of baptism according to the primitive church, and instructed their children in the articles of Christian faith, and commandments of God." See the same work, page 260. By the primitive church, they meant the church in the days of the Apostles; and who does not know that Roman priests admit that infant baptism was introduced into the church after the days of the primitive church?

2. We will prove it from their own confession of faith. In the one they transmitted to the King of France in 1544, they say, in the seventh article: "We believe that in the ordinance of baptism the water is the visible and external sign, which represents to us that which, by virtue of God's invisible operation, is written within us, viz: the renovation of our minds, and the mortification of our members through (the faith of) Jesus Christ. And by this ordinance we are received into the holy congregation of God's people, *previously professing and declaring our faith and change of life*." Now, can anything be plainer than this? Then, well did the celebrated Lutheran Historian, Mr. Mosheim, observe "that the history of the Anti-Paido-Baptists is buried in the remotest depths of antiquity."

GEORGE U. HARN.

Letter from Bishop John Hickernell.

November 23, 1846.

Brother Winebrenner:—

I left home on the 10th inst., for a protracted meeting, to commence at the Windy Gap school house, Aleppo township, Greene county, Pa. I found the brethren doing tolerably well—commenced the meeting on Saturday evening—preached nine times before I left. The result of the meeting was good. Four professed to be converted, and the same number were baptized, and a few left to mourn over their sins.

I left the above meeting on Friday night after preaching, and travelled about five miles, and lodged with brother Jesse Evens. The next day I met an appointment given out for me near the Forks of Big Fish creek, Marshal county, Virginia; in which place I am now. I tried to preach three times to a large and attentive congregation. If I had time and help, I should like to stay here several days, and see what the Lord would do for

this amalgamated and contentious people, about the system of slavery. If it were not for the salvation of the souls of men, I should not incline to cross the line and preach among them. It is here that men will plead the propriety of buying and selling the temples of the Holy Ghost, and separate man and wife, and even snatching the child from the mother's breast: yet, withal, taking the Bible for their counseller, (as they say, in which it is said: "What God has joined together, let no man put assunder." Among these tyrants, in human form, strange as it may seem, you will find the professors of Christianity. Some will argue they (the negroes) are no more than the brutes. If that position could be proven, then still the slave-holder would be guilty and liable to be corrected: for the wise man says: "The righteous man hath regard for the life of the brute."

I have been frequently asked whether I would take slave-holding men into the church. I answered, *No!* I think all whom God sets at liberty, ought to let the oppressed go free.

I must bring this subject to a close. When I commenced this epistle, I did not think of saying anything about slavery. But what I have written is written. Time is short with me. In a few hours I purpose to start to the Ohio river, and there get on board of a boat for the mouth of Harr's run, and from thence to Athens county, Ohio, for the purpose of holding a protracted meeting among the brethren of whom we have written heretofore. You may hear from me again after the intended meeting.

Yours, in love,

JOHN HICKERNELL.

Letter from Elder Arch. Megrew.

DALTON, WAYNE COUNTY, OHIO.
November 13, 1846.

BROTHER WINEBRENNER:

I herein send you one more new subscriber and a little money, together with a little good news. I have just returned home from a preaching tower. I left home last week, and went to Crooked Run, Tusearawas county, to hold a large meeting, expecting to be assisted by Elder J. NEIL; but from some cause unknown to me, he did not attend; so I was left alone, so far, at least, as preachers are concerned. We commenced the meeting on Saturday evening. I endeavored to preach the old-fashioned Gospel to the people. On Saturday evening and Sabbath, we had large congregations, and also very attentive. On Sabbath evening I again addressed the people from the parable of the prodigal son, and, bless the Lord, not without some affect. Four presented themselves as subjects of prayer, two of which were happily converted to God. On Monday we had meeting again, and, thank the good Lord, we had a refreshing from the presence of the Lord, and the hearts of the brethren were cheered up. On Monday evening there were two more presented themselves for prayer, and professed to find peace to their souls by believing. If circumstances would have admitted of the protraction of the meeting, much good might, I think, have been done. The church there, I think, is on the march, and are looking up for better times. There are some noble-minded young men in that region of country, who have come out on the side of truth, and who bid fair to be very useful. May the Lord carry on the good begun work; and to Him be all the glory.

Yours, truly,

ARCH. MEGREW.

Letter from Brother A. J. Kauffman.

WASHINGTON, LANCASTER CO.,
December 9, 1846.

BROTHER WINEBRENNER:—

This is to give you and the readers of the CHURCH ADVOCATE some information of the meeting, held at Millerstown, Lebanon county. After you left, according to notice given, we continued the meeting on Monday evening, and attended to the ordinances, viz: feet-washing and the Lord's supper. Brother BRADY read several suitable portions of God's word, and made some remarks of God's requirements of His people. He was followed by brother STAUB, a preacher of the United Brethren. He, in his remarks, said that feet-washing was one of the plainest commandments in God's word, and he for his part was not satisfied just in knowing these things, but wished to be happy in doing them. I was glad to see that he was not just a United brother in name, but was one in practice; for he united with the brethren in celebrating God's ordinances, and we had a happy time of it. After the ordinances we tried to encourage sinners to fly to Christ, when one arose in the congregation and said that she once had Christ, the hope of glory, in her soul, but lost him again; and now if there was one in the Church that could have faith in praying for her, she was willing to come out. We asked her forward to the altar. She came, and soon another came also; and a number more, Agrippa-like, were almost persuaded to become Christians. We labored with those two till nearly midnight, when they were both comforted, (not by man, as it is too often the case, but) by the Holy Ghost; and we had a feasting time of it, when those prodigals returned. The meeting was interesting and solemn throughout, and I hope that the dear people of Millerstown and its neighborhood, will yet be much profited by it: which is my prayer.

A. J. KAUFFMAN.

NEWS DEPARTMENT.

Terrible Disaster.—*Wreck of the Steamer Atlantic.—Great loss of Life.*—We have to record accounts of a disaster in the Long Island Sound, which recalls vividly to mind the fearful fate of the steamboat Lexington, and which, we have great fears, will even exceed in the destruction of life, the terrible record of that wreck.

The new and magnificent steamer Atlantic, Captain Dustan, was driven ashore at Fisher's Island, nearly opposite New London, on her way to this city, in the gale of Thursday, and on Friday morning went to pieces.

The loss of life, though the extent is yet unknown, must be very great, *twenty-nine dead bodies* having already been recovered, and this number, it is apprehended, will be greatly increased.

The following particulars were furnished by Mr. James Stetson, the second Captain of the steamer, published in an extra Herald:

The Atlantic left Allyn's Point about half-past 11, Wednesday night, with an unusually small number of passengers, numbering with the crew, servants and officers of the steamer, in all under one hundred persons. She got well under way, and while going finely, the steam pipe running into the steam chimney burst, rendering the engine entirely useless. At about the same time the wind chopped round suddenly from the N. E. to the N. W., and blew a hurricane.

The anchors were immediately hove over, at which the steamer rode through that night, which was very dark and stormy.

At daylight she was abreast of the New London light, drifting all the way toward the shore.

The steam pipes were first cut away, next the pilot house, and then the bulkheads, so as to give the wind a clear sweep through the vessel, and render less surface to its attack.

The colors were hoisted half-mast, but on the Mohegan's attempting some measures to go to her assistance, were hauled down by orders of Capt. Dustan, who knew that her efforts would be ineffectual. Thus the steamer remained all day, till towards five in the afternoon of Thursday, the wind lulled, and hopes were raised that all danger was over; but not long after the wind shifted two points, and blew with more than previous violence.

The Atlantic gradually drifted nearer and nearer to the shore all Thursday night, and for two hours, from 2 till 4 o'clock on Friday morning, lay within a cable's length of the breakers, held by two anchors. At about half past four the stern touched, and both cables instantaneously parted, and she broached to, lying broadside to the shore, in a heavy surf.

The coast was bold and rocky inside of a racy reef: had she broached to the other way, so that her bow would have reached the breakers, perhaps not a life would have been saved. The vessel went to pieces immediately; within five minutes of her striking, nothing was left of her entire but her engines. The freight had mostly been thrown overboard some time previous

Capt. Dustan was last seen by our informant when the latter received orders from him to go forward, and at the proper moment let go the chains. At that time the Captain stood upon the after promenade deck, giving his orders as calmly, and with as little apparent emotion as if upon shore. All his efforts seemed to be for the preservation of his passengers—his own fate was joined with that of the vessel he commanded.

Mr. Stetson, who, from all accounts, acted like a man from the beginning to the end of the trying scene, states that to every passenger was given one or as many life-preservers as he might choose to take, and they were the means of saving many lives. By direction of Captain Dustan, planks were strongly lashed together and pointed out to the passengers. In a word, everything was done that could be done.

All this occurred at half-past four o'clock on Friday morning.

The Atlantic was valued at about $80,000, and was insured both against fire and sea risk. The following amounts were insured in this city:—Jefferson $5,000; Mutual Safety $15,000; Atlantic $15,000; and probably $45,000 more in the Eastern offices, making in all about $80,000. She was insured at 4½ per cent. against fire, and 1½ per cent. against sea risk.

[*Saturday American.*

Missouri.—The Govenor's annual Message furnishes the following statistical facts with regard to the State;

The revenue for the last two years amounted to the sum of $330,000, and the expenditures to $247,000, leaving an overplus of $83,000. The bonds and dividends from the bank for the same time amounted to $20,000, and the interest on the outstanding State bonds, exclusive of $85,000 borrowed from the branches of the bank at Jackson and Palmyra, amounted to $142,000, showing a large amount to the pecuniary prejudice of the State.

Revival in the Navy.—Rev. Mr. Colton, chaplain of the U. S. frigate Congress, in a recent letter from Monterey, (California,) says:—"There is a deep interest among a large section of our crew on the subject of religion. I now hold a prayer meeting three evenings in the week, and usually meet there about sixty sailors—about thirty of whom have become hopefully pious."

Expenses of the War.—The Washington correspondent of the Journal of Commerce says—

"According to a recent official estimate, the charge on the treasury for the army movements for the next eight weeks will be ten millions."

Appointment by the Governor.—The Governor has appointed John M. Foster, Esq., of Harrisburg, President Judge of the Judicial District, composed of the counties of Chester and Delaware.

Gold.—It is stated that gold has been discovered in such quantities in Siberia, as to endanger its present value. 11,000 miners are at work there, and 23,000 more could find employment.

Sugar in Texas.—A number of planters in Texas are abandoning the cultivation of cotton for that of sugar, and according to the experiments they have made this season, they will be very successful.

State of the Treasury.—The Secretary reports that during the month of October the expenditures of the government exceeded its receipts about *six millions of dollars.*

Cholera in Persia.—Accounts from Trebizond represent the Asiatic Cholera as having passed into Persia, and to be making incessant ravages.

Ireland.—The intelligence from Ireland is melancholy indeed. In various districts the people are suffering from actual starvation.

Mr. Adams.—The Hon. J. Q. Adams has had a severe attack of Apoplexy, but at last advices was much better. His physicians think he will recover.

Germany.—In almost all parts of Germany much distress prevails, owing to a scarcity of provisions.

To take Stains out of Linen.—Hold them in milk that is boiling on the fire, and they will disappear.

Egypt.—Accounts from Alexandria state that the Nile had risen twenty-four feet, and made great ravages.

Cotton Powder—*A new invention*—A new discovery of considerable importance has lately been made in Germany, in reference to the use of Cotton in the place of powder. It is said to be superior to powder for its cheapness and for its being more easily made, and in its explosive power. By late experiments it has been ascertained, that 50 grains of cotton are as efficient as 120 of powder. A ball has been fired from a musket with cotton through an oak plank five inches thick.

It explodes without any visible smoke, and leaves no remnant behind. The cost at which it can be prepared is said to be considerably less than gun-powder.

This discovery will prove of great advantage. The Diet of the German confederation has purchased the secret of the composition of the solution, for the use of the German army, for one hundred thousand guilders; and two American gentlemen, Col. Robertson, at present Consul at Bremen, and Col. A. Mann, of Ohio, have secured the right for the United States and Mexico, and came over in the Britannia to offer the same to our government.

Experiments were made with some of the cotton powder brought by Mr. Robinson, at the War Office in Washington, on Monday, in presence of the President and cabinet, Gen. Scott, and Col. Talcott. It is to be further tested at the Arsenal."

France.—In consequence of the inundation of rivers in France, a vast deal of destruction of property and life has occurred. The Loire has overflowed its banks, and desolated towns and villages. The Rhone, the Durance, and other rivers and their tributaries, have also inundated the adjacent country. By the rise of the Rhone, 150 houses were destroyed at Roanna, on the 19th of October, with 270 boats loaded with merchandize.

Grafting the Tomato upon the Potatoe.—At a meeting of the New York Farmer's Club, Mr. Meigs read from the "Annals of the Royal Horticultural Society of Paris," an account of a successful experiment of grafting a stem of tomato upon the stalk of a potatoe, by which a crop of tomatoes was raised in the air; and one of potatoes in the earth.

It will be observed that the tomato and the potatoe are of the same *genus* of plants.

Death from Somnambulism.—A colored woman in New York got up from her bed in her sleep, last Saturday night, walked out on the roof of the house, fell off and fractured her skull, dying instantly.

Hopewell Presbytery, Tennessee.—In a letter from brother C. J. Bradley, he states, "Our Presbytery reports to Synod near 1000 professions since last spring Presbytery; and not many less accessions." This Presbytery has surely been highly favored of the Lord.—*Cum. Presbyterian.*

Buildings in Cincinnati.—One thousand three hundred and eighty-three new buildings put up during the year 1846, in Cincinnati.

Ordered to the Seat of War.—By last evening's Southern Mail, we learn that General Scott has been ordered to repair forthwith to Mexico.

Associate Reformed Church.—A statement in the Christian Instructor informs us that this body is now composed of "four Synods, twenty-four Presbyteries, upwards of two hundred ministers, more than three hundred churches, and about twenty-six thousand members."

This church has also four Theological Seminaries, viz: one at Allegheny city, organized about 1822; one at Newburgh, N. Y., established 1829; one at Oxford, Ohio, 1839, and one at Due West Corner, S. C.

There are also four Religious Periodicals devoted to the interests of the Associate Reformed church: "namely, in the order of their history: The Evangelical Guardian, edited by Rev. D. Macdill, D. D., at Hamilton, Ohio; the Christian Magazine of the South, by Rev. J. Boyce, in Fairfield District, S. C.; the Preacher, by Rev. D. R. Kerr, at Pittsburg, Pa.; and the Christian Instructor, by Rev. J. B. Dales, at Philadelphia.

The Cholera.—A London letter published in the New York Journal of Commerce, says:—

I told you a few weeks back, on the authority of the celebrated Dr. Ryan, that the Asiatic Cholera was silently, slowly, but surely approaching Europe. The accounts which you received by the last steamer, showed this sinuous and fatal progress from Scinde, in British India unto Persia, where it struck down prince and peasant, the latter in vast numbers.—It is now hovering over the frontiers of Russia and Turkey, making frightful ravages, and stealthily moving onwards, defying check or control. The British government are going to send a medical commission into Turkey and Russia, to examine the cases and report upon the pestilence to the privy Council; which is now the organized board of health for the whole country. Should the scourge arrive in Europe, it will prove an awful visitation, particularly when forming a junction with the murrain now effecting cattle, and the disease extirpating the potato.

Steam Boat Collision.—A slip from the office of the New Orleans Picayune, dated Nov. 22, says that the Sultana, Capt. Tufts, bound down the river, came in contact with the Maria, Capt. T. W. Dunnica, bound up, about 7 miles below Natchez. The latter will be a total wreck. It is said some 20 or 30 lives were lost, and about the same number scalded so badly that there are very little hopes of their recovery.

Revival.—A correspondent of the Lutheran Observer, under date Nov. 13, 1846, gives an account of an extensive revival of religion in the congregation of Pleasant Hill, Smith county, Virginia. The meeting lasted 14 days successively. There were in all 100 conversions. The work is still going on.

Latest of the War.—Tampico has been captured by our Squadron without firing a gun. The city had been abandoned and the artillery and ammunition carried away by the garrison.

The Regiment of Pa.—The Sun states that 14 companies have tendered their services, being four more than the Governor wants or is authorized to enrol.

☞ The Mexican loss at the battles of Monterey, as given by themselves, is in killed five officers, and one hundred and seventy-seven men—in wounded twenty-three officers and two hundred and twenty-one men. Total number of killed and wounded, are four hundred and twenty-six.

☞ Ten thonsand Russian Jews are expected to arrive in the Holy Land to settle there. This number will add about a third to the present Jewish population in Syria and Palestine.

☞ The London Times says that "the food of four millions of people has been withdrawn from the nation," by the present scarcity of potatoes, and "that the crop of grain is no greater than last year."

☞ The New Planet is said by an English astronomer to have a *ring*, and to be attended by a *satellite*. Its diameter is estimated at 150,000 miles, and it is 250 times as large as our earth.

☞ John Young, the Governor elect of New York, is said to have had a severe attack of hæmorrhage of the lungs, which leaves him in a very precarious situation.

☞ The Milwaukie (Wisconsin) Gazette says, that from 300 to 500 passengers, mostly emigrants, are landed daily at that place.

☞ It is expected that Girard College will be opened in the spring, in conformity with the will of the testator.

☞ Thirty-six vessels left the harbor at Cleveland, Ohio, on Sunday week for Buffalo, ladened with produce.

MISCELLANEOUS.

Test of Piety.

What sacrifice would it be to a man who has £500 a year, to devote annually £100 to the purposes of religion and intellectual improvement; to another who has £1,000 a year, to devote £300; and to another who has £10,000, to allow £4,000 annually for the same object? It would not deprive any one of them either of the necessaries or of the luxuries of life, or of anything that contributes to comfort, honor or sensitive enjoyment.—It is now high time that the sincerity of a profession of Christianity should be tried by the test of pounds, shillings and pence. That man who refuses to come forward with his wealth, when it is proved to be requisite for the purposes alluded to, ought not to assume the name of a Christian. He has never felt the influence of that divine maxim of our Saviour: "It is more blessed to give than receive."—He virtually declares that "laying up treasures on earth," providing fortunes for his family, keeping up a certain rank of society, and living in luxurious abundance, are matters of far greater importance than the approach of the millennium and the regeneration of the world. If a man is in doubt with respect to the existence of religious principle in his soul, I know not a better test than this by which to try the sincerity of his Christian profession. Is he willing at the call of God to give up a portion of his possessions to his service, and even to "forsake all," to prove himself "a follower of Christ?

Religious Gems.

God's work must always be done in God's own way. There are many persons who think they may make improvements; but they are much mistaken.

The pillar of cloud was a constant director to the Israelites. By day it went before them, a pillar of cloud which could not be misunderstood; by night it appeared above their tents, shining with a steady light. The Bible is the same to us. In every step of our journey, in every part of our pilgrimage through this wilderness of sin, it is "able to make us wise unto salvation." In every difficulty the page of divine truth may be consulted; we may at any time, night or day, look to God for direction, and we shall find it. The Israelites never marched without the cloud to direct them, *except once*, and then they paid for it dreadfully. If we would walk safely, let us take the Bible for our guide, and never do anything which is contrary to its directions. By the cloudy pillar, the Israelites were led in all their journeyings towards Canaan. Examine yourselves. Is the word of God your rule—the spirit of God your guide—the presence of God always sought for? Is God your refuge in temptations—your solace in afflictions—your hope in gloom—your delight in every possible condition? Remember, that "as many as are led by the spirit of God, they are the sons of God." Remember, that if the Bible is not your study, nor the grace of God to apply it to your heart, your supreme desire, "the light that is in you is darkness, and how great is that darkness!"—*Cross and Journal.*

Potato Jelly.

The potato may with ease be made into a rich and nutritious jelly, and the process should be generally known. It is as follows: Let a couple of good sized, mealy potatoes be washed, peeled, and grated; throw the pulp thus procured in a basin of water and stir it well; let it stand a few minutes, and a sufficient quantity of starch will have fallen for the purpose required; pour off the water, and pour on boiling water, stirring the starch the while; and it will soon and suddenly pass to the state of jelly. The only nicety required is to be careful that the water is absolutely boiling, otherwise the change will not take place. On comparing this jelly with that obtained from Bermuda, a difficulty in discriminating between the two will be apparent. The difficulty, however, becomes more obvious on applying sugar to sweeten the jellies, for then the superior flavor of the potato jelly is at once perceived, and it is equal, if not superior, also, to arrow root in its nutritious properties.

To make Kitchen Vegetables Tender.—When peas, French beans, and similar productions, do not boil easily, it has usually been imputed to the coolness of the season, or to the rains. This popular notion is erroneous; the difficulty of boiling them soft arises from a superabundant quantity of gypsum imbibed during their growth. To correct this throw a small quantity of sub-carbonate of soda into the pot along with the vegetables, the carbonic acid of which will seize upon the lime in the gypsum, and free the legumes, &c., from its influence.—*From the French.*

Religious Newspapers.

1. Every year a religious newspaper contains reading matter enough to compose several large octavo volumes, printed in the ordinary type.

2. In its articles, original and selected, there is almost always a considerable variety, adapted to the various tastes of its readers.

3. If true to its character, it sustains the doctrine and discipline of that branch of the church to which it is dedicated, and takes particular notice of their proceedings in all the departments of Christian benevolence, together with general remarks upon what others are doing for the advancement of the kingdom of Christ.

4. It is, in fact, a weekly journal, in which is condensed the most important information, touching those subjects which lie nearest the Christian's heart.

5. It is to the pastor, his most efficient auxiliary in furnishing his people with the information which they need, and which it is impossible for him to communicate in his ordinary ministrations.

6. To the Christian, deprived of sanctuary privileges, it supplies in a measure the bread of life. For there he can usually find something which he can read, and upon which he can meditate with profit to his own soul.

7. It suggests modes and ways of doing good which would not otherwise have occurred to the mind, and which are found to be exceedingly useful.

8. It awakens the sympathies of many in behalf of those who are perishing for lack of vision, enlarges their hearts and leads them to corresponding action, that they may be brought to the knowledge of the truth.

9. It bears its testimony against that spirit and those practices which are corrupting, and which tend to a degeneracy of morals, and the destruction of the soul.

19. It affords important aid to the parent in the education of his children, a practical exemplification of which may be seen in the comparison of the families in which such a paper is taken, with those from it is excluded.

11. Its miscellaneous articles and its summary, while they gratify the natural thirst for intelligence, furnish very much that is useful in the ordinary affairs of life, and which is often turned to an excellent practical account.

12. It principally treats of that "kingdom which is not of this world," but which, as immortal and accountable beings, demand the attention of all. For when all else shall vanish away and be forgotten, only those great truths which is the object of a religious newspaper to illustrate and enforce, will be commended by Him who is Judge of the quick and the dead.

Roman Catholic Toleration.

The Catholics in this country claim full toleration for all their religious views and practices, and they have it in common with all other sects, notwithstanding Protestantism is the prevailing religion of the land. But where they have the power, the privilege is not reciprocated. See how it is in Spain at this time. It is stated in the English papers that the Queen of Spain has issued a peremptory order, requiring the Baptist missionaries to leave the Fernando Po. The reason assigned was that "the religion of Spain is the Catholic religion, which admits of no toleration," and that, as "the religion of the missionaries was not that of Spain, it involved, of necessity, disaffection against the authority of Spain." A few months are allowed for their departure; in the meantime they are not to preach.

Let the Catholics but once get the power in these United States, and no man who is not of their faith would be allowed to open his mouth on the subject of religion. We are quite willing that Catholics should enjoy their opinions, and preach their own doctrines as well as other sects; but we like not their use of power when they get it. We often see straws which tell us which way the wind blows.—*Ex.*

Cure for Croup.

We find in the Journal of Health the following simple remedy for this dangerous disease. Those who have passed nights of almost agony at the bedsides of loved children will treasure it up as an invaluable piece of information: "If a child is taken with the croup, instantly apply cold water, ice water if possible, suddenly and freely to the neck and chest, with a sponge, The breathing will almost instantly be relieved. So soon as possible let the sufferer drink as much as it can; then wipe it dry, cover it up warm, and soon a quiet slumber will relieve the parent's anxiety and lead the heart in thankfulness to the power which has given to the pure gushing fountain, such medical qualities."

Christian Liberality.

There are certain great principles laid down in Scripture in relation to giving, and the use of property generally, respecting which there is much practical skepticism. They are as follows:

1. That which we have, we hold as stewards that must give account.

2. The way to increase is to distribute. *Some are rich because they are liberal.*

3. That which is given to the poor is loaned to the Lord.

4. That which is done to Christ's little ones is done to himself.

A hundred to one is the rate of interest God allows now; and life everlasting in the world to come. Mark, 10: 29.—*Dr. Nevins.*

The Ten Commandments Versified.—The Decalogue has been thus tersely and quaintly rendered into rhyme, and would in this shape be a good exercise for the memories of young children:

1. I am the Lord thy God—serve only me.—
2. Before no idols bow thy impious knee;
3. Use not my name in trifles or in jest:
4. Dare not profane my sacred day of rest,
5. Ever to parents due obedience pay:
6. Thy fellow-creatures, man, thou shalt not slay;
7. In no adulterous commerce bear a part.
8. From stealing keep with care thy hand and heart;
9. All false reports against thy neighbor, hate;
10. And ne'er indulge a wish for his estate.

For the Boys.—Seven classes of company to be avoided.

1. Those who ridicule their parents, or disobey their commands.
2. Those who profane the Sabbath or scoff at religion.
3. Those who use profane or filthy language.
4. Those who are unfaithful, play truant, and waste their time in idleness.
5. Those that are of a quarrelsome temper, and apt to get into difficulty with others.
6. Those who are addicted to lying and stealing.
7. Those who are of a cruel disposition; who take pleasure in torturing and maiming animals and insects, robbing birds of their young, &c.

All these classes of companions are to be avoided; for if you associate with them, they will soon make you like themselves.

The Cold-hearted professor's Heaven.—I mistake in my caption. The man of the world has his heaven here below; the sincere, humble Christian has his above; but the cold-hearted professor has his *nowhere!* He can neither enjoy the world nor God. He has so much taste for divine things as to see the folly of earthly pleasures, yet not enough to induce him to leave all and consecrate himself to God. He attempts to serve God and Mammon; and the result is, he serves neither with any satisfaction. He cannot relish sin and vanity, and still he fails to lay up treasures above! Oh, that such might see their condition in its true light, and look about themselves, lest they should be building on false hopes, and at last meet with irremediable disappointment!—J. M. B.

Politics and Spirituality.

Rev. Mr. Oncken, the modern apostle of Germany, in a letter to the Secretary of the American and Foreign Bible Society, says:

"We are in our time exposed to peculiar dangers in this country, when both our political and ecclesiastical institutions, venerable by age, are shaken to the very centre, and when the religious excitement among all classes has reached an unexampled height. The Lord keep us from the troubled waters of politics, in which the Christians of Great Britain and America have, I fear, been so much immersed as to injure the spirituality of mind and zeal for the Lord. We have just one work to do, and whatever convulsions may shake the earth, we must have our eye and heart fixed on this; to preach Christ, become all things to all men, that we may save some, and restore apostolic churches. The object of my visit to this place, is the formation of a little church. Two brethren, formerly Roman Catholics, natives of Selisia, the one residing here, the other engaged as colporteur near Landeck, but also with us at present, have testified of the Lord, and the first fruit of their laboring is, the ingathering of four souls to the Lord, whom I intend baptizing into Christ's death this evening. To-morrow morning (Lord's day) the church will be formed. In the afternoon I have a good opportunity of preaching the unsearchable riches of the gospel in the saloon of the Moravian brethren, and in the evening we shall commemorate the Lord's death with the infant church. There are several other believers in this town, convinced of the truth of believers' immersion, but fear restrains them from following the Lord at present."

Oh that Christians in America might think of these things. What is the question whether the Whigs or Democrats are to prevail at the next election, to the question whether Jesus Christ is to be acknowledged the rightful King and Lord of this people?—*Watchman.*

Prayer in Sunday-Schools.

A correspondent asks the following questions:—"Should prayer be neglected at the opening of a Sunday-school under ordinary circumstances?"

We answer: by no means. We could assign many good reasons for this answer. It is, however, sufficient to say, that we would think it quite as appropriate to open the public services of the church without prayer as those of the Sunday-school. We understand that the principal object of Sunday-schools is to teach the fear and knowledge of God. Have we no need of divine assistance in this great work? Can we expect to succeed without invoking the blessing of the Most High?

We should not only pray in form, but in spirit. We should use every precaution to interest the children in this solemn duty. Hence prayers in a Sunday school should be short and simple; asking for just the things we want, and not using vain repetitions. "Lord teach us how to pray."

The Praying Islanders.

About the time when the Gospel won its first converts in Raiatea, one of the South Sea Islands, a canoe with four men was upset at sea. Two of them, having embraced Christianity, immediately cried, "Let us pray to Jehovah; for he can save us." "Why did you not pray to him sooner?" replied their pagan comrades; "here we are in water, and it is useless to pray now." The Christians, however, did cry earnestly to their God, while all four were clinging for life to the broken canoe. In this situation a shark suddenly rushed toward them, and seized one of the men. His companions held him fast as long as they could, but the monster prevailed, and dragged the unfortunate, struggling victim away, marking the track with his blood. He was one of the idolaters. After some time, the tide bore the surviving three to the reef, when, just as they were cast upon it, a second shark snatched the other idolater with his jaws, and carried off his prey. The suffering man shrieked for assistance, but the two Christians, struggling amid the breakers, could give him no aid. The remarkable preservation of the praying survivors made a deep impression upon the minds of their countrymen, and powerfully recommended the "God that heareth prayer."—*Tyerman & Bennet.*

Education of Children.

Much has been written of late on the right education of children, and many excellent treatises and essays on the subject: but as a large portion of the community have neither ability to procure, nor leisure to read them, it has been thought good to endeavor to condense the wisdom contained in them into a few rules, which may be easily committed to memory, or framed and hung up for constant reference, and which, if faithfully observed, will certainly be attended with success.

Rules for the right education of Children.

1. Aim yourself sincerely and conscientiously to please God in all things, and to keep all his commandments.—Without this nothing can be done to any purpose, nor any success expected.

2. Be sure to get your own religion, and the religion you teach your children, from the word of God, and not from the word or decree of man; and for this end make yourself and your children, as they are capable of understanding them, familiar with all parts of Scripture.

3. From the first dawn of reason in your children, speak and act the truth in all your dealings with them and before them, using no kind of deception whatever on any occasion.

4. Pray frequently with them, and for them.

5. Endeavor constantly and in all things, both in speaking and acting, to set them a good example.

6. Converse with them, as they are able to understand, on the subject of religion frequently, freely, familiarly and affectionately, explaining its doctrines, enforcing its precepts, setting forth its privileges, and urging on the conscience of its motives; and try to find out the state of their minds toward God.

7. Use the authority which God has given you, in insisting on outward obedience to his commands, (which is all that human authority can insure) and for no selfish purpose; firmly yet kindly restraining them from every thing that is evil, or leads to evil; requiring them to attend all the ordinances of God of which they are capable, and to behave respectfully under them, and in all their intercourse with others never allow them to do what they would not like to have done to themselves.

8. Pray earnestly to God, for Christ's sake, to give success to your endeavors, and depend on him to do it.

9. Call yourself daily to an account for the manner in which these rules have been observed.

Scraps of Education.—Gold is more frequently found in grains than in lumps, and it is not less valuable on that account. So with knowledge. Fragments when united make up the intellectual storehouse. John Adams said in an epistle to his wife:—"The education of our children is never out of my mind. Train them to virtue. Habituate them to industry, activity and spirit. Make them consider every vice shameful and unmanly. Fire them with ambition to be useful. Make them disdain to be destitute of any useful or ornamental knowledge."

True Greatness.—Of great deeds I make no account, but a great life I reverence.

Making Home Happy.

It is a duty devolving upon every member of a family to endeavor to make all belonging to it happy. This may, with a very little pleasant exertion be done.—Let every one contribue something towards improving the grounds belonging to their house. If the house is old and uncomfortable, let each exert himself to render it better and more pleasant. If it is good and pleasant, let each strive still further to adorn it. Let flowering shrubs and trees be planted, and vines and woodbines be trailed about the windows and doors; add interesting volumes to the family library; little articles of furniture to replace those which are last wearing out; wait upon and anticipate each others wants, and ever have a pleasant smile for all and each.

Make home happy! Parents ought to teach the lesson in the nursery, and by the fire-side; give it the weight of their precept and example. If they would, ours would be happy and more virtuous country. Drunkenness, profanity, and other disgusting vices, would die away; they could not live in the influence of a lovely and refined home.

Does any one think, "I am poor and have to work hard to get enough to sustain life, and cannot find time to spend in making our old house more attractive." Think again! is there not some time every day which you spend in idleness, or smoking, or mere littleness, which might be spent about your home? "Flowers are God's smiles," said Wilberforce, and they are as beautiful beside the cottage as the palace, and may be enjoyed by the inhabitants of one as well as the other. There are but few homes in our country which might not be made more beautiful and attractive, not to strangers only, but to their inmates. Let every one study then, and work to make whatever place they may be in, so attractive that the hearts of the absent ones shall go back to it as the dove did to the ark of Noah.

More danger from bad Books than from Wild Beasts.

Mr. Kirk says, "It has long been the policy of the Devil to keep the masses of the world in ignorance, but finding at length that they will read, he poisons their literature."—Yes, this is undeniably true. The devil has not only writers, printers and bookstores, but colporteurs too on the field. Yesterday I saw one of them in the town of E. who follows from day to day and from place, a migratory show of wild animals, traversing the western States. "Wiser in his generation than the children of light," he visits not the pennyless homes of the people, but allures them to his stand on the gala day of show and excitement, when money is in their pockets and prudence out of their heads. I noticed among his cheap, paper-covered, "polite literature," a large assortment of about seventy varieties, which were offered in fit companionship with "the Mysteries of Paris," and "the Pirates own Book." One of the men attending "the concern" told me they frequently sold fifty dollars worth a day.

These show days and circuses are perilous days for the youth of the country, who buy and carry home this corrupting trash.—*Am. Messenger.*

The Fearful Child.

Samuel was a boy not quite seven years old. He used to sleep in a little room which joined the chamber of his father and mother. This little room was nicely furnished, and the bed in which Samuel slept was one of the very best sort. But still this poor child was scarcely ever willing to go to bed. Every night, as soon as his mother took the lamp away and went to her own room, Samuel would begin to cry. Sometimes it was an hour before he could get to sleep. And if he awoke in the night, he would begin to cry again, and often used to get up and go into his mother's room, weeping and trembling all the while.

One morning his father sat down by him, and began to talk with him. "My dear boy," said he, "what is it that makes you cry every night? Are you sick, or are you in pain?"

"No, father, it is not that; I am not sick, and nothing hurts me; but I am so afraid."

"What are you afraid of, my child!"

"O, father, I can hardly tell; but I am afraid of being left alone in the dark."

"Why, does the darkness hurt you?"

"O, no: but still I am afraid, and as soon as the light is taken away I begin to tremble."

"Tell me, my son, what is it that you are afraid of?"

Samuel waited a little, and looked down, and then said, "Dear father, I am afraid of ghosts!"

Samuel's father smiled, and said, "This is just what I thought. I was afraid some foolish people had been telling you stories to frighten you."

"Yes, sir," said Samuel, "I have heard a great many stories in the kitchen about ghosts and witches; and that is what makes me afraid."

"My son," said his father, "you see I have often told you that you ought not to stay in the kitchen. It is foolish and wicked for any one to alarm little children with such nonsense. If you had told me this before, I could have showed you how idle these tales are."

"My son, I wish you never to think any more about these stories. There is no truth in them. When you go to your little room, always kneel down and pray to God. Ask him to keep you from all evil in the night. God is everywhere.—God sees you in the darkest night, and takes care of you when you are sound asleep. If God loves you, nothing can hurt you by day or by night. Think of this; love God, fear him, and you will have nothing else to fear. This is the way to be truly brave and manly. The more you fear God, the less you will fear any creature

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A poor Woman's Eloquence—The other day we heard a poor Irish woman describing her love of children. She never tired, she said, of tending them, and whenever she heard one cry *her heart cried with it.* There is true, genuine, heartfelt poetry in the idea—more than can be found in whole columns of sickly, sentimental trash *intended* for poetry.

The darkest and most contemptible ignorance is that of not knowing ones self; and that all we have, and all we excel in, is the gift of God.

Swimming with the Current.

Dr. South observes that "when the devil finds he cannot stem the current, he swims with it." This has often been illustrated in the history of the church.—The first effort of Satan is to array his servants against God's children: he will have them ridicule slander, vex, imprison, plunder and kill them. But if the current of religion comes to run too strong for him, then he will have all his servants fall in with it: he will have every body put on a form of godliness and join the church, till he thus creates for himself a strong interest within her own body, and transfer the contest from without to within her walls.

So with regard to doctrines. He will have his children oppose the great doctrines of the gospel, which humble men's pride and self-righteousness, as long as possible. But when these doctrines have fairly triumphed, he will have them first embrace, then eviscerate them.

He will have benevolent enterprises also neglected, opposed and sneered at as long as practicable; then espoused and ruined by the introduction of a worldly spirit, and worldly measures.

Puffets.—Two pounds of butter, three quarters of a pound of sugar, four eggs, one pint of milk, a gill of yeast, and as much flour as will make a good dough, set in a warm place to rise, for an hour or more, until it is light; then roll it thin—cut it in small cakes. Bake in a quick oven.

There is nothing purer than honesty—nothing sweeter than charity—nothing warmer than love—nothing richer than wisdom—nothing brighter than virtue—nothing more steadfast than faith. These united in one mind, form the purest, the sweetest, the richest, the brightest, and the most steadfast happiness.

One fault wilfully committed, authorizes the imputation of many more. When the ear is opened to accusations, accusers will not be wanting; and every one will officiously come with stories against a disgraced person, where nothing can be said in their favor.

Long Sermons.—The minister who labors constantly in one place cannot well interest his hearers one hour in each sermon. Forty-five minutes is generally as much time as should be devoted to one discourse. It is better to fall short of this than to exceed it.

Two things are causes of daily astonishment to me; the readiness of Christ to come from heaven to earth for me; and my backwardness to rise from earth to heaven with him.—*Pearce,*

If I had not God in Christ to think of and speak to, to make me wiser, and better, and happier than I am, and to go to when I die, I should think myself undone. *Rev. T. Adams.*

No man, who deserves to be well thought of himself, in point of morals, will entertain a slight opinion of the virtue of the other sex.

Value of a Christian Newspaper.

Every family ought to have a weekly religious newspaper. It is an ill way, too, to borrow, for that is cheating the printer. The small subscription price will make no man poorer, but richer—richer in temporals, but more in spirituals. A family that takes such a paper, can easily be distinguished from one that does not, by their enlarged information and sympathy. Their minds scan the moral horizon, and their hearts beat to the measure of a larger love to the church and to the world. It aids the father and mother in the religious education of their children. It furnishes Sunday reading of a pure character. It gives a higher tone to the conversation of the table and the fireside. A clergyman can tell at once, by their zeal, interest and intelligence, the households in his parish that are blessed by such a weekly messenger of truth and salvation.—*Christian World.*

CREAM CAKE.—Four cups of flour, three cups of sugar, two cups of butter, one cup of cream, five eggs, one teaspoonful of salaratus, dissolved in a little milk; beat it well, bake in a quick oven.

POETRY.

THE FIELD IS THE WORLD.

"The sower soweth the word."

Sow in the morn thy seed,
At eve hold not thy hand;
To doubt and fear give thou no heed,
Broad cast it round the land.

Beside all waters sow,
The highway furrows stock;
Drop it where thorns and thistles grow
Scatter it on the rock.

The good, the fruitful ground
Expect not here nor there;
O'er hill and dale, by plots, 'tis found;
Go forth, then every where.

Thou know'st not which may thrive,
The late or early sown;
Grace keeps the precious germ alive,
When and wherever sown.

And duly shall appear,
In verdure, beauty, strength,
The tender blade, the stalk, the ear,
And the full corn at length.

Thou canst not toil in vain;
Cold, heat, and moist and dry,
Shall foster and mature the grain
For garners in the sky.

Thence, when the glorious end,
The day of God, is come,
The angel-reapers shall descend,
And heaven sing, "Harvest home!"

JAMES MONTGOMERY.

CONSOLATION.

BY CRABBE.

PILGRIM, burthened with thy sin,
Come the way to Zion's gate;
There, till mercy lets thee in,
Knock and weep, and watch and wait.
Knock! he knows the sinner's cry;
Weep! he loves the mourner's tears;
Watch! for saving grace is nigh;
Wait! till Heavenly light appears.
Hark! it is the bridegroom's voice!
"Welcome, pilgrim, to thy rest;
Now within the gate rejoice,
Safe and sealed, and bought and blest—
Safe, from all the lures of vice;
Sealed, by signs the chosen know;
Bought, by love, and life the price;
Blest, the mighty debt to owe.

Holy pilgrim, what for thee,
In a world like this, remain!
From thy guarded breast shall flee,
Fear and shame, and doubt and pain.
Fear, the hope of Heaven shall fly;
Shame, from glory's view retire;
Doubt, in certain raptures die;
Pain, in endless bliss expire.

'BE NOT WEARY IN WELL-DOING.'

BY J. CLEMENT.

O! WEARY not, O! weary not
In labor well begun;
The day is short and waning fast,
Thy work will soon be done.

O! weary not, O! weary not
Until the sun declines;
There's honor gained from noble toil,
And God the work assigns.

O! weary not, O! weary not,
Though hard be thine employ;
Each sweat-drop forms within the heart
A fount of holy joy.

O! weary not, O! weary not,
For when thy task is o'er,
A home is thine of endless bliss,
Where toil is known no more.

LITERARY NOTICES.

GOVERNMENT MAP OF MEXICO.—Messrs. Groves & Co., 65 south Third street, have published a large and handsome pocket "Map of the U. S. of Mexico, as organized and defined by the several acts of the Congress of that Republic, constructed from a great variety of printed and manuscript documents, by H. S. Tanner, Esq." This is the third edition for 1646, and contains Capt. Fremont's route and table of distances, the seat of war between the United States and Mexico, and much other valuable information; it is engraved on copper 30 by 24 inches handsomely colored. As this map is sold at the extremely low price of 50 cents per copy, nothing but a very extensive sale can pay the enterprising publishers.

CHRIST AND ANTI-CHRIST.—The first part of this work is a demonstration of that great fundamental truth, believed and firmly maintained by all people in this land, Jews excepted, viz: that "Jesus is the Messiah." The second part establishes by the testimony of Scripture, authentic history, Romish Records and undeniable facts that Popery, the system half religious, half Pagan, called Romanism, is the Anti-Christ of Revelation. Here we find the old irrefutable arguments, which have stood the test for ages under the assaults of the legions of Rome, presented by a new writer.

Issued from the Press of the Presbyterian Board of Publication, Philadelphia.

RELIGIOUS NOTICES.

A PROTRACTED MEETING will be held at Churchtown, Cumberland county, commencing on the evening of the 24th inst.

Another at BOWMAN'S, Cumberland county, commencing on the evening of the 1st of January next.

Preachers that are not otherwise employed, are earnestly solicited to attend.

S. CRAWFORD.

A protracted meeting will also be held at the Schuylkill River meeting-house, commencing on Christmas ensuing.

Another to be held at Washington, Lancaster county, commencing on Saturday the 19th inst. We hope our brethren and sisters will do as in former days, and come up to the help of the Lord. MANY.

THE MARKETS—CORRECTED SEMI-MONTHLY.

HARRISBURG.

FLOUR—WHEAT, per barrel,	$4	50	a	5	75
Do. RYE, do. - -	3	50	a	3	62½
CORN-MEAL, per cwt., - -	1	20	a	1	30
GRAIN—WHEAT, per bushel,		90	a	1	00
Do. RYE, do. - -		70	a		75
Do. CORN, do. - -		55	a		50
Do. OATS, do. - -		30	a		33
BEEF—Per cwt., - - - - -	4	00	a	5	00
PORK— do. - - - - - -	4	75	a	5	25
FLAX-SEED—Per bushel, -	1	00	a	1	25
BUTTER—Per pound, - -		20	a		25
EGGS—Per dozen, - - - -		15	a		16

PHILADELPHIA.

FLOUR—WHEAT, per barrel,	$4	75	a	5	00
Do. RYE, do. - -	3	62½	a	3	75
CORN-MEAL, per cwt., - -	1	60	a	1	70
GRAIN—WHEAT, per bushel,	1	10	a	1	05
Do. RYE, do. - -		75	a		80
Do. CORN, do. - -		72	a		75
Do. OATS, do. - -		30	a		32
BEEF—Per cwt., - - - - -	4	75	a	5	50
PORK— do. - - - - - -	4	50	a	5	00
FLAX-SEED—Per bushel, -	1	10	a	1	18

MARRIAGE NOTICE.

"I saw two clouds at morning,
Tinged with the rising sun;
And in the dawn they floated on,
And mingled into one."

MARRIED.—On the 10th inst., at the Farmers' Hotel, by the Rev. J. F. Mesick, Mr. CHRISTIAN SHIRTS, to Miss ELIZABETH HEFT, both of Middletown, Pa.

MEDICINES WARRANTED TO CURE.

1. FEVER and AGUE;
2. DYSPEPTIA;
3. PILES; and
4. CONSUMPTIONS.

These diseases are warranted on the fair and reasonable terms of "NO CURE, NO PAY."

For sale at the office of the ADVOCATE.
Oct. 15, 1846.

PUBLIC NOTICE.

NOTICE is hereby given that letters testamentary on the estate of DAVID LIGHT dec'd., late of Highspire, in Lower Swatara township, Dauphin county, have been granted by the Register of said county to the subscriber, who resides in Highspire aforesaid. All persons having claims or demands against the said deceased, are hereby requested to make known the same to the subscriber without delay.

JACOB ROOP, JR., *Executor.*

NOV. 2, 1846.—6w.

NOTICE.

ALL persons having claims against the estate of the late JOSEPH H. BAMBERGER, deceased, are requested to present them for settlement to the undersigned Executor of said deceased, residing in Middletown, Dauphin county, Pa.; and all persons indebted are requested to make payment as above.

Oct. 15, 1846.—6w.] JACOB RIFE, *Executor.*

LIST OF THE GENERAL AGENTS.

WE hereby announce the following brethren General Agents for the Church Advocate, viz:

Elder EMANUEL LOGUE, of Mount Pleasant, Iowa, is our General Agent for that State. All persons, therefore, wishing to subscribe for the Advocate, or to make remittances for the same, will please address him as above.

Brother JOHN SHULER, of Ottawa, Illinois, is our General Agent for that State.—Persons in said State, wishing to order the paper, or to pay for it, are requested to address brother J. SHULER.

Dr. J. BOBBS, of Indianapolis, Indiana, is our Agent for the Southern and Central part of Indiana.

Elder JOHN MARTIN, Marcy, Larange county, Indiana, is our Agent for the Northern part of Indiana; him, therefore, the people of that part of the State will address.

Brother JOHN ACHEY, of Dayton, and CHRISTIAN WINEBRENNER, of Miamiesburg, Montgomery county, Ohio, are our General Agents for the south-western part of Ohio. To them the people of that quarter will apply, who may have business with the Advocate office.

Elder THOMAS HICKERNELL, of Mendon, Mercer county, Ohio, and Dr. GEORGE B. SHRINER, of Westminster, are our General Agents for the north-western part of Ohio.

Mr. JOHN P. WINEBRENNER, of Wooster, Wayne county, Ohio, is our General Agent for Eastern and Southern Ohio. To him payments can be made, or orders sent by sub-agents and others, in that part of the State.

Elder GEORGE U. HARN, of Pittsburg, Pa., is our general Agent for the West Penn. Eldership. To him the sub-agents and others will address orders and make payments.

Brother SAMUEL HINNY, of Springville, Lancaster county, Pa., is our agent for Mount Joy, Richland, Springville, and the surrounding neighborhood.

Brother LEVI SLINGLUFF, of Martinsburg, Blair county, Pa., is our general agent for Morrison's Cove.

Brother JOHN K. BUSER, of Highspire, Dauphin county, Pa., is our general agent for Highspire and the neighborhood.

BOOKS FOR SALE.

THE Editor of the Advocate offers for sale the following valuable Books, viz:

1. The Comprehensive Commentary, 6 vols at	$12 00	per copy.
2. Dwight's Theology, 4 vols.,	8 00	do
3. Calmet's Bible Dictionary,	3 50	do
4. Pulpit Cyclopedia,	2 50	do
5. British Sketches, 4 vols.,	4 00	do
6. Rollin's History, 2 vols.,	3 50	do
7. Polyglott Bibles 18mo. with plates,	1 00	do
8. Polyglott Bibles, 32mo. extra gilt binding,	1 50	do
9. History of all Religious Denominations,	2 50	do
10. Wandering Soul,	1 00	do
11. Traveller's Guide to the West,	75	do
12. Ref. and Pron. Testament,	50	do
13. View of the Formation, Government and Discipline of the Church,	37½	do
14. Treatise on Regeneration,	50	do
15. Hymn Books at different prices.		

Dr. WM. S. CRESAP,
THOMSONIAN BOTANIC PHYSICIAN,

HAVING returned from the West, would respectfully offer his professional services to the public. Pure Thomsonian medicinees, Books, Syringes, &c., kept constantly on hand, wholesale or retail. OFFICE in Chesnut st., two doors from Second st. [Nov. 16—tf.

Dr. ANDREW MILLER, Jr.,

A *GRADUATE OF THE JEFFERSON MEDICAL COLLEGE*, Philadelphia, tenders his professional services to the public. *OFFICE* in Third street, opposite Herr's Hotel. [Jy. 15.—tf.

JOB PRINTING
NEATLY EXECUTED AT THIS OFFICE.

JOSEPH J. WELTMER, Printer.

THE CHURCH ADVOCATE.

A Family Paper---Devoted to the Diffusion of Bible Truth, Religious News and General Intelligence.

ONE DOLLAR AND TWENTY-FIVE CENTS A YEAR.

"EARNESTLY CONTEND FOR THE FAITH WHICH WAS ONCE DELIVERED TO THE SAINTS."

PAYABLE ALWAYS IN ADVANCE.

VOLUME XI. HARRISBURG, Pa., JANUARY 1, 1846. NUMBER 17.

THE ADVOCATE

Is printed and published in Mulberry street, near the Railroad Bridge, Harrisburg, Pa.,

By JOHN WINEBRENNER, V. D. M., Editor.

Terms and Regulations.

The Church Advocate will be printed and published semi-monthly, on a large super-royal sheet, at $1,25 per volume, payable always in advance, or within the first three months of taking the paper.

All persons failing to comply with these terms, shall have their papers stopped at the expiration of the first quarter, from the time the paper is sent, and be held accountable for two quarters; that is to say, for 62½ cents; which sum shall be invariably exacted before the paper will be re-sent.

All the accredited ministers of the Church of God, and such other persons as shall have regular certificates of their appointment from the Editor, shall be the only authorized agents for this paper.

Letters and communications addressed to the Editor, through the Post Office, must be *post-paid*, except those containing remittances.

EDITORIAL DEPARTMENT.

Complaints.

We are sorry that there are so many complaints about irregularities in the reception of the Advocate. Some of our subscribers complain of not receiving the paper at all, and others of receiving it very irregular. We should be glad to know where the fault lies, and to remedy these unpleasant and vexatious irregularities. We hope our friends will aid us in ferreting out the same, and in getting things as near right as possible. Post Masters and patrons are earnestly requested to let us know immediately, if at any time the Advocate should fail to come in proper time and number.

Pennsylvania Legislature.

The Legislature of this State will meet on Tuesday the 5th inst. The Governor's annual message will be delivered on Wednesday at 12 o'clock. There will be a State Treasurer, State Librarian, and the usual Officers of both Houses to be elected. This will be a glorification for the Whigs!

Harrisburg Company.

A company of volunteers, called the *Cameron Guards*, and consisting of one hundred and eighteen men, was formed under the second requisition of the President, and started for Mexico, via Pittsburg, &c., on Saturday morning the 26th ult. The company is under the command of Captain E. C. Williams.

Editor's trip to Philadelphia.

I left home in the morning train of cars on the 11th ult.,—stopped a few hours at Mount Joy, Lancaster county—called to see my daughters, Ellen Cordelia and Mary Jane, the former a teacher and the latter a pupil, in the *Cedar Hill Seminary*, near that place. Dined with my old friend, J. Servey, and had a pleasant interview with sundry brethren, and also with my old friend, David Cockley and young bride, of Lancaster.

In the afternoon train, of said day, I proceeded on my way as far as the city of Lancaster—stopped and stayed over night with my much esteemed friend, Judge Schaeffer.—During the course of the evening, I called to see and had a pleasing interview with Bishop E. H. Thomas, and several other brethren.

On Saturday morning the 12th ult., I took the cars, and went on to the city. I stopped with my cousin David. Winebrenner, Jr., Hardware Merchant. In the Sun and Ledger of the same date, I found a meeting announced for brother Harn and myself, in the Native American Hall, North Third street, commencing on Sabbath morning at 10 o'clock.

Accordingly, I went to the Hall at the appointed time, and preached from the text: "By whom shall Jacob arise, for he is small!"—Amos 7: 2. The congregation was small, but the season was solemn and interesting. We had preaching again in the afternoon and evening, when the congregations were larger and still more promising. On Monday evening we had no meeting—I heard Mr. J. B. Gough lecture on Temperance. On Tuesday evening we had preaching again, and continued meetings every day for one week. On Wednesday brother G. U. Harn arrived and preached that evening. From that time on we preached alternately for one week. On Thursday the 24th I left for home, whilst brother Harn remained and intended to continue the meeting over Christmas, and perhaps longer.

Jacob (the church) in Philadelphia is small; by whom shall he arise? This is an important question, and yet easy to answer. He who blessed Jacob of old, can bless Jacob now. Nevertheless, the Lord will be entreated of to do these things. As literal Jacob received the blessing by wrestling for it, so must spiritual Jacob do now. But, perhaps, a preparatory work is necessary.

The truth in the cause, in Philadelphia, has been greatly injured by neglect and mismanagement. And in this, ministers and people are alike to blame.

In the first place, there is a want of union and co-operation. There are ample materials for the organization of a considerable church. But to bring them together into a social compact, or church state, seems to be the greatest difficulty. There are some of our brethren carried away by sectarian tinsels and glory. Some, too, who seemed to be quite humble and steadfast, whilst in the country, or in the interior towns, are so bewitched with these things when they get to the city, that they fall away from their attachment to the church, and her pure and scriptural principles. My soul was pained and grieved within me, to find that some of our young brethren from Lancaster, and other places, have had their hearts so far alienated from the church, that they have joined in with various sects, and ceased to meet with their brethren of the "Church of God." These things we deeply regret. For more than one reason we regret it. Were it not for these things, and a few more that might be mentioned, the "Church of God" would soon rise in Philadelphia. There are some faithful souls in the little church there, who ardently desire to see the cause rise and prosper in that great city. We hope they will hold together, and prove true and faithful to the cause they have espoused, and then we hope the time is not far distant when the church will rise, multiply and prosper, in the city of bortherly love.

The Old and New Year.

The year 1846 is now numbered with the past. The year 1847 commenced to-day.

During the past year many changes have occurred--some for the better and some for the worse. Some have changed from *nature* to *grace*—some from the ways of life to the ways of death—others from a state of peace to a state of war; and other some from time to eternity.

Some things, too, have sprung into being, during the past year, whether for good or evil, time will show, which before had no existence. Among these new things we reckon our Semi-monthly Paper—the Church Advocate. The Advocate made its first appearance on the 1st of May last. On its first appearance it was hailed by hundreds, as a most welcome visiter. And for a little while we had every reason to hope that we should succeed far beyond all expectation. And on the old ruinous credit system we might, perhaps, have got twice as many subscribers as the *Gospel Publisher* ever had. But the cash system being new, and withal unpopular among a certain class of newspaper readers, there was a great falling off at the expiration of the first three months. However, we are getting along pretty well, and we hope still to do better.

Will our agents and friends renew their efforts, with the new year, and see how many new subscribers they can send us! We feel thankful for past favors, and hope they will continue their co-operations for the time to come.

We hope, also, that our contributors will not slack their efforts, but continue as heretofore. We request them to send in things, both new and old, that may be interesting and profitable to the readers of the Advocate.

We expect shortly to make out and send on for collection our accounts aganist delinquents. All who suffered their papers to be stopped, by reason of non-payment, will be charged sixty-two and a-half cents, according to terms; and the only way to avoid the payment, will be to pay up for the volume, and order the back numbers to be sent on to them. Our agents will please to make them this offer.

The year '47 may be a notable year in the history of the world. And for whatever else it may be made notable, we hope and pray it may not fail to become memorable for being "the set time to favor Zion"—"the year of the right hand of our God." May the Lord our God send us both temporal and spiritual peace, happiness and prosperity!

President's Message.

On Tuesday, December 8th, shortly after 12 o'clock, the President's Message was delivered to both Houses. As it is very long, we can only present a brief extract in our columns.

After alluding to the general prosperity of our country, and the happy state of our relation to foreign powers, with the exception of one, the President proceeds to notice the war with Mexico. He says: "The existing war with Mexico was neither desired nor provoked by the United States. On the contrary, all honorable means were resorted to, to avert it. After years of endurance and aggravated and unredressed wrongs on our part, Mexico, in violation of solemn treaty stipulations, and of every principle of justice recognized by civilized nations, commenced hostilities; and thus, by her own act, forced the war upon us. Long before the advance of our army to the left bank of the Rio Grande, we had ample cause of war against Mexico; and had the United States resorted to this extremity, we might have appealed to the whole civilized world for the justice of our cause."

He then goes on to establish the correctness of this statement by explaining the cause of the war, recapitulates our grievances, the recommendation of reprisals by Gen. Jackson and Mr. Van Buren; the treaty of 1839, appointment of commissioners, their awards for over two millions of dollars, and indulgence granted at the request of Mexico, the new convention ratified by the Senate, with two amendments, with the Senate of Mexico, but three out of the twenty payments for amounts

adjudicated as yet made, and over four millions of claims still unadjusted.

The President recounts the history—the annexation of Texas—the acknowledgment of her independence in the principal nations, and by SANTA ANNA himself, and the offer of Mexico to acknowledge it on condition he maintained the Rio Grande to be the western boundary of Texas—so maintained from 1803 to 1819, so ceded to spain, so claimed by Texas, and so maintained by our Secretary of State in 1811, so asserted by Congress in their acts of establishing a custom house, post-offices, and post roads west of the Neuces, nor did Congress complain at the last session of the advance of our troops to the Rio Grande.

Mexico withdrew her Minister and threatened war—was invited to negotiate and assented, but refused to receive our Minister when sent, and it was avowed that war was the only alternative of Mexico; and on the 4th of April, 1846, orders were issued to commence the war by an attack on our troops east of the Rio Grande.

Our military and naval commanders were instructed in no event to commence hostilities, but to resent aggression. Mexico was not for the Neuces, but for all Texas.

Such, he says, have been the grounds of Mexico from the beginning. PAREDES was the enemy of the United States, the friend of monarchy, and rose upon the war spirit. There was no hope of peace with him.

SANTA ANNA was not a monarchist and not committed to the war. Our Naval Commodores were instructed not to oppose his entrance to Mexico, if attempted, because there was a better prospect of peace with him than PAREDES.

He recapitulates the brilliant achievements of our army and navy, the conquest of California, New Mexico, Coahuila and Tamaulipas.

The President commends a vigorous prosecution of the war as the best means of securing an early and honorable peace. For this purpose the ranks of the regular army should be filled.

The volunteers hereafter sent should serve during the war, and will require a loan of nineteen millions for the service, until 30th June, 1848. About one half to be used during the year 1847, and the other half in 1848.

Should the war be continued, he recommends a reduction of the price of the public lands; a sale of the mineral lands, and that no appropriations be made for objects which can be postponed without great public injury. The expense to 30th June last, was about twenty-three millions and thirty-one thousand dollars.

Income about twenty-eight million five hundred thousand dollars—balance in the Treasury on the 1st July last, about nine million one hundred and twenty-six thousand dollars. Public debt, December 1st, 1846, about twenty-four million three hundred thousand dollars, of which there was due on the 4th of March, 1845, seventeen million seven hundred and eighty thousand dollars.

He recommends a branch mint at New York, and territorial Government for Oregon.

He recommends that the tariff of 1846 be maintained as it is, with the exception of war duties to be laid on sundry free articles, in the belief that it will yield a larger revenue than the tariff of 1842. He also recommends a modification of the Sub-treasury law.

Chaplains to Congress.

BISHOPS H. SLICER and C. SPROLE have been elected Chaplains to Congress—the former in the Senate, and the latter in the House.

CONTRIBUTORS' DEPAR'T.

The "Advocate."

DEAR BROTHER WINEBRENNER:—

I feel to thank you for sending to me the publication called the CHURCH ADVOCATE. I believe it to be one of the finest periodicals of the day. It appears to be entirely free from sectarianism. How pleasant it is to see a religious periodical springing into existence, to be free from that sectarian and party warfare, which so much characterize most of the religious papers! In looking over its contents, there is a peculiar gladness and thankfulness arising in my mind, that God ever blessed me with a disposition to read, and use the various means given to us by the Almighty for improvement. I call the disposition to read a blessing, and a blessing, too, that all may enjoy who profess rationality. We often hear persons say: "I have no disposition to read,—I take no delight in it." The very reason why they take no delight in it, is because they do not feel themselves under obligations to God for the improvement of the various talents given them; consequently, they can spend their time, (which is not otherwise employed) in idleness, and in wickedly talking about their neighbors, in preference to reading and useful study.

Religious periodicals are a means of grace, and consequently given to us by the Great Giver through His servants, as well as His revealed will in the Bible, and is just as obligatory upon us to avail ourselves of these means of grace, as it is for us to read the Bible. I am not of the notion, as some are, that no other book should be read but the Bible; nor yet do I say that the reading of the Bible should give place to other reading matter.—No! It is the Book of books, and can be held as such; yet there is still time (if men are disposed) for the reading of other matter, as there is time for prayer and other religious duties.

A PATRON.

"Lovest Thou Me?"—JOHN XXI. 17.

THE foregoing great question is affectionately addressed by our Saviour to Simon Peter, one of His Apostles, and is beautifully adapted to the life of the *true* and determined Christian. When temptations of the greatest magnitude assail him; when clouds of darkness overshadow the view of Heaven, and

"Cares like a wild deluge come,"

to overwhelm his troubled soul, He seeks the solitude of his chamber, or frequented place of worship, and humbly prostrates himself at the feet of Jesus, (of whom he never asks relief in vain) and through Him approaches the Throne of the most Holy and living God.

Behold the Christian in his devotions, with clasped hands, and eyes turned Heavenward; he feels himself in the presence of his Maker, and humbly, yet freely and earnestly, he calls upon the Saviour to manifest himself, and to send speedy relief to his soul. He pleads not in vain. Now he feels the power of God, like precious incense, flowing through his soul, while his voice becomes stronger, and his bosom heaves with emotion; tears of joy and gladness course adown his cheeks, as he believes himself "delivered from evil." From the bottom of his heart he shouts praises to God, for His loving kindness and mercy in sending to this sinful world the meek and lowly Jesus, for the salvation of precious souls.

Kind reader! should the question of "Lovest thou me?" now meet the eye of the Christian, in pondering over the sacred volume, would he not be inclined to answer in the language of Peter: "Lord, thou knowest all things; thou knowest that I love thee?"

Is it not a sweet and consoling reflection to dwell upon, that Jesus condescends to ask of His people, "Lovest thou me?" Oh! what encouragement for the weary traveller toward Canaan. 'Tis like

Manna to the hungry soul,
And to the weary rest!"

How important, then, is it for the Christian to examine himself and inquire: "Do I love Jesus as I ought to love Him, or as *it is* my privilege to love Him?" And if his heart answers "No," let him determine immediately, that by the grace of God, through faith in the Saviour, he *will* endeavor and strive to be able to answer in the language of Peter: "Lord, thou knowest all things; thou knowest that I love thee."

When we reflect how easy the Cross of the Saviour is to be borne, and how wofully, dangerous and horrible is the reward of sin, why should we for a moment hesitate to serve God with all our hearts, and words, and actions?—why ever grow weary? What hope has the sinner,—what inducement to sin? I answer, *none*, but a few short years of (so-called) earthly pleasures, which are as widely different as darkness from day, compared with the religion of Jesus Christ. And what is the Christian's reward when he leaves the shores of mortality? I need not point you to the manifold assurances of the Bible; for, if you are a *Christian in truth*, you have that assurance in your own heart!

In looking over the pages of a useful pamphlet, the following excellent remarks attracted my attention, the truth of which is evident to every "pilgrim for a better land:"

"If we walk with God through the wilderness of life, he will walk with us when we reach the dark "valley of the shadow of death;" and though we may not hope for the same translation as Enoch, still like him we "shall not be, because God has taken us."—J. M. GOODE.

Again, I repeat, has not the *true* Christian a glorious prospect—a bright assurance of Heaven—where he shall meet his friends, relations, angels, the Saviour, and *even* the living and true God; there to dwell forever and ever, in glory and happiness.

A. H. BAUM.

HARRISBURG, *December* 22, 1846.

Letter from Brother G. U. Harn.

PHILADELPHIA, *Dec.* 26, 1846.

DEAR SIR:—

Per your request I present you this epitome of my visit to, and our operations in, this vast sea of mortal intelligencies.

In consequence of circumstances, over which I have had no control, I have been detained east of the Alleghenies much longer than I anticipated. On this account I agreed to aid in an effort to resuscitate the good cause in this city once more; where I arrived, as you are aware, on the 16th instant. The cause of God has sustained several very hard shocks here; but its fate is far from being hopeless in my judgment.

After the prevarications and reckless hypocrisy of Smith were exposed, Elder QUIGLY labored with much exceptance and some success, till his removal, under the sanction of the Standing Committee, to a succeeding party of the South Baptist congregation; the wisdom of which step, under the then existing circumstances, I much suspect. Brother DESHIRI was then directed to take charge of the other congregation, without the church being consulted, *en mass*, which placed him here under unpropitious indications. During his detention, on the 22d of February last, the church, consisting of above forty members, mutually agreed to disband. Now who is to have the blame in this matter I will not pretend to say, but there has been a good deal of children's conduct on all hands, which, if it was to do over, I suppose would not be done.

The meetings you and I held in the Native American Hall, North Third street, were not without some effect, though the attendance was not large.

The Natives themselves appeared very glad to hear that I remained to preach on to-morrow in their Hall.

You will also be much pleased to learn that old mother WINPENNY embraced religion on the night after we talked to her, and sung and prayed with her, in the house of sister BRACHENS, the Presbyterian.

She has gone to Manayunk to inform her children of the change in her old age; and as she is the matron of a numerous and respectable family, she will, no doubt, do good among them.

She is so much taken with you, that she intends visiting you in Harrisburg next summer, if the Lord will.

Her son, I think the owner of the Cotton Factory at Manayunk, has got your work on *Regeneration*, and mine on the institution of *Feet-washing*.

As my work is now for sale, I should be glad if the brethren on the circuits and stations would aid me in the sale of it, as I shall be under the necessity of soon leaving for the West, if nothing contrary to my present expectations prevents me.

I think the spreading of a work of the kind will be calculated to rescue that institution, in some degree at least, from the criminal neglect and infamy now heaped upon it.

Our brethren, therefore, should not only consider it a favor to me to spread it, but a duty they owe the institution.

So far I have sold tolerably ready to advocates and opponents. The most striking failure, however, was with a certain Baptist of this place. I asked him to buy; he said if he was to buy he would not read, for his mind was made up on that subject. But, says I, we may make up our minds in the wrong; therefore, we should judge all things, and hold fast to that which is good. Yes, but I don't wish to be convinced better; for I think the Lord will not condemn me for this fault, if it should be one. This argument, I must confess, I could not confute, but thought it strange for a Baptist. Are Baptists any more consistent than Paido-Baptists? I always thought they were. I hope I am not mistaken.

G. U. HARN.

EXTRACT

Of a Letter from Bro. D. Neidigh, Jr.

REEDSBURG, WAYNE CO., OHIO, *December* 5, 1846.

THUS we should live, denying ungodliness and worldly lusts. As our Saviour will appear the second time, the scriptures furnish evidence that He will come again, and that His coming is near; and let us be diligent that we may be found of Him in peace. Yes, we should live to Him who has done so much that we might be happy here and hereafter; and let us follow holiness; and may we be found of Him without spot and blameless. May we appear with Him in glory when He appears. And now are we living for Heaven or for earth. Are we doing things which we ought not to do, and leaving things undone that we should do? Have we done things contrary to the will of God since we have known the Saviour's love, and lived in the neglect of duty? If we have, and have not repented, let us get about the work immediately. Let us go to God and ask Him, for the sake of His dear Son, to forgive all that we have done amiss; and may we be pardoned by Him, for pardon is freely given to them that ask; and may we all serve God better for the future than we have in times that are past. May we live as it is His will, and enjoy religion; and after death, may we dwell in Heaven, and praise Him there through Jesus Christ; to whom be glory forever and ever. Pray for your humble servant.

DAVID NEIDIGH, JR.

—

DEAR BROTHER WINEBRENNR:—Here I send you a hymn for publication, with the above letter, composed on the death of five childeren.

—

LINES

Composed on the death of a boy, fourteen years of age, brother of Mr CYRUS MILLARD, and that of Mr CYRUS and Mrs SARAH MILLARD, four and only children, all of whom perished when the house of Mr. MILLARD was burnt in Russell, Geauga county, and State of Ohio, March the 7th, 1843

C. M.

1. A sad event took place of late,
Which happened in this town:
Come now and hear what I relate,
And I would make it known:

2 How that a boy of fourteen years,
Four younger children, too,
All at one time, as it appears,
Did bid this world adieu!

3. The younger children's parents had
One evening gone from home,
And left the children with the lad,
Till they again would come.

4 The children peaceful rest were in,
But soon resigned their breath;
The house took fire which they were in,
That caused their dreadful death.

5. And when those parents came again—
Where are their children dear?
'Mid smoking ruins which are seen,
Their children's bones are there!

6 What trouble have their parents seen,
And trying is their state,
Yet Christians sympathize with them,
Whose loss is now so great.

7. Their house was burnt, as now you hear,
With things they in it had,
And, Oh! their children perished there,
Together with the lad.

DAVID NEIDIGH, Jr.

Letter from Elder Thos. Hickernell.

DECALP COUNTY, INDIANA, *November* 30, 1846.

BROTHER WINEBRENNER:

This is to inform you that I left home on the 12th of this month, to take a route through the State of Indiana, and stayed all night with brother CROUP, in Adams county. The next day I passed through Fort Wayne; stopped and took dinner with brother G. HARTMAN—saw DAVID also, and found all well—passed on into Decalp county, and stopped the evening of the same day with father MAYBERRY, from Schuylkill county, Pa., where I left an appointment to preach on the evening of the 2d of December. He lives sixteen miles north of Fort Wayne, and about seven miles south of Auburn. From thence I passed into Lagrange county—stopped in Milford township, in the neighborhood of brother JNO. MARTINS, where we held our Eldership meeting—preached there three or four days—found the church in rather a dormant situation; but at present seems somewhat revived, and prospects are tolerable fair for a revival. From thence I passed across south to Wabash county—stayed the first night, near Wolflake, with MOSES MAXWELL, a brother to DAVID. They complain somewhat of having the ague, although his wife has been healthy all summer—heard from one DAVID WINEBRENNER, who exhorts near Wolflake, Noble county—a man of good standing in society; but I had no time to visit him--passed from MAXWELL'S across into Whitly county, and stayed all night with brother MELOY. His wife has been very sick with the *congestive fever*, but has got well again. From thence I passed across into the neighborhood of brother BAKER'S, Wabash county, thirty-six miles from MELOY'S—found brothers BAKER, LATTA and HOOD, shaking with the ague—preached four times. While I was with them, the congregations were large and attentive for such a thinly settled country—prospects of a revival not as good as at some other places—left that again and returned to brother MELOY'S, and preached for a small congregation. The evening following I preached further east, six miles, near Columbia, with brother COMP'S. The day following I returned to Decalp county—commenced a two-days' meeting at brother ELLER'S, near brother J. BEIDLER'S, three miles north-west of Auburn, assisted by brother MARTIN. The meeting was good and interesting—prospects for a revival fair. To-night I expect to preach in the court-house, in Auburn, and then I expect to pass on toward home; and I want to start for Wayne county, Ohio, to assist in holding some large meetings; and also to attend to collect money for the relief project. I hope the subscribers will try to hold themselves in readiness; and, if posible, to send their moneys with the ministers to the protracted meetings. I expect to be from home for the space of six or seven weeks. I also send you a new subscriber, and expect more can be got after a while.

The health of the people in the State of Indiana has been poor this season; yet not many deaths.

THOMAS HICKERNELL.

Letter from Brother J. S. Hostetter.

SHIPPENSBURG, *Nov.* 19, 1846.

VERY DEAR BROTHER WINEBRENNER:—

Among the many nefarious doctrines now abroad in the world, I am constrained to think that the one which has for its basis, "No salvation from sin in this life," is the most heinous in the sight of that God, who is too pure to look upon sin with any degree of allowance. It has often been a question to my mind, why men advocate such a doctrine! That man cannot live without sin, but must sin daily. Is it not an absolute absurdity, that a man can be both a saint and sinner! Can a man be in light and darkness at the same time? Can a man be asleep and watch at once? Can a man be dead and alive at one time? Or can a man serve two masters? No! These are things that are contrary to good sense.

But again: Can a tree bare both good and evil fruit? Can a fountain send forth both sweet and bitter water? No, verily not! But as the tree, so the fruit; and as the fountain, so the water; and, likewise, as the heart, so the deeds and works. "No man can serve two masters;" and "he that committeth sin is the servant of sin"—not of righteousness.

But we say it is not only contrary to reason for a man to be both a sinner and a Christian; it is also unscriptural. The Bible promises a salvation from sin; and God, who is too good to require impossibilities, has said it must be: "Be ye holy, for I am holy." Now is it not a notoirons fact, that where sin is, holiness cannot be?

Besides, we say, God has promised a salvation from sin. He has invited the sinner by the prophet, (Isaiah, 1st chap.) and said: "Come and let us reason together; though your sins be as scarlet, &c., they shall be made white as snow." Here I would just ask, what is purer than snow when it comes from the clouds? It is also said in the first chapter of the New Testament, by the Angel of the Lord, that a child should be born, whose name shall be called JESUS; for, said the Angel, "He shall save his people from their sins." And when that Jesus made His appearance, and preached His own and everlasting Gospel, one of His declarations was, that "if the Son makes you free, ye shall be free indeed." John 8: 36. It is evident that He meant from sin; for He said just before that: "If a man commit sin, he is the servant of sin." But all that will come to Him will be freed, and brought out from under the bondage of sin.

But again, St. John says, (1 John 3: 9) "Whosoever is born of God doth not commit sin; and he cannot sin, because he is born of God." And again, (chap. 5: 18) "We know whatsoever is born of God sinneth not."

Once more, and enough: To be holy is to be happy; and without holiness, there is no happiness. Heaven is a happy place, and consequently holy; and where sin is, there is no holiness; consequently, the man that sinneth is not holy. Well, if without holiness no man shall see the Lord; and as death brings about no change, and as in the grave there is no work nor device, I honestly and humbly ask, where is man to be prepared for Heaven? Some will answer, in purgatory. Ah! I am afraid if you get there, you will never get out. The character a man forms in this life, he will take to eternity; and if he sins daily in this life, the spots of sin will stick to him to all eternity. And if a man even could be happy, were he admitted to Heaven, stained with sin, he would be entirely out of his element. It matters not whether I do, or who does, not live without sin: the Bible requires it.

Yours, &c.,

J. S. HOSTETTER.

Letter from Brother Henry Scherich.

WASHINGTON COUNTY, PA., *November* 2, 1846.

DEAR BROTHER WINEBRENNER:—

I take my pen in hand to drop a few lines to you, if you see proper to give it room in your worthy paper.

A religious paper is what the church needs, especially for such as I am, living as I do, a great distance from the church. I have not the pleasure to meet with them; yet I like to hear from them once in awhile. The most that discourages me is, my paper comes irregular.

I had the pleasure of meeting with my brothers at a protracted meeting in Greene county, twenty-five miles from where I live. I met with brothers J. HICKERNELL and G. U. HANN. Brother H. preached a very interesting discourse on Sabbath at 11 o'clock. He preached against Universalism, and against the awful sin of slavery, with other important matters.

Slavery is an evil that we ought to be very careful not to countenance. In my opinion it is the greatest evil that ever disgraced the earth. For my part, I cannot fellowship a person that is a slave-holder, nor those that take its part. I advise, if there are any such in the "Church of God," I think they ought to be speedily excommunicated from the church. We, as a church, profess to take the Bible for our discipline, and surely it does not countenance slavery. It is easier to keep an evil out of the church, than to put it out, after we have admitted it in.

Some contend that the blacks are the descendants of HAM, and the Lord cursed them, and therefore they become black. But the Lord did not curse them. It was Noah that cursed HAM when he was drunk; and I do not think when a drunken man curses his son, that that curse should remain on his de-descendants to the end of time.

I thank the Lord I still try to die to sin, and live to righteousness. I ask the prayers of the church, that I may hold out faithful until death.

Yours, in the bonds of love,

HENRY SCHERICH.

EXTRACT

Of a Letter from Brother L. Slingluff.

MARTINSBURG, *Dec.* 11, 1846.

DEAR BROTHER:—

Enclosed you will find two dollars, which please place to my credit, and forward the ADVOCATE to MRS. ELIZABETH UMPSTEAD, care of JOHN SLINGLUFF, Norristown, Montgomery county, Pa.

You may also forward her one of HARN'S work on Feet-washing, and charge the same to me.

Brother BARLOW has a vacation now for a few weeks. He is now at Broad-top, assisting Brother L. to hold a meeting. Soon after, one commences at Maria Forges, and then another at Woodburg. May there much good be done!

What is brother OWENS doing! When I seen him, he promised to be up and hold a meeting here about this time, but we have not yet heard from him. The church is very anxious to have a meeting.

Our prayer meetings are interesting and well attended; and we think that some good might be done if we could have a meeting soon.

The churches here, I believe, are well pleased with the appointment of brother T. We have secured for him a comfortable roomy house in a pleasent part of the town, with which I hope he will be pleased. Remember us in your prayers.

Your brother in Chrst,

L. SLINGLUFF.

JOURNAL

Of the First Annual Eldership of the "CHURCH OF GOD" in the State of Indiana.

Agreeably to adjournment, the *Eldership* of the "Church of God," in the State of Indiana, met in a school-house, in Milford township, Lagrange county, November 16, A. D. 1846.

On motion, it was

Resolved, That brother Thomas Hickernell open the meeting. Which was done in the usual way.

On motion, it was then

Resolved, That brothers T. Hickernell and A. B. Slyter constitute the meeting.

Whereupon,

The following brethren were found to be in attendance, viz:

Teaching Elders—John Martin, Alexander B. Slyter, and Thomas Hickernell.

Ruling Elder—Alexander Menely.

Delegates—Henry Comp, Jacob C. Stuhges, and David Paulus.

On motion, it was further

Resolved, That a Speaker and *Clerk* be elected by ballot.

Whereupon,

Brother JOHN MARTIN was elected Speaker, and brother Thomas Hickernell, *Clerk*.

On motion, it was

Resolved, That a committee of three be appointed on *Resolutions* by nomination.

Whereupon,

Brothers Menely, Paulus and Slyter, were appointed said committee.

On motion, it was then

Resolved, That ministers now give in their reports, and withdraw from the house after giving in the same.

Brother JOHN MARTIN reported: That he felt glad for the privilege of meeting with his brethren in an Eldership capacity, and seemed to express a deep anxiety to see the work forwarded in the State of Indiana, and hopes to see good times in this western country. His report was adopted.

Brother ALEXANDER B. SLYTER reported: That he felt glad for the privilege of meeting with his brethren, for the first time, in the capacity of an Eldership. He said he first united with the church in this neighborhood eight months ago. He stated that since that time he had been laboring in connection with brother Martin in preaching the Gospel; and stated further that he had seen some converted—baptized two, and had seen about ten baptized in all. He stated that he still felt encouraged to labor in the vineyard of God. His report was adopted.

Brother THOMAS HICKERNELL reported: That he felt highly gratified for the privilege of meeting with his brethren in this western region, in the capacity of an Eldership, which is something that he had long desired, and expressed a hope that the feeble exertions that shall be made use of by the Eldership in this western country, to forward the cause of God, will not prove abortive. His report was adopted.

On motion, it was

Resolved, That inasmuch as brother Slyter has formerly received his license from a local church, that his license be renewed by this Eldership.

On motion,

Resolved, That we adjourn for half an hour. Closed by brother Slyter.

AFTERNOON SESSION—Half-past 2 o'lk.

Opened by brother Martin.

The Committee on Resolutions was then heard from, who reported as follows, viz:

Resolved, That we, the Eldership of the "Church of God," met in Milford township, Lagrange county, Indiana, believe that the Bible teaches that slavery is an evil; and, therefore, feel unwilling to co-operate with any who will countenance or practice the same. Which report was adopted.

Resolved, That we, the Eldership of the "Church of God," do not make use of any creed or discipline, as our rule of faith and practice, but the Bible.

Resolved, That the members of this Eldership do highly recommend that all those who profess to be followers of Christ, will avoid all unnecessary and worldly conversation, especially on the Lord's-day; and that they use their endeavors to abolish the same; and that they be punctual in attending to public worship.

Resolved, That this Eldership unite with the other Elderships of the "Church of God," in the general system of co-operation.

Resolved, That we, the Eldership of the "Church of God" in the State of Indiana, think it inexpedient to identify ourselves with secret societies.

On motion, it was then

Resolved, That a Stationing Committee be appointed, by nomination, consisting of three.

Whereupon,

Brothers Martin, Slyter and Hickernell, were appointed said committee.

On motion,

A Standing Committee was appointed, consisting of five, viz: Brothers Martin, Menely Latta, Slyter and Hickernell.

On motion, it was then

Resolved, That we ascertain who will travel next year.

And whereas, None were found willing to travel constantly excepting brother Hickernell; therefore

Resolved, That brother Hickernell be solicited to take up the Indiana appointments, in connection with the appointments in the western part of Ohio, assisted by brothers Martin and Slyter.

Resolved, That the Indiana Eldership adjourn, to meet again in a school-house, in Troy township, near brother John Meloy's, nine miles north-west of Columbia, Whitly county, Indiana, on the 3d Monday of November, 1847. Closed by brother Menely.

JOHN MARTIN, Speaker.

Thomas Hicketnell, *Clerk*.

NEWS DEPARTMENT.

The Ship Thomas P. Cope Burnt at Sea.—The ship Thomas P. Cope, of this port, was struck by lightning when nine days at sea, and burned to the water's edge. The first mate came on to this city from New York yesterday.

He gives the following account of her loss:

The splendid packet ship Thomas P. Cope of 800 tons, Captain F. H. Miercken, went to sea from Philadelphia for Liverpool on the 26th ult., having on board, passengers and crew included, 82 souls, and also a cargo consisting of 2,650 barrels of flour, 1,450 barrels of corn meal, 7,500 bushels of wheat, 4,138 bushels of corn, 93 hogsheads and 70 barrels of tallow, 27 bales of hemp, 644 kegs of lard, 800 sides of leather, 41 cases of pickles, and 3 carriages. On the 29th ult., in lat. 41. 15 N., lon. 65 W., her mainmast head was struck by lightning, which set on fire the rigging, and descending along the mast, communicated with the hemp and tallow below. The mast was cut away, and every effort made to extinguish the fire below, but without effect. The passengers and crew worked hard until the 5th inst., when fortunately the British ship Emigrant, from Liverpool, for St. John, N. B., hove in sight and took off a part of the passengers. At night a gale sprung up, which cut off communication between the vessels, but the next morning it abated, and all hands were safely transferred from the burning wreck. The last boat's crew, previous to their departure, took off the hatches, when the suppressed smoke burst forth like the escape of steam, and enveloped the whole vessel in a cloud, which rose mast-head high. Three hours afterwards something like an explosion took place, and in a few minutes more the goodly ship was lost to the view. On the 16th inst., in lat. 42 N., lon. 67 20 W., the Emigrant was spoken by the packet ship Washington Irwing, Capt. Caldwell, and the passengers and crew of the lost ship were put on board of her and brought to Boston, where they arrived on Sunday afternoon. The Thomas P. Cope belonged to the firm of T. P. Cope and Co.; she was but one year old; was one of the finest ships belonging to Philadelphia, and is no doubt fully insured.

We understand that the Thomes P. Cope was insured in this city to the amount of $18,000. It is the general custom of the Messrs. Cope & Son to be their own underwriters, and their fine ship, the Saranac, is known to have been entirely built with the accumulated premiums saved in this way. A considerable balance was then left in the fund, and the profits since, it is supposed, will be nearly sufficient to cover their loss by the disaster to the Cope. She was built about two years since, at the ship-yard of the late John Vaughan, and was considered in every respect a vessel of the first class. Her loss will probably hurry the preparations now being made at the same yard for the building of a ship of twelve hundred tons. The contract was made a couple of months since, and the timber will probably arrive as soon as the navigation opens in the spring. The cargo destroyed along with the Thomas P. Cope was nearly all on foreign account, and the presumption is that it is fully insured by the consignees in Liverpool.

[*Public Ledger*.

A Temperance Lecturer Fined.—The Doylestown Democrat gives a report of the trial of Dr, Joseph S. Longshore, for misdemeanor. The Dr. was in the habit of calling temperance meetings in front of a tavern, at Attleborough, and delivering lectures, on which occasions frequent disturbances took place by the interference of persons not composing or participating in the meeting. The charge of the Judge made the Doctor responsible for the disturbances—that he had no right to obstruct the high-ways. &c. He was found guilty and sentenced to pay a heavy fine.

The Steamboat Atlantic.—*More Bodies Found.*—The New London Sun of Monday contains the following intelligence:

The body of another victim of the wreck was found on Saturday afternoon last, about fifty rods from the scene of disaster, supposed to be that of Dr. Tourney, a boot on one leg having his name as a mark. The manufacturer's name was chafed off, but the number of his stand, 265 North Market street, remained, and was intelligible. It was entirely divested of clothing, and of every kind of apparel except the boot before mentioned, was much bruised and mangled, the skull was gone, and one leg completely wrenched off. Two skulls were picked up on the beach.

On Sunday morning, at early daylight, the body of John Walton (father of the Walton family) was also found, not much mangled, but the lineaments of the face were entirely destroyed. Mr. Walton was recognized by his dress and articles found upon his person, among which were a silver hunting watch, a jacknife, $295, ($285 in bills and $10 in gold) and some other articles of little worth. The money was discovered wrapped in a piece of blanket, which, it is presumed, preserved its "circulating" value. Pieces of trunks and valises, merchandise boxes, and other comparatively valueless articles have been collected. On the fragment of one trunk were the initials "W. S.," another had "A J. Collamore, Boston," with a dark colored wallet, containing a small sum of money.

The body of Mr. Walton was brought to this city, and placed under the charge of our city corporation.

A bag, containing the flags of the Atlantic in a perfect state, was also recovered. The wreckers, some 15 or 20 in number, are actively engaged in securing every thing. They have a temporary shanty erected for their night comforts and daily conveniences. The engine of the boat is being secured as fast as the weather will permit.

The German Reformation.—We gave an account yesterday of the meeting of the German Catholics, at the Tabernacle, N. Y., on Sunday afternoon. The Journal of Commerce of Tuesday morning gives the declaration of faith agreed upon at the meeting.

After a preamble, setting forth the incompatibility of the doctrines and practice of the Church of Rome with the precepts and spirit of the gospel, they say:

We therefore declare ourselves free from the Pope and the Hierarchy, from all Romish compulsion in matters of faith, and the unchristian conduct connected therewith; and we acknowledge as the basis of Christian faith only and alone the Holy Scriptures, the understanding and interpretation of which is freely given to reason, penetrated and awakened by Christian contemplation.

DECLARATION.

We reject the following:

1. The doctrine, that the Pope is the visible head of the Church standing in the place of Jesus Christ; and we repel in advance all professions which may possibly be made by the Hierarchy to subject the free Church again to her yoke.

2. We reject the doctrine that by ordination there is conferred upon the priests

any special elevated dignity above the laity, and that by virtue of the same, authority is given them over faith and doctrine, over the consciences and the opinions of men.

3. We reject the constrained celibacy of the clergy, as an ordinance not founded upon the Holy Scriptures, but rather a contrivance devised by Popes for their domineering purposes.

4. We reject auricular confession.

5. We renounce the invocation of saints, the worship of relics and images.

6. We reject indulgences, fasts, pilgrimages, and all such hitherto appointed church regulations, which can only lead to an empty self-righteousness.

7 We reject the doctrine of purgatory.

The declaration of faith differs but little from that of the Protestant Episcopal Church, and in the organization and constitution of the congregation, they appear to have taken the Episcopal organization as their model.—*Exchange Paper.*

Stupendous Project!—*A Railroad to the Pacific.*—A Mr. Whitney has for several years been pressing upon the attention of Congress and the people of the United States, the feasibility and practicability of a Railroad from Lake Michigan to the mouth of the Columbia River. Last season the proposition of Mr. W. was referred to the committee on Public Lands in the Senate. Mr. W. asks of Government a large grant of the territory on the Route of the Road, proposing with the avails of which to construct his road. Some idea of the magnitude of this scheme may be formed by considering the length of the road, which from its commencement at about lat. 42° on Lake Michigan, runs west 1300 miles to the South Pass of the Rocky Mountains, and thence northwest 1300 more to the Pacific.

Of the advantage likely to accrue to the whole country from such a road, it is scarcely possible to speak in a tone of exaggeration. It would open to us a boundless commerce with China and the East; and bring Boston and Pekin as near each other, as Boston and Liverpool were 20 years ago.

The New York City Tract Society.—The 20th anniversary of this Society, and of the female branch, was held on Wednesday evening at the Broadway Tabernacle. The building was filled. Rev. Dr. DeWitt presided, and Rev. Dr. Peek opened with prayer. The annual report of the female branch was read by Rev. R. S. Cook. The contributions of the various churches of this city were $1,713.20. The Treasurer's Report was read by Mr Wm. Walker. Total receipts $11,273.80.—Total expenditures $11,266.56. Balance in the Treasury $7.24. Amount due American Tract Society for tracts furnished $1,166,72. An anthem was sung by the choir, after which Rev. Isaac Orchard read the Annual Report. There have been distributed 44,498,762 pages of tracts; 14,194 Bibles, and 16,908 Testaments; 38,774 volumns have been lent, 31,715 children gathered into Sabbath, and 5,263 into Public Schools; 15,708 temperance pledges have been obtaind.

Appointment by the Governor.—Hon. Benjamin Champneys, of Lancaster, to be Attorney General of the Commonwealth, in the place of Hon. John M. Reed, resigned.

The New Invention.—The European correspondent of the N, Y. True Sun gives an interesting account of the general production of the new gun-cotton in Europe. He says:

All the European world is in a faver of experimentalizing, and whoever has once handled a musket or a pistol, is trying to make his own gun cotton, and druggists can scarcely find acid enough to supply the universal demand. All, all are making experiments in this new species of ammunition, and the small despots seek in vain among their codes of law, for ordinances, restrictions, fines, &c., to prevent the spread of this threatening movement.

For North America this invention is of immense importance, and if the political power of a nation depends upon its principles and force of arms, America, with its glorious political liberty and abundance of cotton, may soon be mistress of the earth.

Russian Railways.—His Majesty the Czar of Russia, seems bent upon following the example of British and American nations, by rapidly extending facilities of intercourse, and connecting together most important places by the rion ribbons of the railway. Letters received in London from St. Petersburg state "that the long-talked of project of forming a railroad from the capital to the Ballishport on the Baltic, is about to be carried into execution by a company formed at St. Petersburg. The Government guarantees to the company 4½ per cent, on the capital actually expended in its completion. The same company has also obtained an outhorization to lay a railroad between Cronstant St. Petersburg, with a branch to Moscow."

Gun Cotton.—For making exploding cotton the common well-cleaned staple must be dipped in highly concentrated acid of saltpeter, (the acid which I use is made by distilling ten parts dried saltpetre, and six parts oil of vitrol or sulphuric acid,) then it is put into fresh water, which is often changed, and care must be taken to loosen thoroughly the cotton, which from the process becomes matted; after which it must be well dried. Thus the exploding article is in a state of preparation for the gun-barrel.

The effects of this article astonish every body who witness them. The smallest quantity explodes with the quickness of fulminating quicksilver powder, if struck with a hammer on an anvil. If put into a gun, a smaller quantity in weight will do as much execution as gunpowder. It is used precisely in the same manner as gunpowder—a piece of paper being necessary between it and the ball or shot, as in ordinary firing.

The New York Regiment.—The Regiment of Volunteers from this State, now quartered at Fort Hamilton, says the New York True Sun, are preparing themselves with all possible assiduity for the seat of war. A large portion of the Regiment are already supplied with their outfits, and the remainder are fast becoming so.

American Shipping.—There were built in the United States, from the 1st of January, 1845, to the 30th of June, 1845, 26,794 vessels of all kinds, with a tonnage of about 4,080,000 tons.

New Jersey Copper Mines.—The copper mines recently opened in Hunterdon county, New Jersey, are believed to be very extensive and valuable. The company having charge of them have expended $50,000 in the purchase of the property smelting works, excavations, &c., which they are sanguine of receiving back with a large profit on their Investment, very soon after they shall have their works in full operation. The ore now being raised from one of the shafts is said to be worth from $150 to $200 per ton.

Convicts For The Army.—A bill has been introduced into the Senate of Arkansas, by a Mr. Dickson, to authorize the enlistment of convicts in the penitentiary, into the army of the United States. We know not how the measure has been received in that body, says the New Orleans Bulletin, but for ourselves, we should be willing that every member who votes in favor of such a gratuitous insult to our galant army, should become an inmate of the penitentiary himself.

Philadelphia and Columbia Railroad.—The Superintendent of this link of the Pennsylvania chain of Public Works, states that the receipts on it for the year ending 1st of December, 1846, were as follows:

Total receipts, as per reports of Collectors, for motive power, truckage and railway tolls	$474,415 33
Total expenses, as per report of Superintendent, for maintenance of motive power and trucks and repair,	216,548 47
Net profit.	$257,866 86

Equal to six and a half per cent, (nearly) on (four millions of dollars) the cost of railway and machinery.

Pennsylvania Coal Trade.—The following unofficial statement from the Miner's Journal, gives the quantity of coal sent to market from the Pennsylvania mines this year and the last:

	1846.	1845.
Total	2,338,182	2,015 610

Shewing an increase of 322,540 tons over 1845.

The increase in 1845 over 1844 was 293,000 tons. The supply this year is short, and the trade will open in the spring with a clear market.

Coal in Mexico.—An extensive bed of bituminous coal, of excellent quality, has been discovered at Guerrero, a Mexican town of 4000 inhabitants, situated on the Salado River, 125 miles above Camargo. It is now worked by an American company, and promises to be of vast importance, as it removes the principal obstacle to steamboat navigation on the Rio Grande, into which the Salado empties its waters.

Singular Good Luck.—A correspondent from Havana to N. Orleans *La Patria*, says that the grand prize of the Royal Lottery—the $100,000—was drawn by *fifty negroes*, most of them slaves. They had joined to buy three whole tickets, and gave *one dollar each* for that purpose.—Fortunately one of those tickets was the number 3997, and on the morning of the 18th they found that each of them had won $2,000.

Legislature of Virginia.—On Wednesday both Houses passed a law appropriating $10,000 for the relief and subsistence of the Virginia volenteers until they are mustered into the service of the United States. It passed the Senate *unanimously*, and received every vote in the House, save that of Mr. Lanier of Pittsylvania.

Boston Telegraph.—The Boston and New York Line of Telegraph has been suspended for the present. In consequence of the many injuries sustained by the late storm in the vicinity of Boston, the Company has concluded not to repair the old wire, but will soon supply its place by a new and substantial iron one. It is expected to be ready in time to transmit the next steamer's news.

The Central Railroad.—We learn that the Bank of the Northern Liberties has subscribed 100 shares to the Pennsylvania Railroad Stock—also that the Bank of Penn township has subscribed 50 shares. The other banks of the city and county should follow these good examples. The subscriptions throughout the city and county go on bravely.—*Daily Chronicle.*

Princeton Theological Seminary.—The catalogue of the Theological Seminary of the Presbyterian Church, at Princeton, N. J., has just reached us. We see that there are in the first class, 53 students; in the second, 47; in the third, 58; and one resident licentiate—making a total of 159.

Be Cautious.—Writing or marking anything except the address upon newspapers, forwarded by mail, is hereafter to be punished by a fine of five dollars for each offence.

A Giant.—Wisconsin has contributed her quota to the wonders of the age, in the person of a giant boy, who is upwards of seven feet high, and only thirteen years old. He is exhibited in Utica.

Hay.—The annual crop of hay raised in the United States is estimated at 15,000,000 tons, which, at $8 per ton, the average home value is worth $120,000,000.

☞ The revenue of the Post Office Department for the past year was $3,487,199, being only $842,642 less than when the old system was in force. The expenditures of the past year have been $4,084,297 being $236,434 less than in the preceding year, under the old regiment.—New routes have been added to the extent of 5,739 miles—probably in the State of Texas.

☞ The American Tract Society, as stated by its Secretary, has now in its employ 170 colporteurs, distributing its books and tracts throughout the more destitute portions of the country, and encouraging everywhere the observance of religious institutions.

☞ Of 7,000 tailors' out of employment in London, 960 are about emigrating to Canada, and 2,904 for the U. States. They may be expected in March or April.

☞ A colored man died near Centreville, Md., one day last week, at the advanced age of *one hundred and twenty-two years.*

☞ The Speaker of the House of Representatives has ordered a vault to be erected in the Capital, for the deposit and safe keeping of the public moneys disbursed by his authority, under the Independent Treasury law.

☞ We notice that proposals have been issued for the execution of the printing of the next Congress by contract.—The proposals will be opened on the 9th of January next.

MISCELLANEOUS.

Marriage.

Whatever affects the church is of sufficient interest to command the attention of every Christian. Nothing can be light and trivial that may have an influence upon the prosperity of the body of Christ.—And as the church is a body in which all the members are united so closely, that when one suffers all the members suffer with it—whatever affects one affects the whole—it is of importance to guard each member against those things that may be dangerous, that every one may be sound, and healthy, and vigorous, and not weak and sickly.

It cannot be denied that marriage exerts a most powerful influence upon man—and that it will be profitable or otherwise to the child of God, according as it is entered into in the fear of God, or contrary to His will. What then is the law of marriage? Has a Christian a *right* to marry an unbeliever? It is contended by some that he may, but upon what I conceive to be false grounds. They say that the prohibition in scripture extends only to the intermarriage with the heathen—that as Christians were surrounded by the heathen, they were forbid to "give their daughters to the sons of the heathen, or take the daughters of the latter to their sons." But where is the proof of this? The directions seem to be of universal application, and some of the expressions used require this construction. But not to insist upon other objections to this interpretation of scripture that would confine it in some of its features to those who were so unfortunate as to dwell among the heathen, there is a difficulty presented to those who adopt it, that it would appear impossible for them to obviate. If it apply *only* to the heathen, then whatever the opinion of an individual may be, if he dwell in Christendom, or has been baptized, a Christian is at liberty to intermarry with that individual. If there be no other restriction than the forbidding to marry a heathen, then if a man be an infidel, "denying the Lord that bought him," believing the scriptures a fable, and its precepts and commands in no way binding upon him, notwithstanding all this a Christian woman has *permission* of God to marry him! A *Christian* and an *infidel* joined together in the holy estate of matrimony! Here indeed would be the mingling of water and oil. Let it not be said that this is an extreme case. It is admitted to be—but such things have been witnessed by Christians—and if the scriptures do not forbid it, but rather, by confining their injunctions and prohibitions to heathen connections, virtually *sanctions* it, it is not to be objected to by such as contend for the meaning which I oppose. Scripture restricts Christians *only* so far as to prevent marriage with the heathen, therefore it attains and consents to that with all others, let the character be what it may. This certainly cannot be correct. Reason, as well as the whole tenor of scripture, is against it. From observation and experience, it is decided to be imprudent at least; and the very doubt which arises as to its propriety is an argument against it; for whatever is not of faith is sin. What have the two in common? One is not of the world, the other is of it—one delights in the services of the sanctuary, the other counts it a weariness to attend—one engages in prayer, the other in blasphemy—the one is meek, the other revengeful. "What part hath the believer with the unbeliever?" The associates of the Christian are surely those of the same family, not those who are opposed to it—we cannot look for harmony between "aliens" and citizens. And yet will any contend that in the nearest of all relations, where the association is the most intimate, that which is forbidden in the common relations, is here to be granted—both too by the same scriptures?

Let it be added farther, that it is inconsistent with the teachings of God's word, and the prayers of Christians themselves. "Lead us not into temptation," is a portion of the great model for Christians—and many are the injunctions of scripture respecting temptation, and frequent the warnings. If one disregard these, and in opposition to his prayer to be preserved from temptation, voluntarily, and with sufficient opportunity to reflect, rush still into it, how can he expect aid from his Father to enable him to resist its evil?—If a man swallow draught after draught of an intoxicating drink, it is certain that he will be affected by it. And as in this, so in religion. By a law of our nature, "evil communications corrupt good manners"—and where is the safety of any one who, instead of avoiding, seeks occasion of such communion? There is none—he must be corrupted. It is no sufficient reply that the affection supposed to exist in such cases, is a safe-guard against the evil. *This is the chief ground of danger.* Were there no love, one might resist the evil more effectually. This being strong, the maimed one thinks of the companion—how that companion may be pleased. There is an impelling force to the doing of every thing that will promote peace and secure harmony—and for this purpose there will be on the one hand an urging to the performance of certain things which, from ignorance, may not be supposed to be in any way wrong, or inconsistent with Christian morals, and on the other an inclination to yield, even though doubtful of the propriety of the acts.—And thus one, and another, and another step may be taken that may lead eventually to the making shipwreck of faith, and of a good conscience. In religion every duty, however trivial (and in the eye of the world sometimes *foolish*) it may appear, is important in itself—and a neglect to perform is not only injurious in itself, but has a tendency to produce far greater results than could have been supposed.—One step in error may conduct one to a greater error, and end in a deadness to religious joy, and the loss of the comforting presence of the Spirit.

But Paul enjoins specially that *widows* shall marry "only in the Lord." The term, "in the Lord," is sufficiently understood to obviate the necessity of explanation. The only question that can rightly arise is, was there designed to be a stricter law for "widows," than for others? The widows were not, as any one may satisfy one's self by examination, such as had attained to the age of "three score years"—and were *deaconesses*—but such only as had lost their husbands, even if not yet of the age of "one" score years. It is the part of those who contend for the scriptural union of the believer and the unbeliever, to show that this law of the widows does not apply to others—a task that I conceive rather difficult. The apostle was giving directions for the widows in the church, and the evident design was (this is evident to any one that will read the whole) to give a rule of action that would tend to the furtherance of true piety and usefulness in the church, to preserve and promote holiness. And the rule is binding equally upon those never married and widows.

From all this it would appear that a *Christian cannot* marry an unconverted person—an *unbeliever.* It is imprudent, dangerous, and contrary to the spirit, if it be not to the strict letter. But it rather seems to be opposed to the letter even. The path of the Christian is beset with difficulties, and he need not add to them. If a righteous man "scarcely be saved," shall he increase his danger by a voluntary act that is at least not so clear as to make all agreed?—*Religious Herald.*

The Dying Kiss.

I was but five years old when my mother died; but her image is as distinct to my recollection, now that twelve years have elapsed, as it was at the time of her death. I remember her as a pale, beautiful, gentle being, with a sweet smile, and a voice that was soft and cheerful when she praised me, and when I erred—for I was a wild, thoughtless child—there was a trembling mildness about it, that always went to my little heart. And then she was so kind, so patient; methinks I can now see her large blue eyes moist with sorrow, because of my childish waywardness, and hear her repeat, "My child, how can you grieve me so?" I recollect she had for a long time been pale and feeble, and that sometimes there would come a bright spot on her cheek, which made her look so lovely, that I thought she must be well. But then she sometimes spoke of dying, and pressed me to her bosom, and told me to be good when she was gone, and to love my father a great deal, and be kind to him, for he would have no one else to love. I recollect she was very sick all day, and my little hobby horse and whip were laid aside, and I tried to be very quiet. I did not see her for the whole day, and it seemed very long. At night they told me my mother was too sick to kiss me, as she used to do before I went to bed, and I must go without it. But I could not. I stole into the room, and laying my lips close to hers, whispered, "Mother, mother, won't you kiss me?" Her lips were very cold; and when she put her arm around me, laid my head upon her bosom, and one hand upon my cheek, I felt a cold shuddering creep all over me. My father carried me from the room, but he could not speak. After they put me in bed, I lay a long while thinking. I feared that my mother would indeed die, for her cheek felt as cold as my little sister's did when she died, and they laid her in the ground. But the impressions of mortality are always indistinct in childhood, and I soon fell asleep. In the morning I hastened to my mother's room. A white napkin covered her face. I removed it—it was just as I feared. Her eyes were closed; her cheek was cold and hard, and only the lovely expression that always rested upon her lips remained. In an instant all the little faults for which she had so often reproved me, rushed upon my mind. I longed to tell her how good I would always be if she would remain with me. She was buried; but my remembrance of the funeral is indistinct. I only retain the impressions which her precepts and example left upon my mind. I was a passionate, head-strong boy; but I never yielded to this turn of my disposition, without fancying I saw her mild, tearful eye fixed upon me just as she used to do in life. And then, when I had succeeded in overcoming it, her sweet smile of approbation beamed upon me, and I was happy. My whole character underwent a change, even from the moment of her death. Her spirit was forever with me, strengthening my good resolutions, and weakening my propensity to do evil. I felt that it would grieve her gentle spirit, to see me err, and I could not, would not do it. I was the child of her affection; I knew she had prayed and wept over me, and that, even on the threshold of eternity, her affection for me had caused her gentle spirit to linger, that she might pray for *me* once more. I resolved to become all that she could desire. This resolution I have never forgotten. It helped me to subdue the waywardness of childhood, protected me through the temptations of youth, and will comfort and support me through the busier scenes of manhood. Whatever there is estimable in my character, I owe to the impressions of goodness, made upon my infant mind by the exemplary conduct and faithful instruction of my *excellent mother.*—*The Parent's Magazine.*

Lessons of Affliction.

Affliction is full of warnings. It has many voices, and these are of the most various kinds. It speaks counsel, it speaks rebuke, it speaks affection. But besides these it speaks warning likewise. Let us observe some of its words of warning.

1. It says, "Love not the world, neither the things that are in the world; if any man love the world, the love of the Father is not in him." There is no enforcement of this warning so solemn as that which affliction gives. It exposes the world's hollowness and says, "love not." It exhibits to us what a withering ground its beauty is, and says, "love not." It points out to us its hastening doom and says, "love not." It declares the utter impossibility of loving both the world and the Father. "If any man love the world, the love of the Father is not in him." "Know ye not that the friendship of the world is enmity with God?" There can be no companionship between God and the world. They cannot dwell together under the same roof or in the same heart.

2. It says, "Take heed and beware of covetousness." Riches cannot help,

neither earthly comfort avail us in the hour of grief. They cannot dry up tears, nor re-unite broken bones. They cannot heal the living, nor bring back the dead. They profit not in the day of darkness.—Their vanity and emptiness cannot then be hidden. "Thou fool, this night thy soul shall be required of thee, then whose shall those things be which thou hast provided?" It is then we find that we need a "treasure in heaven that faileth not."—"I counsel thee to buy of me gold tried in the fire, that thou mayest be rich."

3. It says, "abstain from all appearance of evil." "Hate even the garments spotted by the flesh." It is not the flesh merely that we are to hate, but even its garments. Nor is it the garments dyed and defiled with the flesh, but even "spotted" with it. It is not merely abstain from evil, but from all appearance of evil. Suffering teaches us to shrink from sin, even from the remotest and indirect connection with it. It says, "Oh, do not that abominable thing which I hate."

4. It says, "Grudge not one against the other." Let there be no half-hearted affection in the family of God. Let there be no envy, no jealousy, no misunderstanding among the brethren. Why should we be less than friends who are both fellow sufferers and fellow soldiers here? Why should we, who are sharers in a common danger, and a common exile, bear to each other aught but the sympathies of an intense affection? Why should we not love one another with a pure heart fervently? Yet oftentimes it needs affliction to teach us this, to remove our jealousies, and to draw us together as brethren in sympathy and love.

5. It says, "Keep yourselves from idols." If there be one remaining idol, break it in pieces and spare it not. Nothing is so fruitful a cause of suffering as idolatry. Nothing so forcibly displays the vanity of our idols as a suffering. It is with this whip of cords that Christ scourges out of us the buyers and sellers; suffering no earthly traffick to proceed in his Father's house.—*Rev. H. Bonar.*

Pull it up by the Root.

"Father, here is a dock" said Thomas, as he was at work with his father in the garden, "shall I cut it off close to the root?"

"No," replied his father, "that will not do; I have cut it up myself many times, but it grows again stronger than ever. *Pull it up by the root*, for nothing else will kill it."

Thomas pulled and pulled again, at the dock, but the root was very deep in the ground, and he could not stir it from its place; so he asked his father to come and help him, and his father went and soon pulled it up.

"This dock-root, Thomas," said his father, "which is an evil and a fast-growing weed in a garden, puts me in mind of the evil things that grow so fast in the hearts of children. A bad passion, even when found out, is hard to be removed; it is of no use to trifle with it: there is no way to overcome and destroy it, but to *pull it up by the root*."

"You have often seen in our garden, Thomas, that when the weeds are allowed to grow, they spoil all the plants and flowers that grow near them. So it is with evil passions in the heart of a child. If a little boy is ill-tempered, we must not expect to find in him good humor, cheerfulness, thankfulnees, and a desire to make others happy. And a little girl who is idle, need not expect to be industrious, neat, or careful. As weeds injure the flowers, so bad passions will injure good qualities. If a child is undutiful to his parents, and despise the commandments of God, we might as well look for a rose or a tulip in a bed of nettles, as hope to find in his heart those graces and good desires that we love to see growing there. Now this is quite a sufficient reason why all bad passions should be *pulled up by the root*.

"Every bad habit, every evil passion which troubles you, you should try with all your heart and mind to overcome; you should, if possible, tear it up. But you will find your own strength but weakness, and you must apply to that Almighty friend, who alone is able to strengthen you and assist you. He can take from your heart the love of sin; and this is the only sure way of destroying it, as we have destroyed the dock, by *pulling it up by the roots*."

Book of Nature.

It will, doubtless, be acknowledged by all who recognize the claims of a Supreme Being, that homage to this Being is a fit subject for the exercise of the most exalted intellect. In the works of creation are developed the attributes of the invisible God, 'even his eternal power and Godhead.' The book of nature is spread open before us to be studied; and from the glittering atom that floats in the sun-beam, to that fit emblem of Deity himself, we may learn the power, wisdom and benevolence of the great Author of them all. It has been wisely and truly said, that "whatever God has condescended to make, man may condescend to look at." The most distinguished king that ruled over the most distinguished nation on earth, has left an example worthy of the imitation of all succeeding generations, in the interest he manifested in the works of nature.—He also, who taught as never man taught, directed the attention of those who listened to the words of his lips, to 'the lily of the field,' and 'the birds of the air,' for lessons of practical instruction. Turn, then, youthful reader, from the exciting novel, the product of an over-heated, and it may be, depraved and corrupted imagination, to the wonders revealed by the microscope, and learn from an examination of even a wing of gossamer, what volumes of fiction and romance could never impart. Look abroad over the face of nature, as the melting snows of a protracted winter permit us once more to behold the tender blade, springing up at our feet, ready to spread over hill and vale the green carpet of spring; see the leafless trees of the forest exhibiting signs of life and verdure, in the swelling buds, eager to clothe the grove with beauty; listen to the notes of the feathered songsters as they unite in full chorus to usher in the opening season; watch the throng of humming insects as they gaily flutter out their brief existence; and, with the poet, exclaim, "I cannot go where universal love not smiles around." *Zion's Advocate.*

As God looks principally at the heart, so it is there he carries on his saving work.

The New Planet.

A new planet has recently been discovered belonging to our system, lying far out on its confines, estimated to be not less than three thousand millions of miles from the earth, and requiring more than two hundred years to make its revolution round the sun. It is named "Le Verrier," in honor of the distinguished Frenchman who furnished the clue to its discovery.

The manner in which he solved this problem is intensely interesting as showing what has been and may be accomplished in mathematical and astronomical science.

Lieut. Maury of the National Observatory describes it thus:

"The discovery of this planet may be considered the greatest achievement of theoretical astronomy. Astronomers had long since observed that Uranus suffered perturbations in his orbit, for which they could not account by any known cause of disturbance. They conjectured, indeed, that it might be owing to the attraction of a planet out upon the confines of the system, perhaps, but which was considered beyond their reach.

A Frenchman takes up the subject in his closet, and there, with the perfection of mathematical skill, creates his hypothetical planet, gives it mass, assigns an orbit and a period of revolution to it, and then sets it in motion at a distance inconceivable remote.

He tries his problem, varies his conditions and tries again. At last the position, mass, orbit, motion and place are such that its attraction satisfies the anomalies of Uranus. Astronomers are astonished at his depth of research, and amazed with his results. He tells those at Berlin where to turn their telescopes; they point them according to his direction, and the new planet "Le Verrier" is there."

The astronomers of Berlin were the first to see the new planet. It has since been seen from the Cambridge, (Mass.) observatory, and from the observatory of Cincinnati. Its diameter, orbit, and distance from the sun, will soon be among the settled facts of the science.

This discovery must aid us in enlarging and correcting our ideas of the vast extent of our own solar system, and consequently of the ineffably greater extent of the material universe.

This little planet, sweeping round our sun once in two hundred of our years, far out upon the suburbs of our system, must still be nearer to us than any other sun or system—else we should lose it—the attraction of the nearer neighbor drawing it away. O, what a universe is this! And how great a God must He be whose handy work it is!—*Oberlin Evan.*

The Psalms have advantages which no fresh compositions, however finely executed, can possibly have; since, besides their incomparable fitness to express our sentiments, they are at the same time, memorials of, and appeals to former mercies and deliverances; they are acknowledgements of propheeies accomplished; they point out the connection between the old and new dispensations, thereby teaching us to admire and adore the wisdom of God displaying in both, and furnishing, while we read or sign them, inexhaustible variety of the noblest matter that can engage the contemplations of man.—Bishop Horne.

Kindness.

Kindness will *always* do good. It makes others happy—and that is doing good. It prompts us to seek to benefit others—and that is doing good. It makes others gentle, and benignant—and that is doing good.

Let it be remembered, also, that it is by the temper, and by the spirit that we manifest, that the world forms its opinion of the nature of religion. It is not by great deeds in trying circumstances that men will judge of the nature of the gospel. The world at large cares little how Ignatius and Polycarp felt, or how they died. Perhaps the mass of those around you never heard their names—They are little impressed by the virtues which Latimer, and Ridley, and Cramer evinced at the stake. But that unbelieving husband cares much for the gentle and kind spirit of the wife—for all his happiness depends on it; that brother is interested much in the conversation and the spirit of his sister—for he daily observes her temper, and is forming his views of religion from what he sees in her; that child is constantly marking the temper of the father and the mother, and is forming his views of religion not so much from what he hears in the pulpit, or in the Sabbath-school, as from the temper which you evince from one day to another. In these fields—humble though they may seem, and little as they appear to furnish a theatre for the display of eminent virtues—your usefulness lies. There, with the "gentleness" that was in Christ, you cannot but be useful; and exhibiting such a spirit you will not live in vane—*Barnes.*

The Free Church.

This noble body of christians are setting an example to the world. Witness the following:

"The report of the Free Church of Scotland shows that the people of that communion have within the last three years assessed themselves to the amount of five millions of dollars, raised by annual subscriptions. The secession took place in 1843, and in 1846 they are paying $360,000 a year for ministers' salaries, supporting their own widows, orphans, aged and decrepid, and giving $15,000 a year to home missions and $90,000 per annum for erecting churches. Its college costs $20,000 yearly, it grants $10,000 a year to different societies, it possesses six missions in India, the like number in Eastern Europe and Asia Minor to convert the Jews, Hindoo and Hebrew followers are kept at its expense, and its missionaries in Southern Africa have insured lives. When the short space of time is considered since the Free Church was organized and established, all that has been achieved by that body must seem most wonderful and extraordinary.

RELIGIOUS NOTICES.

A Protracted Meeting will be held by the "Church of God," in Mechanicsburg, Cumberland county, Pa., commencing on the 15th inst.

Another at Stumpstown, Lebanon county, Pa., commencing on the 8th inst.

Another at Bowman's, Cumberland county, commencing on this (1st of January) evening.

POETRY.

THE SEA OF GALILEE.

(A prize composition in the Albany Female Academy in 1842, for which a gold medal was awarded.)

BY MISS MARGARET ROBINSON, OF NEW YORK.

Bow down my spirit, and adore, while thus I gaze on thee.
Thou favored spot of all the earth, thrice-hallowed Galilee:
How down my spirit, and adore, as in the courts above,
Behold the place the Saviour trod, in sorrow and in love.

Throughout the valley rang his words, thy hill tops heard his voice,
And Hermon from its dewy height, called on them to rejoice:
Thy verdant banks his pillow formed, his footsteps prest thy soil,
And oft thy waters mirrored back the image of a God.

There is no sound along thy shore, no murmur of thy wave,
But tells of Him who left the skies, and life eternal gave.
Methinks among those stirring leaves his accents linger yet,
And fancy sees each glittering shrub with tears of pity wet.

While heartless man denied a home, thy trees a shelter made,
Thy smiles of beauty cheered his soul when faithless friends betrayed;
Forsaken, scorned, his mission spurned, no angry wish he knew,
But freely fell his love on all, as falls the genial dew.

How great that love, thy silver waves the tale can well attest,
As from a simple seaman's boat that floated on thy breast:
The God who reared those lofty hills, and gave the seas their birth,
They deigned to reach the outcast poor, the ignorant of earth.

Or, when oppressed by multitudes, He turned Him from his way,
And standing on the mountain top, He taught them "how to pray."
When streams of truth and mercy flowed among the list'ning crowd,
And the stout heart with holy fear, like oaks of Bashan bowed.

That list'ning crowd have passed away, their very names forgot,
While the heavenly word is echoeing yet from earth's remotest spot;
And like thy waves, that gospel sound shall still keep flowing on,
Unchanged by time, unspent by use, 'till all the earth be won.

"Thy conscious waters knew their God," and yielded to his will,
As moved along the troubled deep, the gentle words 'be still;'
Or when beneath the starless sky, upon the stormy wave,
He went in mercy's fairest guise, to succour and to save.

When faithless Peter asked a sign, and lo a sign was given,
He learned that faith should ever trust, tho' clouds obscure the Heaven;
For faith is like the summer flower that ope's its petals wide,
If the warm sunshine be bestowed, or if it be denied.

Lonely and sad, throughout thy midst, the holy Jordan flows,
Nor ripples with thy cooling breeze, nor mingling current knows;
So passed the Saviour through this world, mingling, but with a part,
With human passion in his frame, the God-head at his heart,

And meeting with thy western sky, Mount Tabor rears its head,
At whose broad base the Saviour once his famished followers fed;
And on whose summit as he stood, his face with glory shone,
While from the cloud the Father spoke, and hailed Him as his own.

Capernaum, where the Chosen One his purest lessons taught,
Chorazin and Bethsaida too, where healing oft was wrought—
Low on the dust their fallen towers in shapeless ruin lie,
Who in the fulness of their pride a Saviour dared deny.

Yes, tower and ruin, hill and plain, but most thou beauteous sea,
Does every varying look of thine some image bring to me—
For tho' it is with spirit eyes I've looked along thy shore,
With spirit step have trod the path the Saviour trod before.

I feel the impression on my soul, the holy shepherds felt,
When first before the manger rude, adoring they knelt—
And fain I'd pass away in peace, as tho' mine eyes had seen
The Saviour in His glory bright, nor worldly mist between

What tho' thy shore no sightless bard with classic beauty sang,
Nor clang of spear, nor battle shout, along thy margin rang,
A DEEPER charm is resting there, than MORTAL lyre can sound,
For THERE the star of Bethlehem shone, and lo 'tis holy ground.

Thou art the holy spot of earth, by prophets long foretold,
Where the righteous of the world should come, as to a shepherd's fold—
Thou art the 'Mecca of the mind,' where man in homage bows,
Thy shores the altars where the heart its purest incense bums.

Thou shalt remain when battling spear to plowshears shall be turned,
And peace and goodness fill the heart where fearful passions burned—
Thou shalt remain in all thy pride, 'till nature sinks to rest,
And unborn millions pass away, like foam from off thy breast

THE MARKETS—CORRECTED SEMI-MONTHLY.

HARRISBURG.

FLOUR—Wheat, per barrel,	$4 50	a 5 00
Do. Rye, do. - -	3 50	a 3 62½
CORN-MEAL, per cwt., - -	1 20	a 1 30
GRAIN—Wheat, per bushel,	90	a 1 00
Do. Rye, do. - -	70	a 75
Do. Corn, do. - -	55	a 50
Do. Oats, do. - -	30	a 33
BEEF—Per cwt., - - - -	4 00	a 5 00
PORK— do. - - - - -	4 75	a 5 25
FLAX-SEED—Per bushel, -	1 00	a 1 25
BUTTER—Per pound, - -	29	a 25
EGGS—Per dozen, - - - -	15	a 16

PHILADELPHIA.

FLOUR—Wheat, per barrel,	$4 75	a 5 00
Do. Rye, do. - -	3 62½	a 3 75
CORN-MEAL, per cwt., - -	1 60	a 1 70
GRAIN—Wheat, per bushel,	1 10	a 1 15
Do. Rye, do. - -	75	a 80
Do. Corn, do. - -	72	a 75
Do. Oats, do. - -	30	a 32
BEEF—Per cwt., - - - -	4 75	a 5 50
PORK— do. - - - - -	4 50	a 5 00
FLAX-SEED—Per bushel, -	1 10	a 1 18

OBITUARY NOTICES.

"Leaves have their time to fall,
And flowers to wither at the north wind's breath,
And stars to set, but all,
Thou hast all seasons for thine own, O Death!"

DIED—On the 10th of December, in Fishing Creek Valley, sister Mary Bungen, wife of brother Michael Burger; aged 37 years, 10 months and 27 days.

Sister Bungen was for many years a member of the "Church of God," at the River School House, York county. She adorned her profession by an upright walk and a chaste conversation. She died as she lived. Her end was peace.

On the 12th she was interred in the Family burial ground, followed by a husband and ten children, and a large concourse of people, who convened to pay the last tribute of respect to one they loved and esteemed.

The occasion was improved by a discourse from the writer from Isaiah 64: 6. It was truly a weepng time.

In the death of sister Bungen, the church has lost a member of great worth, a husband has lost a beloved wife, and the children an affectionate mother: but we trust that their loss is her eternal gain.

JOSIAH H. HURLEY.

On the 26th ult., in Highspire, Dauphin county, Pa., Sister Harriet Buser, daughter of Henry and Catharine Fogel; aged 18 years, 6 months and 20 days.

Sister Buser was converted to God at a very early age, being only about eight years of age. Sometime afterwards she was baptized, and joined the "Church of God," in whose communion she lived and died.

On the 25th of November she was married to brother John Buser. On the 22d of September they were blessed with an heir—a son whom they call Israel.

On the 19th of last month, she fell sick of pleurisy, and on the 26th at, about 12 o'clock at *noon*, she departed this life in the assurance of faith. Among her last dying sayings were the following: "Tell my young friends not to neglect their souls—but to deny themselves of the vain and hurtful follies and fashions of the world, to devote themselves to the service of God, and to be zealous and faithful in His cause." She confessed she had not been as faithful as she ought to have been; nevertheless, she knew that God was her friend, and that she expected soon to praise Him in the kingdom above. Her last moments were glorious. She died with a Heavenly smile on her countenance. Her funeral was attended by a large concourse of people. Funeral sermon by the editor of the Church Advocate.

On the 3d of November, in Hanover township, Dauphin county, brother Samuel Shope; in the 21st year of his age. Funeral attended by brother Christian Forney.

On the 30th of the same month, sister Catharine Shope, of the same place and family; in the 17th year of her age. Funeral attended by brother John Lenker.

Both these young persons were the children of brother Bernard, and sister Elizabeth Shope, and also children of the living God. They embraced religion about five or six years ago, and continued members of the "Church of God," maintaining their integrity until the evening of their day, when the Lord of the vineyard called them to their reward.

I am not in the habit of extoling the dead to Heaven; yet, nevertheless, I have very good hopes of these having joined the "hundred forty and four thousand."

This dear family has, for four or five months, been severely afflicted with the "*Typhus Fever*," of which the two aforenamed children died, while the father of the family has been very sick for weeks. I would here say, O Lord look upon the wounded hearts of the remainder of this amiable family, and be merciful. Amen.

M. F. SNAVELY.

Sudden Deaths.—On Tuesday the 22d ult., an elderly woman named Wentz, suddenly dropped down dead in her house. She was engaged in her usual domestic duties at the time, and gave no indications of the approaching dissolution.

On Wednesday morning the 23d ult., the Hon. Wm. McClean, former Associate Judge of Adams county, but of late years a Clerk in the Office of the Auditor General, while engaged in purshasing marketing, suddenly dropped down, and was taken into the Washington Hotel, where he soon expired without exhibiting any signs of consciousness. No pulse could be discovered after he fell.

MEDICINES WARRANTED TO CURE.

1. FEVER and AGUE;
2. DYSPEPTIA;
3. PILES; and
4. CONSUMPTIONS.

These diseases are warranted on the fair and reasonable terms of "NO CURE, NO PAY."

For sale at the office of the Advocate.
Oct. 15, 1846.

PUBLIC NOTICE.

NOTICE is hereby given that letters testamentary on the estate of David Light dec'd., late of Highspire, in Lower Swatara township, Dauphin county, have been granted by the Register of said county to the subscriber, who resides in Highspire aforesaid. All persons having claims or demands against the said deceased, are hereby requested to make known the same to the subscriber without delay.

JACOB ROOP, Jr., *Executor.*

Nov. 2, 1846.—6w.

LIST OF THE GENERAL AGENTS.

We hereby announce the following brethren General Agents for the Church Advocate, viz:

Elder EMANUEL LOGUE, of Mount Pleasant, Iowa, is our General Agent for that State. All persons, therefore, wishing to subscribe for the Advocate, or to make remittances for the same, will please address him as above.

Brother JOHN SHULER, of Ottawa, Illinois, is our General Agent for that State.—Persons in said State, wishing to order the paper, or to pay for it, are requested to address brother J. Shuler.

Dr. J. BOBBS, of Indianapolis, Indiana, is our Agent for the Southern and Central part of Indiana.

Elder JOHN MARTIN, Marey, Larange county, Indiana, is our Agent for the Northern part of Indiana; him, therefore, the people of that part of the State will address.

Brother JOHN ACHEY, of Dayton, and CHRISTIAN WINEBRENNER, of Miamiesburg, Montgomery county, Ohio, are our General Agents for the south-western part of Ohio. To them the people of that quarter will apply, who may have business with the Advocate office.

Elder THOMAS HICKERNELL, of Mendon, Mercer county, Ohio, and Dr. GEORGE B. SHRINER, of Westminster, are our General Agents for the north-western part of Ohio.

Mr. JOHN P. WINEBRENNER, of Wooster, Wayne county, Ohio, is our General Agent for Eastern and Southern Ohio. To him payments can be made, or orders sent by sub-agents and others, in that part of the State.

Elder GEORGE U. HARN, of Pittsburg, Pa., is our general Agent for the West Penn. Eldership. To him the sub-agents and others will address orders and make payments.

Brother SAMUEL HINNY, of Springville, Lancaster county, Pa., is our agent for Mount Joy, Richland, Springville, and the surrounding neighborhood.

Brother LEVI SLINGLUFF, of Martinsburg, Blair county, Pa., is our general agent for Morrison's Cove.

Brother JOHN K. BUSER, of Highspire, Dauphin county, Pa., is our general agent for Highspire and the neighborhood.

BOOKS FOR SALE.

The Editor of the Advocate offers for sale the following valuable Books, viz:

1. The Comprehensive Commentary, 6 vols at	$12 00	per copy.
2. Dwight's Theology, 4 vols.,	8 00	do
3. Calmet's Bible Dictionary,	3 50	do
4. Pulpit Cyclopedia,	2 50	do
5. British Sketches, 4 vols.,	4 00	do
6. Rollin's History, 2 vols.,	3 50	do
7. Polyglott Bibles 18mo. with plates,	1 00	do
8. Polyglott Bibles, 32mo. extra gilt binding,	1 50	do
9. History of all Religious Denominations,	2 50	do
10. Wandering Soul,	1 00	do
11. Traveller's Guide to the West,	75	do
12. Ref. and Pron. Testament,	50	do
13. View of the Formation, Government and Discipline of the Church,	37½	do
14. Treatise on Regeneration.	50	do
15. Hymn Books at different prices.		

Dr. WM. S. CRESAP,

THOMSONIAN BOTANIC PHYSICIAN,

HAVING returned from the West, would respectfully offer his professional services to the public. Pure Thomsonian medicines, Books, Syringes, &c., kept constantly on hand, wholesale or retail. Office in Chesnut st., two doors from Second st. [Nov. 16—tf.

Dr. ANDREW MILLER, Jr.,

A *GRADUATE OF THE JEFFERSON MEDICAL COLLEGE*, Philadelphia, tenders his professional services to the public. *OFFICE* in Third street, opposite Herr's Hotel. [Jy. 15.—tf.

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NEATLY EXECUTED AT THIS OFFICE.

JOSEPH J. WELTMER, Printer.

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THE ADVOCATE

Is printed and published in Mulberry street, near the Railroad Bridge, Harrisburg, Pa.,

By JOHN WINEBRENNER, V. D. M., Editor.

Terms and Regulations.

THE CHURCH ADVOCATE will be printed and published semi-monthly, on a large super-royal sheet, at $1,25 per volume, payable always in advance, or within the first three months of taking the paper.

All persons failing to comply with these terms, shall have their papers stopped at the expiration of the first quarter, from the time the paper is sent, and be held accountable for two quarters; that is to say, for 62½ cents; which sum shall be invariably exacted before the paper will be re-sent.

All the accredited ministers of the Church of God, and such other persons as shall have regular certificates of their appointment from the Editor, shall be the only authorized agents for this paper.

Letters and communications addressed to the Editor, through the Post Office, must be *post-paid*, except those containing remittances.

EDITORIAL DEPARTMENT.

Ohio Journal Corrected.

BROTHERS HOLMES and MURRAY were appointed to the Stark and Sugar Creek circuits, and not to the latter only, as the Journal states.

There is also a small misverbiage in the resolution touching secret societies.

Hymn-Book.

A NEW edition of the Hymn-book, with additional hymns, will be ready in the course of a few days. Orders will be supplied as soon as received. Brothers HICKERNELL and MEGREW, in Ohio, shall have their orders filled.

A Proposition.

ALL persons who will procure ten new subscribers for the last six months of the present volume, or five for the next volume of the ADVOCATE, and vouch for the due payment of the same, shall have his paper gratis. Here, then, is a chance for the poor, and especially for the preachers.

Pennsylvania Legislature.

THE Legislature of this State met on the 5th inst., according to the Constitution.

The Senate was organized by electing the Hon. CHARLES GIBBONS, of Philadelphia, Speaker, and G. W. HAMERSLY, of Lancaster, First Clerk.

The House elected the Hon. JAMES COOPER, of Adams county, Speaker, and DAVID FLEMING, of Harrisburg, Clerk.

Eldership and "Advocate."

THE *East Pennsylvania Eldership*, at its late annual meeting in Mechanicsburg, passed the following resolution in reference to the CHURCH ADVOCATE, viz:

"RESOLVED, That the members of this Eldership be requested to use their BEST EXERTIONS to increase the subscription list of the CHURCH ADVOCATE"

This resolution is good; but to carry it out is still better. We hope that those who voted for this resolution, and all others interested, will not only bear it in remembrance, but also transcribe it in their lives by correspondent action. Nothing more is necessary to place the ADVOCATE on a permanent basis, than the *best exertions* of its friends and patrons.

We should have been pleased if each of the Elderships would have passed a similar resolution. However, the want of such a resolution can be no hindrance to them in using their best exertions for the increase of our subscription list. In Ohio and Indiana there seems to be a decided improvement for the better in the religious aspect of things. We hope there will be an equal improvement in supporting the ADVOCATE. West Pennsylvania, having done well, will not forget to do better still. There are men of noble spirits there, who are not want to be behind in any matter appertaining to Zion's welfare.

There is one thing more which, perhaps, ought to be done, at as early a day as possible, namely, for each Eldership to pass a resolution requiring each stationed and travelling preacher to write, more or less, every sixty days, for the columns of the ADVOCATE. Thus, each one would have to furnish six articles or pieces annually. This would be an easy task, and would add an immense interest and value to the paper. The local brethren, or missionaries, might be required to contribute their PIECES about once per quarter. In consideration of which, they might all be allowed their papers gratis.

Such an arrangement would, doubtless, make things work admirably well, and yield each Eldership a handsome revenue. It would create a new era in our plan of co-operation. Let us try it, brethren, and mark the result!

Bishop E. Logue.

WE have had a letter, a few days ago, from our pioneer bishop in the State of Iowa.—Sister LOGUE, it appears, bas been sevcrely afflicted; but is now convelesant. Owing to this protracted illness of brother L's. companion, he has been confined to home a good deal, and consequently has not preached much for some months past. He intends in future to go to work in good earnest.

He gratefully acknowledges the receipt of the aid sent him by the Board of Missions of the East Pennsylvania Eldership, and promises to use it as judiciously as he can.

He requests, however, if the Board can spare him a little more, to forward it soon, and he will be thankful to receive it.

If the Board are in a situation to gratify brother LOGUE in this request, we hope they will do so without any delay. If any of our brethren have claims on the Board, we hope they will yield them in favor of our needy missionary pioneers on the frontiers.

Revival News.

THERE are revivals going on all around us In Linglestown and Highspire, among the "United Brethren;" and at BOWMAN'S school-house, and at the River school-house, among the brethren of the "Church of God," there have been numbers convicted and converted. A letter will be found in this number from brother J. H. HURLEY, giving some account of the work at the River school-house. We hope some of our brethren will furnish us with detailed accounts of the work in the rest of the aforenamed places.

Dickinson College.

FROM the Annual Register of this Institution, it appears that the present number of students are one hundred and sixty-four, divided as follows, viz:

Law class, - - - - - - -	5
Senior " - - - - - - -	16
Junior " - - - - - - -	36
Sophomore class, - - - - - -	27
Freshman " - - - - - -	29
Preparatory Department, - - -	51
Making in all - - - - -	164

Blendon Seminary.

THE *Blendon Seminary*, in Ohio, formerly owned by the Methodist church, has been bought by the "United Brethren in Christ," who are now actively engaged in fitting it up for an Institution of their own. This is a commendable movement for the "United Brethren." It argues an improvement and elevation in the literary character of that denomination of people. Considering their age, number and wealth, we wonder they have not founded an Institution of learning long before this. We wish them success.

State Temperance Convention.

A STATE TEMPERANCE CONVENTION will be held in this borough on the 27th inst.

The friends of temperance will please to bear this in mind, and prepare in time to have their delegates appointed.

Temperance Meeting.

A GENERAL meeting of the friends of temperance was held in the Court House, in this borough, on Monday evening the 4th inst. The meeting was well attended, and ably addressed by Mr. SCHÆFFER and others, on the subject of petitioning the Legislature for a law submitting the License Law to the ballot-box. A series of resolutions were passed, making arrangements for the circulation of petitions for signatures, asking the Legislature for a law authorizing the question of the sale of ardent spirits, as a beverage, to be submitted to the ballot-boxes in each ward and township of the county.

We hope that these petitions will be freely circulated and numerously signed. Now is the time to make a strong effort in order to secure an act of the Legislature submitting it to the voters of the county, whether intoxicating liquors shall be sold as a beverage or not.

Twenty counties of this State obtained a law on this subject last year, and we hope to see not only twenty more, but all the remaining counties in the State applying and obtaining similar acts. If not, then we should like to see a law passed exempting the temperance men from bearing any part of the public expenses accruing from the dreadful evil of intemperance.

Temperance in Ohio.

THE temperance movement which, under the auspices of the Sons of Temperance, has received a new impulse in the State, is now attracting much attention. Petitions for the passage of a law submitting the question of license to the dicision of voters of the townships, are flowing into the Legislature by hundreds.

Among the petitions was one a hundred feet long, containing four thousand signatures, headed with the name of the venerable LYMAN BEECHER.

Another containing the names of one thousand and seventy-six legal voters of Greene county, and others from Licking with the names of about two thousand six hundred of both sexes. There is strong hope that Ohio will take a place by the side of the temperance States.

American Alliance.

A MEETING will be held in the city of New York, on the 11th of February next, to organize an *American Branch of the Evangelical Alliance*.

The American members of the General Alliance are respectfully invited to attend.

Oberlin Institute.

The Oberlin Institution, in Ohio, was founded some twelve or fifteen years ago, and has been eminently a revival Seminary. Again and again, indeed almost every year, the mighty power of divine grace has rested down upon the students and people of the place, and scores and hundreds of souls have been converted. Prof. Finney was formerly much blessed in his labors as a minister, and scarcely less so since he has been engaged in the department of Theology. The same may be said of Pres. Mahan, and others of the Faculty. The great point at Oberlin has been to give a sanctified education. While a high standard of literary attainment has been held up, there has been a steady aim to render knowledge practical, and especially to press the importance of religious obligations. As the Institution is young, and possesses but limited endowments, it could not be expected to afford all the advantages enjoyed by other and older institutions; but for the tone of piety, the deep moral feeling pervading all its circles, we have reason to believe that it surpasses any of them. In this respect it exhibits a good model for a Seminary of learning.—The history of that school shows that academies, colleges, and Theological Seminaries, may richly enjoy the influences of the Holy Spirit; and the students may go through any or all the departments without suffering in spirituality or devotedness, but all the while be making progress in the divine life.

Pious parents who are desirous that their children should make religious, as well as literary attainments, would do well to send them to the Oberlin College. There are both male and female departments; so that sons and daughters can be educated together in one place. The school is large and the terms are very moderate.

Governor's Message.

The Governor's message was read in both Houses on the 6th inst. It is an able, matter of fact State paper, such as Governor Shunk is well qualified and want to give.

His Excellency first recites and vindicates the policy of the General Government in reference to the Mexican war.

He next gives an account of the financial condition of the Commonwealth, which he represents to be very prosperous. He shows that the receipts on the canals and railroads exceeds the expenditure one hundred and ninety-four thousand four hundred and forty dollars and eleven cents; and that the balance in the Treasury, on the 1st inst., was four hundred and thirty-eight thousand nine hundred and eighty-six dollars and sixty-eight cents.

He recommends the plan of setting apart and appropriating the nett proceeds of the public works, to the gradual reduction of the State debt; which, in the course of time, he thinks, will be sufficient to extinguish the same.

On the subject of the tariff, the Governor takes a kind of middle ground—he is neither a decided '42 nor '46 man!

On divorce acts the Governor is pretty lengthy and sound. He raises his voice against the alarming number of divorce acts which have been passed by the Legislature of late years. This is wise and highly creditable. We hope the Legislature will profit by it, and abandon this wholesale *covenant-breaking* business, except for good and lawful causes.

Temperance triumphant in Allegheny.

Allegheny was one of the twenty counties in the State which obtained a law last winter to have the continuance or abolition of the license law tested by a vote of the people. Accordingly, the strength of the respective parties was tried at the late municipal election, in said county, when the "*No-License-Men*" carried the election by a majority of about twelve hundred votes. This will do for a beginning.

Schœnbein's Patent.

Dr. Schoenbein, the celebrated chemist, has secured letters patent in the United States for his discovery of Gun Cotton. His great chemical discovery, of this article, was patented in this country in December last. It applies not only to cotton but, all fibrous materials; and all persons who have used his discovery since his application was made to our government in this country, are undoubtedly liable for damages, according to the statutes.

CONTRIBUTORS' DEPAR'T.

Solitary Musings.

Nothing can be more desirable to a Christian, (because nothing is more recreating) than an occasional retreat from the business, the bustle and the confusion of the world. There the voice of passion, and worldly desire and gain, is silenced, and every avenue is open to reflection. There, where we stand, in the presence of but ONE—that One Almighty, Eternal Being—the past, the present and the future, will rush upon the mind. We will recall the scenes of our childhood, passing on to the present, and examine the "life we lived." Was it useful? Was it exemplary? Was it holy? Have I performed, as I should, the duties I owe to myself, and those toward my neighbors with like fervor? And have I loved God above all? Here is room for reflection—ground to dwell upon with profit—cause for repentance.

What are the duties toward myself? Cultivate honor, honesty, benevolence, charity, humanity, veneration, faith: cultivate these, and you have cultivated religion—your great, your first duty. Practice these, and you perform your duties toward your God and your neighbors. Let not ease and indulgence contract your affections. Accustom yourself to think of your condition, and of the many distresses of human life, and be prepared to meet and endure your share of them. Whatever you do, consult your nature; consider yourself as a sensitive, a rational, an immortal being. Strive to keep your conscience right, and you will have pleasure—not the pleasure of the world—but true pleasure, such as violated nature cannot afford.

Is this my life?—then well may I rejoice; but is it not?—then think, O my soul, of the present! I am yet in life, in the enjoyment of my senses. If my life has been wrong, may it now commence to be right. Think of the future, the terrible, the mysterious future!—What evils it may unravel! What good it may bring forth! And how much may I promote either! How shall I meet the obscure time to come! Be just!—be prepared for any emergency. One thing is certain—*Death!* The grave, the dreary grave, is gaping for your ashes. Think of that dark abode. But ere you are there, the soul will have taken her flight to (where?) the presence of your Judge! The Book of Life will be opened! The final judgment will be passed, and the sentence executed! The sheep to the right, the goats to the left. God and happiness on one side, Satan and misery on the other, to all eternity!

> Pause before you take another step!
> Where now, ye lying vanities of life!
> Ye ever tempting, ever-cheating train!
> Where are ye now?—and what is your amount?

Maiden! thy rosy cheek will fade; the color is not permanent; but a moment, and it is succeeded by the fallow of the grave. Thy eyes will behold the shining vanities of this world no more; thy ears will be deaf to the caresses of thy friends. The frailty of this world will have no more charms for thee. There is an end to all perfection.

Youth! thou who seest a variety of pleasing prospects in this world; thou who lookest upon this earth as if it was thy eternal abode; I pray thee, stop! even thy next step may be fatal; another heave of thy breast, and all is over. To-night thy soul may be asked of thee! Behold thy condition! Turn, if thou hast time, and fly from destruction.

The grave, yes, the grave, will soon devour this corruptible body; but the soul is destined for another port. "I'm glad that I am born to die!" Listen! Did I not hear a trumpet in the distant skies? Whose are those shouts of triumph that rend the air? The day, the great day, is come! "The places are prepared; the mansions shall be filled! Come ye blessed of my father, and inherit everlasting life." Hosanna to the Son of David! Glory to the Highest!

But, hark! Wherefore that woful sound! Why those sad lamentations! Why is it that not all are joyful on this glorious day? Behold that multitude clothed in mourning apparel! See their flickering lamps! There is wailing and weeping! The Bridegroom is come, and found them sleeping! The time to purchase oil is past! "Go ye into eternal damnation!"

Eternity! mysterious word! Lend ear, ye mortals, and reflect! How shall we contemplate its meaning? Thousands of years are but an atom in its space! Millions of years may pass, yet eternity is in its infancy. Heaven and earth shall pass away, but my word abideth forever!"

H. J. B.

Linglestown, Dauphin county, Pa.

A few Thoughts on Faith.

We read that all men have not faith. And again, without faith it is impossible to please God. The Apostle also says, that "faith without works is dead." James 2: 17. Hence, we should not only have the grace of faith, but we should also have the power and exercise thereof.

For instance: Peter had the grace of faith in the heart, but wanted the power and exercise, in the case of confessing and owning Jesus Christ before men, when in the High Priest's Hall. Matt. 26th chap.

Moses and Aaron had the grace of faith, but wanted the energy and exercise, in the case of bringing forth water out of the rock, only by speaking to it; and their want of faith did appear, in that they smote the rock twice, when they should have but spoken to it. Num. 20th chap.

Again: The disciples had the grace of faith in their hearts, and the gift of miracles, but yet wanted the exercise thereof, in that case of the child possessed with a dumb spirit. Mark 9: 17, 18, 19.

The above instances show the want of that active power and exercise of faith; and because they did not believe, the Lord left them to themselves, to try and prove them, that they might more fully know their own weakness, and so keep a more constant dependance upon divine assistance. Now the exhortation of Paul to Timothy: "Wherefore, I put thee in remembrance, that thou stir up the gift that is in thee." A man may have excellent gifts and parts, and yet the church of the most High be never the better of them, unless those gifts be stirred up and kept in exercise.—Reader! be careful from him that hath not; *i. e.*, exerciseth and improveth not, shall be taken away, even that which he hath. O! believe; know that the life and comfort of thy soul, under the most precious ordinances, and in the performance of holy duties, whether with thyself or others, lieth not so much in thy having of true grace, or in thy having of faith, but in the activity and exercise of that faith which thou hast. Oh! therefore, beware and take heed, that thou neglect not "to stir up the gift that is in thee." The life of ordinances, the sweetness of the Word and promises, the comfort and fruit of holy duties, is lost, when once the exercise of faith is lost. Take away the exercise of faith out of the heart of Christians, and what are the most pure and powerful ordinances? They become like so many broken cisterns, which can hold no water. And, therefore, it is that the devil doth so industriously tempt the saints of God to spiritual slumber and security, that, so hindering the exercise of their grace, he may deprive them of the spiritual fruit and comfort of all God's ordinances; and thereupon tempt them to doubt and question whether they be his ordinances or not; and at length, if they be not sincere, prevaileth with them to cast off ordinances as fruitless and unprofitable, and to cast reproach upon them. And hereupon hath the devil taken advantage to sow those cursed tares, and corrupt opinions of non-ordinances. Formalists, nominal Christians at best, although they differ among themselves, yet do agree in this, to cast all the reproach they can upon the precious and Heavenly ordinances of Jesus Christ: and this hath the devil done whilst professors were fallen asleep, and had lost the life, exercise and activity of their grace; as it is written, Matt. 13: 25, "But while men slept, his enemy came and sowed tares among the wheat."

The preaching of the Gospel is a most powerful and precious ordinance of Jesus Christ for the conversion, edification and salvation of the souls of men. Rom. 1: 16. But this Gospel may be clearly, powerfully and faithfully preached, and yet those to whom it is preached have no fruit, no profit by it, for the want of faith. Heb. 4: 2: "But the word preached did not profit them, not being mixed

with faith in them that heard it." Oh! therefore, when thou goest to hear the Word preached, Christian, beware that thou stirrest up the grace that is in thee; and in particular this grace of faith, without which the Word preached will not, cannot profit thy soul, though the Apostles themselves; yea, though an Angel from Heaven should be the preacher! The fruit and benefit of the Word preached doth not depend so much upon the grace and gifts of the ministers, as upon the faith of the hearer; that is, if it is God's word and truth.

So likewise prayer; it is a most precious and powerful ordinance of Jesus Christ, for the obtaining of all things that we stand in need of at the hands of God. Matt. 21: 22, says sufficiently on this point: "And all things whatsoever ye shall ask in prayer, believing, ye shall receive." And upon this very consideration, some have called prayer the key of Heaven; but faith is the hand which turns this key. Now as the key without the hand is useless, so prayer without faith is fruitless; thou mayest, therefore, Christian, pray, and be much in prayer, and yet lose all thy labor, unless thou exercise thy faith in prayer: thou mayest bring the key of Heaven, and yet find it fast locked against thee, unless thou hast a hand of faith to turn this key.

To my beloved brethren, let me say, make use of this gracious ordinance of prayer, and do as did the woman before the unjust judge, and not cease until God doth revive His work from the rivers to the ends of the earth. Oh! brethren, how good it is when our souls are filled with the love of God; and if sinners will not turn and serve God, let us try to be found of Him in peace when He shall come; which, perhaps, will be soon. Let this suffice for the present. I may in future have something more to add to the above.

ABRAHAM ANDREWS.

I Have no Gift.

This is the language made use of by some disciples of Christ, especially when invited to aid their brethren in carrying on a meeting of prayer or experience. The language implies that something important had been denied them in the Providence of God, and which denial gives them sufficient ground for refusing to engage in those important religious duties. Would they refrain from going into a family party, or social circle! Or, when there, would they abstain from all conversation with those about them, on the plea that an important divine gift had been withheld from them! Would they sit there mute, grave, and gloomy as an owl, on the plea that the gift of communion with others had been denied them!

Did we ever see such professors at their place of business with a pad-lock upon their lips, apparently incapacitated from communicating their thoughts to the throng about them! Had they no words! Had they no power of utterance! Had they not common sense, and good sense, too; and did not passing occurrences open their mouths! And did not those about them learn that they had the gift of thought and feeling, and the gift of Job, or the means of letting their thoughts be known!

And have they no thought and feeling in regard to the things of God! Now does it require anything more of a gift to communicate such thoughts and feelings, than about social or business affairs! If out of the abundance of the heart the mouth can speak, in the one case, can it not in the other! Shall one of these territories be open to all the offices of the lips, and the other closed against them all!

Let those professed Christians, that excuse themselves from the active duties of religion, beware of the danger of intimating that their Maker, God, had denied them any essential gift for such duties. If, in all the social and business affairs of life, they find themselves not without the gift of transacting them properly, they have certainly made a false estimate of the case, when supposing God has denied them the power of useful speech upon divine things among their brethren. They must not run the risk of displeasing God in this manner. And they ought to think of the guilt and danger of thus witholding from the interests of the kingdom of God, the influence that might be given it by their open and decided action in its behalf. Their denial of qualifications in this matter, when other scenes, where this quality is required, show it is not wanting, endangers the actual denial by an offended Saviour, of some important benefit now enjoyed. It is a dangerous position for them to occupy. More anon.

J. C. B.

Newburg, *January* 1, 1847.

Letter from Brother A. D. Williams.

Hamilton College, N. Y.,
December 30, 1846.

Rev. Mr. Winebrenner:—

Sir: A friend has put into my hand a copy of your *Treatise on Regeneration:* by which, in connection with other sources of information, I learn that you and your people hold sentiments very nearly synonymous with those of the denomination with which I am connected—the Free-Will Baptists.

I have written a notice of your work, which will probably be published in the organ of our denomination—the "Morning Star." If so, a copy of the number containing it will be sent you. It is said that the two denominations differ only in Church Polity. If this be true, it may not be amiss that we become respectively better acquainted with each other; for if in this country there exists two classes of people so similar, it is certainly to be desired that they cultivate an acquaintance, and strengthen the bonds of Christian affection.

Our principal doctrinal distinctions are summed up in few words. We are Aminian Baptists, preaching open communion with all Evangelical denominations. We are also decidedly in favor of the various benevolent enterprises of the day, including Anti-slavery and peace.

There are in the connection about one thousand ministers, and fifteen thousand communicants, mostly in the northern States,—some sixteen hundred being in Pennsylvania, (my native State.)

The state of religion with us is rather low at present; yet some of our churches are enjoying very precious seasons of revival.—Truly, in the present moral and spiritual desolations of this land, such refreshings are like bright Oasis, where vernal verdure blooms.

You will confer a favor by replying to this as soon as practicable, and furnish me with information in relation to your people, as you may be able or willing; and in return I shall be glad to embrace the opportunity of imparting any information which may be in my power. Most respectfully yours,

A. D. WILLIAMS.

Brother WILLIAMS will be answered shortly by letter; in the mean time he is referred to an article on the "Church of God" in the "History of all the Religious Denominations in the U. S." Published by HUMPHREYS, CLYDE & WILLIAMS, Philadelphia. EDITOR.

Things in the City of Brotherly Love.

Philadelphia, *January* 7, 1847.

Brother Winebrenner:—

If you consider the following worthy of a place in the columns of the Advocate, it is at your disposal.

According to public notice, there was preaching in the Native American Hall, Third street, above Poplar, on Sabbath the 27th of December last, by brother Harn, who, you are aware, remained in this city a few days after your departure. It was expected that brother Flake would be here to assist him; but owing to previous engagements in Lancaster, he did not get as far as this place by that time.

The congregations in the evening and afternoon were small; but in the evening there was a pretty good house; better, I think, than at any previous meeting during the series. The subject of his discourse in the evening was from Amos 4: 12, and from the interest manifested by those present, I have no doubt more than one felt the necessity of a preparation to meet their God, although not a single individual was found willing to avow or manifest a willingness to forsake the pleasures of sin, that they might enjoy the smiles of a reconciled God, and have a right to that inheritance which is incorruptible and undefiled.

I am sorry brother Harn could not remain another week; for I feel confident that his labors would not have been in vain. Already, as we have seen by his letter in the last Advocate, some good has resulted from the effort while with us, and, I have no doubt, much more will follow.

Your remarks in the Advocate of the 1st inst., in regard to the affairs of the church in this city, I am sorry to say, are too true; but I humbly pray that all who have heretofore (whether in the city or country) united with the "Church of God," will lay to a helping hand, and aid those who are again making an effort towards the permanent organization of the "Church of God" in this city. There is certainly great need of their assistance; and if all would join together, heart and hand, it would not be long ere a bright and glorious day would arrive in the history of the church in this city, and numbers would be found flocking to her for admission.

Many members of the different churches in this place have become convinced of the necessity of coming out upon the principles of the Gospel; but as they can find no church here which comes nearer the truth than the church they are already in connection with, they of course remain where they are. All that is wanted is union and harmony upon the part of the friends of the "Church of God;" and if this be accomplished, my word for it, twelve months will not elapse before there will be one of the most flourishing churches in this city, that there is in our State. Would to God that the friends of the church would awake to their own interests, and become united.

On Sabbath last, the 3d inst., the usual afternoon prayer-meeting was held at the house of mother Dawson. But few of the "little few" were present; but, notwithstanding the number was small, the Lord did not despise the day of small things, and in answer to their prayers visited them in a special manner, and before the meeting was brought to a close, one more was added to their number—a young lady who had been solemnly impressed with the necessity of once more yielding her heart to God at the meeting on the Sabbath previous; but through the interference of some of her friends, was prevented from so doing. During the whole week the spirit of the Lord strove with her. She sought, but found no mercy, until, at the meeting on Sunday, she came out openly, when, after an hour or so of earnest and devoted prayer, she found the Lord to the joy and comfort of her soul. May the good Shepherd protect the lambs of His flock, and all His true and faithful followers, leading them into all truth and righteousness, that their end may be eternal life!

A Friend to the Church.

Good News!

York county, Pa.,
January 8, 1846.

Brother Winebrenner:—

As it is always a source of joy to God's people to hear that He is saving sinners from the error of their ways, I will drop a few lines to inform you and the readers of the Advocate, that the Lord is once more reviving His work at the river, in York county.

Pursuant to previous notice, we commenced a protracted meeting there on the last evening in the Old Year. I tried to talk to the people on the subject of revivals, from Psalms 85: 6. We had a profitable time. The power of God came down upon the people, and one found the Lord the first night. The meeting was continued, and is still going on with increased interest. Sinners are falling on the right and on the left.

Last evening there were eight forward to seek the Lord. Sixteen have already found the Lord precious to their souls since the commencement of the meeting. The convicting power of God is not confined alone to the school-house where we meet, but people are troubled at home, and are sending to us, and asking us to pray for them. O! may the good Lord continue to work among the people in Fishing Creek valley till scores are brought to God.

The time was when the Lord had many witnesses in this place; but as the Prophet of God has said many have gone back with a perpetual back-sliding, and have been trying to satisfy themselves with the husks upon which the swine fed; but no man gave to them. And now, seeing themselves afar off, and in a perishing condition, they are beginning to arise, and, prodigal-like, are seeking shelter in their Father's House.

May the good Lord continue to bring them in, and may He preserve the young converts of the Cross, is my prayer! Pray for us.

Nothing more at present, but

Remain yours, in the patience
And kingdom of the saints,
JOSIAH H. HURLEY.

P. S.—Since the above was written, two more have found the Lord. In haste,

J. H. H.

NEWS DEPARTMENT.

Flood in Ohio—*The City of Dayton Inundated.*—An extra from the Dayton Empire gives the particulars of the destruction done by the flood at that place on the 2d inst. The citizens were aroused about one o'clock with the ringing of bells, warning them of their danger. The water had already broken over the lower levee and inundated the whole western part of the town. The rise continued until perhaps five o'clock in the morning of the 2d, when it remained stationary until about noon. Of the ten bridges across the canal, four have been swept away, and the others all very materially injured. The loss to the State from the injury to the aqueduct and the public works will be very heavy—that of Dayton and citizens immense. Many will probably lose all they owned. The Cincinnati Commercial of the 4th says:—

"We learn from Wm. Morris, Esq., who came from Dayton yesterday, that the cause of the flood was this: The Hydraulic Company had built a dam across the river above the city, and dug a canal from thence to a reservoir, which was in the immediate vicinity, the bottom of which was some ten feet higher. The great rains and floods in the Miami caused the reservoir to break, and pour itself out upon the city, which was immediately deluged several feet deep. The destruction of property in Dayton is awful to tell—the loss is put at over $1,000,000, some say as high as $2,000,000.

National Appropriation Bills.—The appropriation bills reported in the House from the Committee of Ways and Means amount, in the aggregate, to nearly forty millions of dollars.

The amount of the Army bill is $29,538,704 25. Of this sum there is for the pay and subsistence of officers and men; transportation of troops; purchase of horses, mules, &c,; ordnance and ordnance stores; manufacture of arms, &c. &c., for *the army proper*, $6,813,373 25; for the pay subsistence, ordnance, and transportation and supplies, for *the volunteers*, $17,932,331; and to supply deficieneies in the existing appropriations for the pay, travelling allowance, transportation and supplies of *volunteers*, under the act of the 13th of May, and joint resolutions of the 8th of August, $4.793,000.

The amount of the Navy bill is $8.920,204 49, of which $2,500,000 is for the inerease and repair of vessels; $469.417 for improvements on Navy Yards; $275,000 for the Dry Dock at Brooklyn; and $320,546 for the support of the Marine Corps.

The amount of the Indian appropriation is $1,179,324, of which $124,000 is for fulfilling the recent treaty with the Cherokees, and $110,000 for that with the Pottawatamies.

Steam Navigation on the Canal.—Three boats have recently arrived at Pottsville, Pa., direct from New York city, via Philadelphia. Each boat contained forty-five tons of merchandise, and travelled at the rate of six miles an hour, lockage included. Two of the boats are of iron, and it is intended to open a regular steam transportation and passenger line between Pottsville and Philadelphia.

Dreadful Scenes in Illinois.—The civil war in Massac, and the adjoining counties in Illinois appears to be raging with unabated fury. On the 4th ult. about eighty of the citizens, took several of the Regulators prisoners, conducted them to the village of Metropolis, and confined them in a large house. On the 6th they took several additional prisoners, whom they confined in like manner. Some two or three days afterwards, the Regulators raised a strong force, marched to the Metropolis, released their friends, and took several of the opposing party prisoners, who, after some indignities and admonitions, were released in a few days. These Regulators, who recognize no law but their own, will still maintain it; the Governor's proclamation to the contrary notwithstanding.

[*Saturday American.*

The Wonder of the Age.—The Magnetic Telegraph is now in successful operation between this city and Philadelphia. The proceedings of Congress up to the period of adjournment in the previous evening, are now in print in this city every morning: in other words, we have the report as soon as they have it in the morning papers at the Capital. It is sent by way of Baltimore and Philadelphia, the distance being from 450 to 500 miles. Foreign news will now be reported and published here within a few hours of its arrival at Boston or New York! If this does not realize the idea of "annihilating time and space," it certainly approaches very near to it.—*Pittsburg Presbyterian.*

Writing on Newspapers.—The Postmaster General has issued a circular to deputy Postmasters, directing them to remove the wrappers from all transient newspapers, printed circulars, price currents, pamphlets and magazines received at their respective offices, and if found to contain any manuscript or memorandum of any kind, either written or stamped, or any marks or signs, except the name and address of the person to whom directed, the document shall be charged with letter postage, by weight; and if the person to whom it is directed shall refuse to pay such postage, the postmaster is to send it to the office from whence it came and have the offender prosecuted for the penalty of five dollars. The name of the sender, written, printed or stamped on the wrapper of a newspaper, subjects him to the same penalty.

Telegraph Despatch.—The message of Gov. Young to the Legislature of New York was transmitted, verbatim, from Albany to the N. Y. Tribune, by Magnetic Telegraph.

The message contained 5000 words, or 25,000 letters, and was written from two instruments in the Albany office, and read in the New York office at the average rate of 83 letters per minute, or two and a-half hours for each instrument.

Professor Morses' original estimate to Congress for the despatch with which communications could be sent by his Telegraph, was 30 letters per minute; here we see the number almost trebled in a long public document.

Export of Breadstuffs.—The aggregate value of the breadstuffs exported from the port of Philadelphia, during the month of November, is $393.347.

Statistics of Slavery.—The Paris Universe declares that the substantial accuracy of the following table of slaves may be relied on: In Brazil, 3,000,000; United States, 2,700,000; Spanish Colonies, 800,000; French Colonies, 250,000; Dutch, Danish and Swedish Colonies, 100,000; South American Republics, 400,000; Texas, 30,000—total, 7,330,000. It is estimated that in the Russian, Austrian and Prussian dominions, including Poland, there are not less than 70 to 80 millions of human beings in this degrading state.

Massacre of the Nestorians.—A correspondent of the London Morning Chronicle states, in a letter dated at Constantinople, Nov. 7th, that the Kurds, under their savage leader, Beder Khan Bey, had massacred *three thousand* Nestorians, in the most cruel and horrid manner, and sacked and destroyed thirty-six villages. The Kurdish chief has sworn that he will exterminate all the Nestorian people—and it was feared that he would execute his threat on all who could not reach Persia.

The "Appeal."—It is designed to place a copy of the "Appeal," published by the State Society, in every house in the State, as far as practicable. There will be no difficulty if the friends of temperance in their respective neighborhoods, make collections for the purpose, and take charge of the distribution. A mere trifle contributed by each of a few individuals in a district would be sufficient to provide the requisite number of copies.

New York Election.—From an official statemant, given in a late number of the New York Tribune, we take the following: For Congress, total *Whig vote* 199.736; do. total *Democratic* 178,143.—Whig majority 20,593.—*Liberty party* total 12,027.—*Native American* total 637.—*Irregular Democratic* total 120.—*National Reform* total 793.

Amended constitution, *Yes* 221,528, *No* 92,436.—Equal suffrage to colored persons, *Yes* 85,306, *No* 223,845.

Atlantic Steamships.—The arrangements now being made, both in this country and Europe, will soon give New York the benefit of a rapid and constant intercourse with the old world. The French line of steamships, the Bremen line, the Cunard line from Liverpool, and the Great Western Company, will make about eighteen steamships running between that port and ports in Europe. This will give that city a great advantage in a commercial point of view.

Improvement in Printing.—The correspondent of the National Intelligencer speaks of a new Printing Press in London which has been tested, and will strike 10,700 impressions per hour. They have also a type-setting machine in New York, which the Commercial Advertiser says is calculated to perform the work of seven men, or to set 7000 ems per hour! This with the labor of one man and a boy.—This is the age of improvement.

The Public Printing.—The bids for the public printing for the next session of Congress were opened this morning by the Secretary of the Senate and Clerk of the House, and the contract has been awarded to the Albany Argus junto.

Telegraph to New Orleans.—It is estimated that the revenue from the line of telegraph between Washington and New Orleans will reach $149,580 a year, and that the expenses will not exceed $63,636.—It is expected that government will furnish a large portion of the necessary capital, on condition that the work be completed in four months.

Selling Ardent Spirits.—The Zanesville Conference (Ohio) of the Evangelical Lutheran Church, have unanimously determined that it is the duty of the church to expel from its communion those members who, after having been duly admonished, continue to use to excess, or to abuse, ardent spirits, or who may be engaged in the sale of ardent spirits.

Munificent Bequest.—By the will of Elijah Waters, Esq., of Milbury, Mass., whose decease occurred a few days since, the First Congregational society receives in cash $5000, and the parsonage $1600 more; American Bible Society $1500; A. B. Foreign Missions, $1000; Home Missionary Society, $1000.

The Central Railroad.—The Philadelphia Ledger states that less than two hundred and fifty thousand dollars is now required to complete the balance of subscriptions necessary, with the amount voted by the city, to secure the charter of the great Philadelphia and Pittsburg Railroad.

Thanksgiving among the Indians.—Thanksgiving this year has been nearly universal in the U. States, and has even extended to the Indians. John Ross, the principal chief of the Cherokees, appointed the 17th of the last month to be observed in this manner.

Baltimore Trade.—The number of passengers that arrived at Baltimore, from foreign ports, during the year 1846, was as follows: From Bremen, 8,332; from Roterdam, 663; from Amsterdam, 152; from Havre, 526; from London, 172; from Liverpool, 166. Total, 9,911.

Caution.—Never enter a sick room in a state of perspiration, as the moment you become cool your pores absorb. Do not approach contagious disease with an empty stomach, nor sit between the sick and the fire, because the heat attracts the thin vapor.

Travel between the East and West.—The number of passengers between the East and West is about 800.000 annually.—Of this number last year 230.000 were carried on the Baltimore and Ohio railroad, and only 56,000 by the Philadelphia and Columbia railroad.

Danger of Gun Cotton.—The Bavarian government has interdicted the sale of explosive cotton, on the ground that this prepared material cannot be distinguished from that which is in its ordinary state, and therefore may occasion serious accidents.

Colportage in France.—During the last three months there have been sold by colporteurs in France, 33,000 copies of the Scriptures.

Congress.—Iowa has been admitted into the Union, being the 29th State, a large increase on the original thirteen.

Decrease of Crime.—The Rochester Democrat states that there are now but eleven criminals confined in the Monroe county Jail—not one female. The usual number at this season is 40 or 50. This is the first time the female cells have been empty for a number of years.

Municipal Election in Pittsburg.—A glorious triumph has been achieved in our preparatory Municipal Election. Every Ward gave a majority against the License privilege; hence, every grogshop will hereafter be broken up.

Slavery in Turkey.—Letters from Constantinople of the 30th October, announced that Lord Palmerston has sent a note to the Porte, demanding the total abolition of slavery throughout the Ottomon Empire.

War Expenses.—Each of the five steamers which carried the Pennsylvania Regiment to New Orleans, receives $4,000—in all $20,000, simply for transporting 1000 men to N. O.

Flour and Tobacco Business.—Eight hundred and fifty thousand barrels of superfine flour, and upwards of seventy thousand hogsheads of tobacco were inspected at Baltimore last year.

Sheep.—Mr. Clay, it appears, is paying more attention to aggriculture than to politics. He has imported a lot of eight Leicester sheep, costing $100 each, originally.

Education.—A wealthy farmer in Kentucky says: "I would rather be taxed for the education of the boy than the ignorance of the man. For one or the other I am compelled to be."

"Tit for Tat."—Our colored friends in Hayti have adopted a new constitution, which provides that no white man shall hold real estate or become a citizen of that republic.

Wealth of Chicago.—According to the assessor's last return, the property in that city amounts to $4,500,000. The taxes on the same are $37,000. The population is 14,169.

Tea.—The annual consumption of tea in the United States is about 18,000,000.

☞ Pope Pius IX, is said to be too liberal for his Cardinals, all but two of whom are reputed to be opposed to his government. The pontiff has just taken a bold step, viz: established a Council of state without including in it a single Cardinal. The populace of Rome declare that this shall be the last Pope: meaning if anything happens to him (Pius) they will not suffer another.

☞ Hon. Theadore Frelinghuysen has been elected President of the American Peace Society, the late incumbent, Samuel E. Cones, Esq., of Portsmouth, having resigned. The Boston Traveller speaks of it as a "wise and auspicious selection, which cannot fail of being universally acceptable to the christian community."

☞ There are 20,000 Sons of Temperance already in this State. Think of that!

☞ When a crack is discovered in a stove, through which the fire and smoke penetrate, the aperture may be readily closed in a moment with a composition consisting of wood ashes and common salt made into a paste with a little water, plastered over the crack. The effect is equally certain whether the stove be cold or hot.

☞ J. H. Greene, the "Reformed Gambler," was in Cincinnati a few days since, and announced his intention of going to Harrisburg for the purpose of urging upon the Legislature of Pennsylvania the passage of a law for the suppression of gambling, similar to that enacted by the Legislature of Ohio.

☞ A Protestant Christian Church is in process of erection, in the most eligible portion of the Frank Quarter of the city of Alexandria, Egypt, on a lot of ground presented for the purpose by Mehemet Ali. This will be the first Christian edifice in that region in modern times.

☞ The Independent Treasury Law came into operation on the first of January. It requires all postmasters to demand and to recieve nothing else than gold or silver for postages.

☞ The whole number of dissenting Catholics in Germany, who have attached themselves to the new communion, under the leading of Ronge and Czerski, is supposed to be from 120,009 to 150,000.

☞ It is estimated that over five hundred thousand foreigners have emigrated to our country this year, three-fourths of whom are Roman Catholics.

☞ A bill has been brought forward in Congress to establish a new territory beyond the limits of Wisconsin, to be called the territory of Minesata.

☞ There is a proposition in the Cincinnati Gazette to make a tunnel under the Ohio river at that place.

☞ Lightning travels with a velocity twice as great as that of light, being at the rate of 24,000,000 miles a minute.

MISCELLANEOUS.

Hints to Preachers.

The following hints, which we copy from the editorial columns of "The Pulpit," are too plain to be misunderstood, and too good to be forgotten.

LONG SERMONS.

Long sermons are not profitable—scarcely sufferable.

It is only on extraordinary occasions, and from extraordinary speakers, that they can be tolerated at all; and it is doubted whether, on any occasion, or from any man, a sermon of an hour and a quarter to two hours in length, can be as useful as one which comes short of an hour. Three-quarters of an hour is full enough for the average length of sermons. It were better that they fall short of that time than exceed it. Young preachers can be seldom justified in preaching more than *thirty minutes*.

There are many preachers who are always unpopular where they labor, who would pass well if they would put all the *thoughts* of an hour's performance into one of half an hour, or less. A young preacher who can talk good sense and good divinity for twenty minutes, does well, and he stands a thousand times better chance to make a useful preacher, if he be content with that, than he does to act from the notion that brevity is a mark of a small mind, and that, to pass well, he must preach as long as the generality of preachers do. Dr. Clarke said, when he was well advanced in the ministry, that he often preached but ten or fifteen minutes, and that for the reason that he had no more to say upon that subject at that time; and what he had said he did not consider worth a repetition *then* and *there*. A preacher should never exhaust his subject, but leave it fruitful; then people will come again.

APOLOGIES IN THE PULPIT.

These are seldom justifiable. The time spent in them is worse than thrown away. It is seldom necessary to inform the congregation that "we have not had time to prepare," &c. And then, in the discussion of the subject, we should avoid the practice of many who are constantly advertising the congregation that much more might be said upon this part of the subject, and much more upon that—and that such and such things must be passed over for want of time—promising to come to a close, and still continuing to speak—drawing, apparently, *to a close*, and then branching out again—frequently remarking, "I fear I shall weary your patience."

PULPIT PHRASEOLOGY.

It is very common to hear a minister of the gospel, when speaking of *himself alone*, in the pulpit, say "we." In private conversation he speaks of himself only in the *singular*, but when he gets into the pulpit he suddenly becomes *plural*. To assume to be more than one anywhere, is certainly not very modest, though some, probably, adopt this phraseology through a mistaken notion, that to use the personal pronoun "I," is more immodest. The pronoun "I," should be sparingly used; yet when one speaks of *himslf alone*, it is always more modest to be "I," than to assume to be "we." The term "we" should sometimes be used in the pulpit; for instance, when the faults of the people are referred to, in the room of saying *you*, a speaker may couple himself with the congregation, and say *we*. And when he speaks of himself in connection with other ministers, the term "we" should be used. But when he gives notice of what *he* proposes to do, firstly, secondly, or thirdly; or of what *he* has done, let him never stretch himself beyond his measure, and get into the *plural*. These suggestions are in accordance with the *practice* of some of the best modern speakers.

The same errors are seen in the correspondence of many who write for periodicals. They, however, drop from the pen with the same impropriety as from the pulpit. Kings and editors only should say "we," when they mean "I." The writer is not very partial to the use of the term among editors: but it is almost a universal practice, and so it passes.

EXCESSIVE MODESTY.

Some preachers are so excessively modest, that they commence their public exercises in so low a tone as to be scarcely audible. Weak lungs are sometimes made an excuse for this, but it is a groundless excuse in ninety-nine cases out of a hundred. Let a minister give out his hymns, read the Scriptures, commence his prayer, and give out his text clearly and distinctly, pitching his voice on a *medium key*. It is distressing to hear some ministers commence in a whisper what should be distinctly uttered. But while, as preachers, we guard against the stillness and moderation of death on the one hand, we should guard against abruptness and irreverence on the other.

Evangelical Alliance.

The Preparatory Committee of the American Division of the Evangelical Alliance met, according to appointment, on Thursday, the 10th ult., in New York. The draft of the constitution was, it appears, prepared, and they have called for a general meeting of all the American members of the Alliance, to be held on Tuesday, Feb. 2, 1847, at 11 o'clock, in the lecture-room of the Mercer street Presbyterian Church, New York.

The basis of the organization which they will then present, we have not heard. It will be necessary for the American members to meet and adopt their constitution previous to the reception of new members. We shall hear more of this scheme for union when the constitution is adopted, and the door open for the reception of members.

We love union among Christians; we are ready to do as much as lies within our power to promote it; but we are yet to be convinced that the plan contemplated by the Evangelical Alliance is the wisest and best. We are open to conviction, however, and, when we see a prospect of valuable results from such an organization, we shall be happy to aid it onward.

[*Christian Chronicle.*

Beautiful Sentiment.

When I look upon the tombs of the great, every emotion of envy dies within me; when I read the epitaphs of the beautiful, every immoderate desire goes out; when I meet with the grief of parents upon a tombstone, my heart melts with compassion: when I see tombs of parents themselves, I consider the vanity of grieving for those whom me must soon follow; when I see the kings lying with those who deposed them, when I consider rivals laid side by side, or the holy men that divided the world with their disputes, I reflect with astonishment on the little competitions, factions, and debates of mankind. When I read the several debates of some that died yesterday, and some centuries ago, I consider that great day when we shall all be contemporaries, and make our appearance together.

No man ever trusted in God, but he found him faithful, nor in his own heart, but he faund it false. Whoever has Christ, cannot be poor, whoever is without him, cannot be rich.

Cold Water.

If you are dry, drink pure cold water. It is safe, salutary and invigorating.

If you would use a beverage provided by God, and free from the poison and impurity found in intoxicating drinks, use pure cold water.

If you would have a good relish for food, and have it well digested, drink pure cold water.

If you would enjoy a calm state of mind and be saved from impatience, fretfulness, and evil passions, drink nothing but pure cold water, and this will contribute largely to such a result.

If you would save your property, spend nothing for inebriating liquors and drink cold water.

If you would live long, drink cold water. Those who use this as a beverage usually live longer than those who drink intoxicating liquors.

If you thirst for disilled drinks, and the curse of intemperance is upon you, drink cold water, and nothing else. It is a sure remedy for drunkeness.

If you would have good animal spirits and enjoy good health, bathe as often as convenient in water of a suitable temperature. The benefits are incalculably great.

If public speakers are affected with bronchital difficulties, let them wash the throat and stomach externally with cold water in the morning, rubbing these parts hard. This if done in season will affect a cure.

If you are to be out in wet or very cold weather, wash the hands, face and neck, the parts that will be most exposed, in cold water. This will preserve very much from the bad effects of the weather, and especially from taking colds.—*Morning Star.*

Consecration to God.

The time will come, and I cannot but hope that it is near at hand, when all the difficulty about funds for the spread of the Gospel will be done away—when christians will learn a lesson, which hitherto they have been very slow to learn, that the richest enjoyment of wealth is to give its increase to the treasury of the Lord; and that the sweetest of incentives to labor, is the hope of gaining something that we may aid in furthering the cause of God. The excuses for our want of liberality are utterly futile—they are worse, they are often impious. If we are Christians, let us act like Christians, and not dishonor the sacred name by a base, selfish, avaricious spirit, which keeps back from the treasury of the Lord what is due. If we are Christians indeed, we owe not only our wealth, but *ourselves* to the Redeemer, who has bought us with a price. Was He willing to purchase our salvation by pouring out his blood, and shall we be unwilling to give liberally of what he has given us, to promote his cause? The very heathen will rise up in judgement against narrow-hearted Christians; for they expend ten times as much on their idols, as these do in supporting and propagating a religion which is truly divine, and which is the only hope of salvation. O that men would remember that they are but stewards, and that God will require a strict account of the manner in which they dispense what has been committed to them. *Rev. Dr. Alexander.*

A Short Sermon.

Honor the Lord with thy substance. *Prov.* 3: 9.

This text enjoins an important and particular duty: Honor the Lord. Can frail man do this? The humble soul at first shrinks from the idea. But upon a little consideration, takes courage, and asks, how can I do this great work? The Scriptures, which will furnish the man of God for every good work, comes to his aid, and at once solves the doubt: *With thy substance, and with the first fruits of all thine increase.*

The term substance has a definite meaning here, which no one can doubt. It includes all kinds of property, or goods.—The doctrine of the Bible upon this subject, is, that God is as much honored, or served in the proper use of property, as by prayer, exhortation, or any other duty. God as much requires the use of our property in his service as he does the use of our own tongues or our thoughts. If the Christian's heart is right he will be just as happy when engaged in a contribution for any benevolent object or for any necessary expense, as when engaged in prayer or praise. The reason is plain. He is *honoring* God. For the want of this common sense scriptural view of this subject, many otherwise good Christians are tried, when ask to contribute of their substance for *any* benevolent cause, or even if others contribute, especially on the Sabbath. They do not consider that it is *honoring* God. If they did, they would not doubt that the holy Sabbath was the most appropriate season. When the time shall come that all church members consider that God can be honored with their substance a great and glorious victory will be achieved over the dragon, and God's word will be glorified.—*Morning Star.*

Stated Prayer.

There is no religion without prayer.—Have stated times for devotion. At least begin and end every day with God. Take time from sleep rather than want proper time for prayer. Watch against formality in your devotions. It is heartfelt prayers that are alone acceptible to God. Besides your intercourse with God at stated seasons, often look up to him, and ever go to him in the name of Jesus. Go into your closet, and down upon your knees with as much reverence, as if you beheld the great and blessed God.

You require to be often reminded of this. For whether in child hood, in youth or in manhood, we are all too apt to have a wandering heart in prayer, and repeat an outward form with the lips, but with a heart, alas, far from God.

Oh! pray against heartlessness, as one of the most powerful temptations of your spiritual enemy. Could you ascend into heaven every morning and evening to offer your devotion to the Most High, and then return to earth again, what a life of holiness you would lead! What fervent prayer and thanksgiving would you offer—consider that the eyes of the Lord are in every place, beholding the evil and the good, and that "all things are naked and open before him with whom we have to do."

A Great Event.—The conversion of a sinner to God is an event never to be forgotten.—*Robert Hall.*

CARRIER'S ADDRESS OF THE "CHURCH ADVOCATE."

[JANUARY 1, 1847.]

My Christian Friends; A happy New Year to you all;
The Carrier, (like Time) would make his annual call,
To relate of scenes gone by, and of the Future tell,—
And kindly thus advise you:—"In the coming year excell

"In progress, on your pilgrimage, to God's eternal Throne,
Where trav'lers, faint and weary, will have a blessed home!—
Where they shall see the Saviour, and with the angel band,
Behold their Holy Father, and dwell at His right hand."

The Past! "like a dream, upon which mem'ry loves to dwell,"—
Pleasing theme for the Christian—can he say "all is well;"
That the love in his soul confidentially reveals
That the time was improved—and his Saviour he feels,

Hath led him through dangers,—often girded him up,
And sweetened, with hope, misery's sin-bitter'd cup—
Hath made his soul tranquil when darkning clouds would appear,
Or whispered "take courage, for thy Saviour is near!"

The Present is now before thee, and is thine to improve—
To grow in grace and wisdom, and thy Saviour to love;
That, when Death shall overtake thee, and hasten thee away
To the coffin, winding sheet, and mouldering clay;—

That thy Faith in the Saviour, who has suffered and died,
(Whose blood, for man's redemption, flowed free from His side,)
Shall be strenghtened with Grace. Then, in peace close thine eyes,
While a bright host of angels bear thy soul to the skies!

Of the Future—the Bible beautifully explains,
How God's people inherit their reward, where He reigns;
And where care is a stranger—grief or trouble unknown;
Where they shall find a bless'd Saviour—their Maker—and Home!

Oh! who'd not be *faithful*, for a few fleeting days?
And serve Jesus, the kind Saviour, and follow His ways—
That, when'er He shall bid thee "Come thou hither—come live,
The just reward of thy service, come thou and receive!"

Yet, Oh! how eager is man, in his worldly pursuit;
To garner up the vain treasures which yield him no fruit,—
Leave no hope for the Future,—and no safe-guard through life,
No protection from danger, temptation and strife.

The cross of the Saviour which is so easy to bear
Man oft boldly refuseth, yet he dreadeth with fear.
The dispensations of God, who can stop his frail breath,
Who may send in a moment the messenger—Death!

The prospect of Heaven, the Christian's home above,
Fills his heart with emotion, and disperseth a love
In his soul—where, in triumph, his Redeemer doth reign,
Who can remove every doubt—every fear—every pain!

Life is but a bubble, on the vast ocean of Time—
To improve it's our duty—to neglect it is crime;
We possess it one moment, in another 'tis gone
To its Maker, who gave it, and who judges alone!

To the Advocate, my patrons' I'd next turn my muse;
Welcome visiter to thee, ever bringing good news,—
The production of *toil*,—and willing *labor* of mind
In its well printed columns, the kind reader will find.

With theatres and plays, or such nonsensical trash
As the fashions and humbugs—or political flash,
Our pages are not fill'd. But 'tis our principal aim—
To spread a free salvation, in Jesus' holy name.

In the year that has departed and gone o'er its round,
Carnage, war and contention, have polluted the ground
Of the "fair sunny South"—with flowing streams of man's blood.
How debasing, disgraceing, to the *image* of God!

My kind patrons I have done with my imperfect lay,
So, come now, be *generous* then I'll hasten away:
The Carrier, assuredly would think it quite strange,
Should you refuse to hand over a *nice* bit of change!

Phonography.

At a meeting of the citizens of Hamilton, held in the Session Room of the Baptist Church, to witness an exhibition of the attainments of the pupils of Mr. David Parsons, in the science of Phonography, the committee, appointed to examine the principles on which the science was founded, the fitness of the science itself for practical purposes, &c., made the following report, through their chairman, Dr. J. S. Doughlass:

Pronography, (from *Phone*, sound or voice, and *Graphein*, to write,) the art of representing spoken sounds by written signs, and Phonotypy, (from *Phone*, voice, and *Typos*, a type,) the art of representing spoken sounds by printed characters or types, is founded upon the science of Phonetics, (from *Phone*, voice,) and as invented by Isaac Pitman, of Bath. England. The history of Phonography and Phonotypy, is equally interesting and instructive. It is impossible, however, on this occasion, to give the particulars of the discovery of Phonetics and the thousand means of bringing to maturity, the art of writing and printing. It will be sufficient to say that the science has been discovered over twenty years, and that the arts founded upon it have been maturing until the year 1845, when they were pronounced perfected.

Mr. Pitman says, in a public speech at Ipswich, Eng., May, 1845: "It is rather a curious fact that it was three years after the publication of Phonography, before I became aware that any one else had ever attempted to write according to sound. I then met with a copy of two or three systems of short-hand, founded upon phonetic principles and published about 1760. I have since met with book after book upon the subject, from Bishop Wilkins down to the present time, and in such numbers that one is almost led to wonder how it is the world has not been phonographized long ago." About 1840, the second edition of Mr. Pitman's system of Phonography was printed, in the form of a small chart, and during the same year, over 20,000 copies were sold. The third edition, at the close of 1840, was but a demi-octavo copy of the former, with fuller explanations, &c. Such was the progress of phonography that, during the same year, over 30,000 copies were disposed of. At the close of 1841, another edition, in the same form, was printed, and so on till January, 1845, when the seventh edition was issued, and the system considered complete. During the year 1842, the Phonographic Journal, the Phonotypic and Phonographic Journal, and the Phonographic Correspondent were established, and are now in successful operation. Such has been the progress of these sciences or arts in England that, during the month of June, 1845, twelve Phonographic Journals were established. All these, with a large number of others, in different parts of the kingdom, and in Germany, France, &c., are yet alive and receive good support. The Islands of the Ocean are represented by now and then a Phonographic publication. Among these is the Truth-Seeker by Dr. Leeds, Isle of Man.

Books of all kinds, the Bible, histories, school books, &c., are now published in different parts of Europe and America.—Children and the heathen, who have been hitherto without any written language, are being taught to read the Bible, and to write in the course of three or four weeks, and thus years of time and toil usually spent in these acquisitions are saved.

Among the teachers, writers and advocates of Phonography, might be named a great number who stand high in literature and science. In a work published in 1845, entitled "A Plea for Phonography and Phonotypy, by Alex. John Ellis, B. A., Fellow of the Cambridge Phil. Soc., and formerly scholar in Trinity College, &c. &c.," he says: "In August, 1843, he became acquainted with Mr. Pitman, since which time both have worked together with assistance from many others—men who stand first in public estimation.—Printing was commenced in January, 1844. The phonotypic alphabet was perfected in April and published in June, 1845. During the whole of that time, unremitting attention was paid to the working of the alphabet and a great number of experiments tried, so that a crude and undigested system is not offered to the public." He further remarks: "It is sufficient to state that, independently of its advantages as a system of phonetic writing, it forms, when applied to the English language, the most effective *short-hand* ever, or that can be, invented, and we have the satisfaction of adding that it is generally appreciated, especially by scientific men, as an art philosophical, simple and necessarily practical, as upwards of 160,000 publications have been sold within a short time past, and the Manual itself, saying nothing of a multitude of other works, has now a ready sale of 2,000 copies a month, and the Phonographic Correspondent, written entirely in phonographic characters, numbers 2,000 monthly subscribers. Printers throughout the country are now well acquainted with the art, so that Phonographers and Reporters can have their writing set up from phonographic characters." Mr. Reed says: "During the last year, (1845) more than 500 lectures on this subject have been delivered in this country, and probable no less than 20,000 persons have made themselves acquainted with the art. Meetings are continually convened to discuss and proclaim its advantages. Festivals are held to commemorate its triumphs. Indeed, so active is the correspondence of phonographers that, during the last year, it is computed that about 200,000 letters have been posted in the new characters. About 100,000 copies of the system have been circulated, and there were no less than 8,000 phonographic and phonotypic publications sold monthly. The system was already introduced into the first schools and colleges in the kingdom."

Phonography was introduced into America in 1843, by S. P. Andrews, formerly of England, but since that time a resident of Boston. Since that period, it has been taught in all parts of Massachusetts, in different parts of New York, Georgia, Illinois, Pennsylvania, Ohio and Virginia; in each of which States are published papers devoted to Phonography and Phonotypy. Among the multitude of scientific men who strongly recommend the immediate introduction of the art into all our schools, and who have written in its defense, may be mentioned, Hon. Horace Mann, Secretary of the Board of Education in the State of Massachusetts, a gentleman who has done more for the cause of education than any other man in America, Rev. E. N. Kirk, John Neal, of Portland, Maine, S. L. Pomeroy, Bangor, Maine, and J. E. Worcester, author of the standard Dictionary, who intends to issue an abridgment printed in phonotypic type. Prof. Reynolds, in Pennsylvania College, has written some able articles in defense of the art. His articles have brought out communications from Prof. Haldeman, of Marietta College, who is now preparing school books in Phonotypy and a work on Phonography. There are now employed lecturers in all parts of Massachusetts and in the States above named. Mr. Andrews states that, wherever he lectures, he frequently has more than a thousand persons in attendance.—In May, 1845, a public phonographic examination of a large class of boys, gathered from the various schools of Boston, was held in Tremont Temple. The audience consisted, it is said, of nearly 2,000 persons, who expressed themselves highly delighted with the art and with the success of the pupils.

A Phonographic Institute is established in Boston, where hundreds are taught every month. There is also an American Phonographic Society established at Boston, with over 1,500 members in 1845, with a large increase since that time.—During the last year, the art was taught in the State Normal School at Albany, and during the last fall, it was brought before nearly all the Teachers' Institutes in the State.

Its numerous learned advocates claim and predict for it nothing less than a speedy and universal triumph, and, independently of its intrinsic merits, its past history would seem to afford strong presumption that their prediction will be realized.

J. S. DOUGLASS,
D. A. PECK,
Committee.

Report accepted and adopted.

After which, resolutions were read and adopted by Mr. Parsons' pupils; which we must defer till our next number.

[*Hamilton Student.*

The Wife.

It need no guilt to break a husband's heart; the absence of content, the mutterings of spleen, the untidy dress, and cheerless home; the forbidding scowl and deserted hearth; these, and other nameless neglects, without a crime among them, have harrowed to the quick the heart's core of many a man, and planted there beyond the reach of cure, the germ of dark despair. O may a woman, before that sad sight arrives, dwell on the recollections of her youth, and cherishing the dear idea of that tuneful time, awake and keep alive the promise she then so kindly gave. And, though she may be the injured, not the injuring one—the forgotten, not the forgetful wife—a happy allusion to that hour of peace and love—a kindly welcome to a comfortable home—a smile of love to banish hostile words—a kiss of peace to pardon all the past—and the hardest heart that ever locked itself within the breast of selfish man will soften to her charms, and bid her live, as she had hoped, her years in matchless bliss—loved, loving and content—the source of comfort, and the spring of joy.

[*Chamber's London Journal.*

A Mothers faith and Love.

At length, on the third day, when the bloody procession was over, Leclere was made to stop at the usual place of execution. The executioner prepared the fire, heated the iron which was to sear the flesh of the minister of the Gospel, and approaching him, branded him as a heretic on his forehead. Just then a shriek was uttered—but it came not from the martyr. His mother, a witness of the dreadful sight, wrung with anguish, endured a violent struggle between the enthusiasm of faith and maternal feelings; but her faith overcome, and she exclaimed in a voice that made the adversaries tremble, "Glory be to Jesus Christ and his witnesses."—Thus did this French woman of the 16th century, have respect to the word of the Son of God—"Whosoever loveth his son more than me, is not worthy of me."—So daring a courage at such a moment might have seemed to demand instant punishment; but that Christian mother had struck powerless the hearts of priests and soldiers. Their fury was restrained by a mightier arm than theirs. The crowd falling back and making way for her, allowed the mother to regain, with faltering step, her humble dwelling. Monks, and even the town sergeants themselves, gazed on her without moving; "not one of her enemies," says Theodore Beza, "dared put forth his hand against her."

D'Aubigne.

A dying Child's Request.

A child, late of Brimfield, Massachusetts, on its death-bed, requested that the largest piece of money in its possession might be given to the American Board, for the education of children in China.—Accordingly, a few days since, a quarter of a dollar was brought to the Missionary House, and paid over to the Treasurer.—This was the largest piece of money which the child had; and it was, indeed, a precious gift.

Suppose all Christians should act upon the same principal, and consecrate the best of their possessions to the work of missions. The father offers his first born, and the mother her daughter. The merchant or mechanic contributes the largest share of his profits to the enterprise; and the farmer, in disposing of the products of his fields, remembers, first of all, the claims of the heathen. Would there be any difficulty in finding missionaries to send forth to the dark places of the earth, or in obtaining the means of supporting them?

Woman.—The government of families leads to the comfort of communities and the welfare of states. Of every domestic circle, woman is the centre. Home, that scene of purest and dearest joy, home is the empire of woman. There she plans, directs, performs, the acknowledged source of dignity and felicity. When female virtue is most pure, female sense is most approved, female deportment most correct, there is most social manners.—The early years of childhood, those most precious years of life and opening season, are confined to woman's superintendence; she therefore may be presumed to lay the foundation of all the virtues, and all the wisdom that enrich the world.

POETRY.

DAILY WORK.

Who lags for dread of daily work,
And his appointed task would shrink,
  Commits a folly and a crime;
    A soulless slave—
    A paltry knave—
  A clog upon the wheels of Time.
With work to do, and store of health,
  The man's unworthy to be free
    Who will not give,
    That he may live,
  His daily toil for daily fee.

No! Let us work! We only ask
Reward proportioned to our task;
  We have no quarrel with the great;
    No feud with rank—
    With mill or bank—
  No envy with the lord's estate.
If we can earn sufficient store
  To satisfy our daily need,
    And can retain,
    For age and pain,
  A fraction, we are rich indeed.

No dread of toil have we or ours,
We know our worth, and weigh our powers;
  The more we work the more we win;
    Success to trade!
    Success to spade!
  And to the corn that's coming in!
And joy to him, who, o'er his task,
  Redeemers toil is nature's plan;
    Who, working, thinks—
    And never sinks
  His independence as a man:

Who only asks for humblest wealth,
Enough for competence and health:
  And leisure, when his work is done,
    To read his book,
    By chimney nook,
  Or stroll at setting of the sun.
Who toils, as every man should toil,
  For fair reward, erect and free;
    These are the men—
    The best of men—
  These are the men we mean to be!

HYMN.

If I've fulfilled my daily task aright,
  And every duty done:
Then joy to me when dark'st shades of night,
  Shall cloud the sinking sun!
    How cheering, then how calming
      The golden lingering ray;
    The eventide is charming
    That ends a well spent day.

But woe to him, whose eye that hour is dim
  With sin-remembering tears!
No anguish ever can restore to him,
  The joys of wasted years!
    Oh, precious is the power,
      And time that God hath given!
    May I each passing hour,
      Lay up some store for heaven!

Come, thou almighty King,
  Help us thy name to sing,
    Help us to praise!
  Father all glorious,
  O'er all victorious.
  Come, and reign over us,
    Ancient of days.

MARRIAGE NOTICES.

"I saw two clouds at morning,
Tinged with the rising sun;
And in the dawn they floated on,
And mingled into one."

MARRIED—On the 7th inst., by Elder W. McFadden, Mr. Henry Rodarmel, to Miss Harriet Fisher, both of Harrisburg, Pa.

"A happy couple may they be,
  While here on earth they stay;
And *happier* in eternity,
  Is what we humbly pray."

On the 12th inst., by the same, Mr. Henry Higgins, to Miss Emily Stine, both of Harrisburg, Pa.

On the 31st of December last, by Elder Thomas Strohm, Mr. John Brach, to Miss Nancy Kapp, both of Elizabethtown, Lancaster county, Pa.

OBITUARY NOTICE.

"Leaves have their time to fall,
And flowers to wither at the north wind's breath,
And stars to set, but all,
Thou hast all seasons for thine own, O Death!"

DIED—On Tuesday the 5th inst., John Edward, only son of Andrew J. and Margaret Harbaugh; aged 2 years, 5 months and 15 days.

Edward was a fine promising boy—but he was suddenly cut off in a severe attack of convulsion. The paroxysm came on about 9 o'clock on Tuesday morning, and never left him till he died, about 12 o'clock that night.

Edward, our only son,
  Is numbered with the dead;
His race on earth he quickly run,
  And then to heav'n he fled.

Two years, five months, one-half,
  His life-glass only run:
Then Edward died, and angles waft
  His soul, to see God's Son.

We parents acquiesce,
  Though none our grief can tell;
Tho' Edward we no more caress,
  Yet doubtless all is well.

Gone from all evil now,—
  From wrath and misery;
He's happy 'round God's throne we trow,
  To all eternity.

This thought relief doth give,
  Amidst our gloom and grief;
May grace enable us to live
  In hope and firm belief:

That when *we* die we'll find,
  A resting place on high;
With Edward, saints and angels kind,
  Far, far above the sky.

THE MARKETS—CORRECTED SEMI-MONTHLY.

HARRISBURG.

FLOUR—Wheat, per barrel,			$4	50	a 5 00
Do.	Rye,	do. - -	3	50	a 3 62½
CORN-MEAL, per cwt.,		- -	1	20	a 1 30
GRAIN—Wheat, per bushel,				90	a 1 00
Do.	Rye,	do. - -		70	a 75
Do.	Corn,	do. - -		55	a 50
Do.	Oats,	do. - -		30	a 33
BEEF—Per cwt.,		- - - -	4	00	a 5 00
PORK—	do.	- - - - -	4	75	a 5 25
FLAX-SEED—Per bushel,		-	1	00	a 1 22
BUTTER—Per pound,		- -		20	a 25
EGGS—Per dozen,		- - - -		15	a 16
HAMS,		- - - - - - -		10	a 11
LARD,		- - - - - - -		8	a 10
TALLOW,		- - - - - -		8	a 10
HARD SOAP, (dried)		- -		6	a 7
POTATOES,		- - - - -		75	a 1 00
ONIONS,		- - - - - -		31	a 50
APPLES,		- - - - - -		75	a 1 00
PEACHES, (dried)		- - - -	1	50	a 2 00
FEATHERS,		- - - - - -		45	a 50
WOOL,		- - - - - - - -		30	a 50
BARLEY,		- - - - - - -			a 75
SALT,		- - - - - - - -			a 1 88
HAY,		- - - - - - - - -	8	00	a 9 00

PHILADELPHIA.

FLOUR—Wheat, per barrel,			$4	75	a 5 00
Do.	Rye,	do. - -	3	62½	a 3 75
CORN-MEAL, per cwt.,		- -	1	60	a 1 70
GRAIN—Wheat, per bushel,			1	10	a 1 15
Do.	Rye,	do. - -		75	a 80
Do.	Corn,	do. - -		72	a 75
Do.	Oats,	do. - -		30	a 32
BEEF—Per cwt.,		- - - -	4	75	a 5 50
PORK—	do.	- - - - -	4	50	a 5 00
FLAX-SEED—Per bushel,		-	1	10	a 1 18

ADVERTISEMENTS.

Mrs. M'NEAL'S FAMILY PILLS.

THESE celebrated Pills are prepared and sold by Mrs. M'Neal, of Harrisburg, Pa. They are confidently recommended for the prevention and cure of Female Complaints, Sick Headache, Dyspeptia or Indigestion, Costiveness, Boils, Eruptions of the skin, Colic, Foul Stomach, Dysentery, Billious Complaints, Fevers, &c.

They are made of purely vegetable matter, and are in no case or stage of disease dangerous or hurtful; but always safe, easy and efficatious in the removal and cure of the aforenamed diseases; especially the first named, and all such as arise from a disordered stomach and impurities of the blood. These Pills have been in private use for many years, and are known to be good, as many in and about Harrisburg can testify. Recommendations and puffs have never been sought after. The merits of the Pills will be the best and the only recommendation relied on.

DIRECTIONS FOR USE.

Adults will take from one to five Pills, about one hour after meal, once or twice a day; children, in proportion to their age, will take from one-half to two or three Pills.

For sale at her residence, corner of Second street and Liberty alley. Also, by Jacob Bener, Middletown; Abraham Brenneman, Elizabethtown; Jacob P. Brady and John Server, Mount Joy; John C. Landis, Landisville; Christian Kauffman, Washington; Pinkerton and Smeltz, Lancaster; Frederick May, Bainbridge; Mr. Boak, New Cumberland; J. Miller, Lisburn; T. Reeme, Shiremanstown; Henry Lees, Mechanicsburg; Singiser and Paul, Churchtown; H. Hollar, Shippensburg; Mr. Reeme, Linglestown; Henry Wingart, Landisburg; and at this Office.

P. S.—Mrs. McNeal also cures the Piles, Rheumatism, Whild-fire, Wounds, Sores, and Pains of all kinds, by words or otherwise, almost instantaneously. Terms moderate.

Mrs. McNeal's PILE SALVE is warranted to cure the Piles in au easy and speedy way. For sale as above. [Jan. 15.—tf.

PUBLIC NOTICE.

NOTICE is hereby given that letters testamentary on the estate of David Light dec'd., late of Highspire, in Lower Swatara township, Dauphin county, have been granted by the Register of said county to the subscriber, who resides in Highspire aforesaid. All persons having claims or demands against the said deceased, are hereby requested to make known the same to the subscriber without delay.

JACOB ROOP, Jr., *Executor.*

Nov. 2, 1846.—6w.

NOTICE.

ALL persons having claims against the estate of the late Joseph H. Bamberger, deceased, are requested to present them for settlement to the undersigned Executor of said deceased, residing in Middletown, Dauphin county, Pa.; and all persons indebted are requested to make paymen as above.

Oct. 15, 1846.—6w.] JACOB RIFE, *Executor.*

LIST OF THE GENERAL AGENTS.

We hereby announce the following brethren General Agents for the Church Advocate, viz:

Elder EMANUEL LOGUE, of Mount Pleasant, Iowa, is our General Agent for that State. All persons, therefore, wishing to subscribe for the Advocate, or to make remittances for the same, will please address him as above.

Brother JOHN SHULER, of Ottawa, Illinois, is our General Agent for that State.—Persons in said State, wishing to order the paper, or to pay for it, are requested to address brother J. Shuler.

Dr. J. BOBBS, of Indianapolis, Indiana, is our Agent for the Southern and Central part of Indiana.

Elder JOHN MARTIN, Marcy, Larange county, Indiana, is our Agent for the Northern part of Indiana; him, therefore, the people of that part of the State will address.

Brother JOHN ACHEY, of Dayton, and CHRISTIAN WINEBRENNER, of Miamiesburg, Montgomery county, Ohio, are our General Agents for the south-western part of Ohio. To them the people of that quarter will apply, who may have business with the Advocate office.

Elder THOMAS HICKERNELL, of Mendon, Mercer county, Ohio, and Dr. GEORGE B. SHRINER, of Westminster, are our General Agents for the north-western part of Ohio.

Mr. JOHN P. WINEBRENNER, of Wooster, Wayne county, Ohio, is our General Agent for Eastern and Southern Ohio. To him payments can be made, or orders sent by sub-agents and others, in that part of the State.

Elder GEORGE U. HARN, of Pittsburg, Pa., is our general Agent for the West Penn. Eldership. To him the sub-agents and others will address orders and make payments.

Brother SAMUEL HINNY, of Springville, Lancaster county, Pa., is our agent for Mount Joy, Richland, Springville, and the surrounding neighborhood.

Brother LEVI SLINGLUFF, of Martinsburg, Blair county, Pa., is our general agent for Morrison's Cove.

Brother JOHN K. BUSER, of Highspire, Dauphin county, Pa., is our general agent for Highspire and the neighborhood.

BOOKS FOR SALE.

The Editor of the Advocate offers for sale the following valuable Books, viz:

1. The Comprehensive Commentary, 6 vols. at	$12 00	per copy.
2. Dwight's Theology, 4 vols.,	8 00	do
3. Calmet's Bible Dictionary,	3 50	do
4. Pulpit Cyclopedia,	2 50	do
5. British Sketches, 4 vols.,	4 00	do
6. Rollin's History, 2 vols.,	3 50	do
7. Polyglott Bibles 18mo. with plates,	1 00	do
8. Polyglott Bibles, 32mo. extra gilt binding,	1 50	do
9. History of all Religious Denominations,	2 50	do
10. Wandering Soul,	1 00	do
11. Traveller's Guide to the West,	75	do
12. Ref. and Pron. Testament,	50	do
13. View of the Formation, Government and Discipline of the Church,	37½	do
14. Treatise on Regeneration,	50	do
15. Hymn Books at different prices.		

Dr. WM. S. CRESAP,

THOMSONIAN BOTANIC PHYSICIAN,

HAVING returned from the West, would respectfully offer his professional services to the public. Pure Thomsonian medicines, Books, Syringes, &c., kept constantly on hand, wholesale or retail. Office in Chesnut st., two doors from Second st. [Nov. 16—tf.

Dr. ANDREW MILLER, Jr.,

A *GRADUATE OF THE JEFFERSON MEDICAL COLLEGE*, Philadelphia, tenders his professional services to the public. *OFFICE* in Third street, opposite Herr's Hotel. [Jy. 15.—tf.

JOB PRINTING

NEATLY EXECUTED AT THIS OFFICE.

JOSEPH J. WELTMER, Printer.

THE CHURCH ADVOCATE.

A Family Paper---Devoted to the Diffusion of Bible Truth, Religious News and General Intelligence.

ONE DOLLAR AND TWENTY-FIVE CENTS A YEAR. "EARNESTLY CONTEND FOR THE FAITH WHICH WAS ONCE DELIVERED TO THE SAINTS." PAYABLE ALWAYS IN ADVANCE.

VOLUME XI. HARRISBURG, Pa., FEBRUARY 1, 1847. NUMBER 19.

THE ADVOCATE

Is printed and published in Mulberry street, near the Railroad Bridge, Harrisburg, Pa.,

By JOHN WINEBRENNER, V. D. M., Editor.

Terms and Regulations.

The Church Advocate will be printed and published semi-monthly, on a large super-royal sheet, at $1,25 per volume, payable always in advance, or within the first three months of taking the paper.

All persons failing to comply with these terms, shall have their papers stopped at the expiration of the first quarter, from the time the paper is sent, and be held accountable for two quarters; that is to say, for 62½ cents; which sum shall be invariably exacted before the paper will be re-sent.

All the accredited ministers of the Church of God, and such other persons as shall have regular certificates of their appointment from the Editor, shall be the only authorized agents for this paper.

Letters and communications addressed to the Editor, through the Post Office, must be *post-paid*, except those containing remittances.

EDITORIAL DEPARTMENT.

LIST OF ACKNOWLEDGMENTS.

Names.]	[Am't. pd	Names.]	[Am't. pd
Baker, Israel	$1 00	Hawk Elder Jonathan	$1 25
Bretz, Joseph D.	62	Hartz, Elder Daniel	50
Beyerly, Dr. H. J.	25	Lees, Henry	62
Braly, William	1 25	Musser, Sarah	62
Bossler, Elizabeth	1 25	McCormick, John	50
Bollinger, Abraham	1 25	Macky, Mary	50
Bone, William	50	Migrants, Jacob	50
Baumgardner, S	1 25	Sholl, Henry	1 25
Beyerly, Dr. H J.	37	Spahr, Joseph	62
Cassel, William	62	Snow, Elizabeth	1 25
Cramer, Henry	1 25	Sponhower John	1 00
Chase, Gardner	50	Switzer, Abraham	62
Comp, Henry	50	Thompson, Davis	50
Doyle, Geo. W.	1 25	Umpstead, Elizabeth	50
Davels, William	50	Uhler, John	62
Dolson, John	62	Vanardt, William	50
Donelly, Catharine	50	Witmer, Martha	1 25
Freed Paul	50	West, Jonathan	1 00
Freed, Jacob	60	Wright, Elizabeth	62
George, Nathan P.	1 25	Whister, Susan	31
Hess, Joseph	1 25	Winpenny, Mrs.	1 25
Hickernell, Elder T.	50		

Acknowledgment.

Brothers S. Richmond, J. Hickernell and others, have our thanks for new subscribers, and remittances for the Advocate. Let us soon have more, dear brethren, and oblige.

Fires in Harrisburg.

On Wednesday, the 20th ult., in the evening about 8 o'clock, a fire broke out in a large brick house in Front street, occupied by Mrs. Steuley, and owned by the Harrisburg Bank, which destroyed the upper stories of the front building. Mrs. Steuley also lost a large portion of her furniture.

The same night, about 4 o'clock in the morning, another fire occurred, which destroyed the back shop of Mr. G. Faber, situated on the corner of Front street and Blackberry alley.

Book Depository.

Our friends and brethren, within the West Pa. Eldership, are hereby notified that we have appointed brother G. U. Harn, V. D. M., of Pittsburg, Pa., our General Agent for the sale of our books in said Eldership. All persons who may want *English or German Hymn-books, Reference and Pronouncing Testaments, German Testaments, Views of the Church, Treatise on Regeneration, Sermons on Christian Baptism, Wandering Soul, History of all Denominations, Traveller's Guide to the West, Stolen Child, Youths Guide, Baxter on Conversion, Almost Christion in German, Fuller on Backsliding, &c.*, will please to apply to brother Harn, our authorized agent as aforesaid.

Job Work.

As spring is coming on, and some of our friends and patrons will probably have some jobing to do, we hope they will not forget to give us a share of the same. We shall try to accommodate all who may choose to give us a call, on reasonable and satisfactory terms. Those at a distance can send us their jobs through the Post Office, and the cost thereof shall be deducted from their account.

Fruit Trees.

We shall have on hand a choice lot of fruit trees next spring: such as Peach, Apricots and Plumb trees. We have among them July, August, September and October Peaches, of the best varieties. Also, a choice variety of Plumb and Apricot trees. Persons wanting trees will please send in their orders in time. Those orders which remained unsupplied last fall, we shall try to fill in the spring, unless we are notified to the contrary.

Agents Wanted.

We wish to employ a few travelling agents for the sale of our books. ☞ See advertisement on our last page. Persons wishing employment in this business, and who can come well recommended for correct business habits, may find immediate employment on liberal and reasonable terms.

Railroad Bridge.

This excellent bridge was made crossable about the 1st of December last, and is now also so far completed, that the cars are again crossing on it. The first train of cars crossed in the afternoon on the 28th ult. The public are now again accommodated as formerly, before the destruction of the bridge. Our markets and business transactions, generally, have greatly improved since the erection of the bridge.

Revival Intelligence.

We are informed that the revival at the River school-house, York county, has resulted in the conversion of twenty odd souls, and that eighteen of whom have been added to the "Church of God" in that neighborhood, and to the church at Newberry.

The protracted meeting at Mechanicsburg has also resulted in the conversion of several souls.

There is a revival now in progress in Fairview, (alias Neidigstown) where some half dozen or more have professed a happy change from nature to grace.

The Elizabethtown meeting we have not heard from.

Brother Lininger writes that there have been several conversions at Woodbury, Ocwick, and other places. His letter will appear in our next, it being too late for this number.

Locomotive Explosion.

A most terrible explosion of a locomotive boiler took place on the Reading railroad, near Mill Creek, about eight miles from Philadelphia, by which seven men were killed.—This shocking and fatal catastrophe was caused, it is said, by not keeping up a proper supply of water, and the sudden introduction of water into the boiler when the flues were intensely heated. A more detailed account of this fearful accident may be found in the interesting communication, in this number, headed, "*Things in the City of Brotherly Love.*"

Legislative Proceedings.

Judge Banks, of Reading, has been elected State Treasurer.

Mr. Glime, of Lebanon, has been elected State Librarian.

The Tariff resolutions have finally passed, after an interesting and protracted debate.

Among various acts already passed are the following, to-wit:

An act to provide for the payment of the interest on the public debt of this Commonwealth, falling due on the first days of February and August, 1847.

A bill relative to the State Printing, and supplementary to an act to create the office of State Printer.

An act to provide for expenses incurred by the Pennsylvania volunteers, who have been mastered into the service of the United States during the existing war with Mexico.

An act incorporating the Pennsylvania railroad company.

A bill incorporating the Conestoga steam-mills at Lancaster.

A bill for the suppression of gambling.

A bill relating to election districts, &c. &c.

National Education.

Our readers will find a very interesting article, under this caption, among the selections in this number. This great and benevolent enterprize originated among the people of the city of Cincinnati, and is conducted by a committee of gentlemen from different denominations in that city. The leading objects contemplated are—first, to devise and carry out a system of means to secure the proper education of American children who are destitute of schools; and, secondly, to secure a supply of properly qualified teachers. Both these objects are matters of prime importance.

We should be highly gratified to see *Normol Schools* established all over the country, and especially here in Pennsylvania. Will not the present Legislature, made up of so many wise heads and benevolent hearts, wake up to this object, and copy the example of the State of New York, and adopt measures for establishing one or two of these schools in this State? What can be more vitallyim portant to make our present Free School system effective and permanent, than a good supply of well qualified teachers? This, together with a proper selection of school-books, is all that we want to complete the system. The best, if not the only way to get the former, is to establish *Normal Schools;* and the best way to secure the latter, is for the Legislature to authorize the holding of an Educational Convention, for the purpose of adopting a uniform system of school-books. We hope that both will be done by the present Legislature; and by the doing of which, they would forever distinguish themselves in the history of Pennsylvania.

But to return, we conclude by calling the attention of our readers to the article in question.

News from Mexico.

Papers from Mexico bring intelligenec that the Mexican Congress have declared General Santa Anna to be duly elected President of the Mexican Republic.

The Mexican Congress have also declared that they will not enter upon any treaty for peace with the United States, until the American forces are all withdrawn. These things afford but little hope of a speedy peace.

Later dates from Mexico, via Havana, have been received by the New York Sun and Express. They contain a communication from Santa Anna to the Mexican Congress, demanding eight millions of dollars for the purpose of carrying on the war; and he tells Congress, unless the money is raised the country is lost.

Report of the Superintendent of Common Schools.

The school year ended on the first Monday of June last. The State Appropriation for the year was two hundred thousand dollars. This divided among the accepting districts, gave to each taxable forty-nine cents. The appropriation for the current school year, 1847, is two hundred thousand dollars. This divided among the accepting school districts, will give to each taxable fifty cents.

The report represents the number of school districts for the last year, one thousand two hundred and twenty-five; of these one thousand and sixty-seven accepted of the provissions of the common school law, leaving one hundred and fifty-eight non-accepting districts, being nineteen less than in the year preceding.

The report has appended to it a table showing the comparative view of the system since its establishment in 1835. It is as follows:

Number of districts, - - - - -	807
Accepting districts, - - - - -	536
Number of schools, - - - - -	762
Length of time the schools were open, three months and twelve days.	
Teachers, - - - - - - -	808
Scholars, - - - - - -	32,514
Average cost of teaching per quarter	$1 12½
1846.	
Number of districts, - - -	1,225
Accepting do. - - - - -	1,067
Schools, - - - - - - -	7,096
Time open, five months and one day.	
Teachers, - - - - - - -	8,468
Scholars, - - - - - -	338 805
Average cost of teaching per quarter.	$1 23

These results are indeed gratifying, and cannot but gladden the heart of all true friends of education.

State Temperance Convention.

This body met in the upper room of the Court House on Wednesday the 27th ult.; and was temporally organized by calling Judge Edson, of Warren county, to the Chair, and appointing John F. Wolfinger, of Northumberland, Secretary.

Several preliminary matters of business were then disposed of, amongst which was the appointment of a committee to nominate officers for the permanent organization of the Convention. This committee retired, and after a brief absence returned and reported the following:

President,

Gen. ABBOT GREENE of Union county.

Vice Presidents,

Wm. H. Bigler, Clearfield.
Rev. Jno. A. Gere, Cumberland,
Dr. Jos. Speck, Perry,
Wm. W. Paxton, Adams,
Judge Edson, Warren,
L. Jewel, Philadelphia,
R. C. Hale, Mifflin,
Jas. Sprole, Columbia,
Jos. Weaver, Jr., Delaware,
Rev. Robert D. Morris, Bucks,

Secretaries,

John A. Wier, Dauphin,
John F. Wolfinger, Northumberland,
Rob't M. Palmer, Schuylkill,
Dr. Geo. Moore, Lancaster,
Henry Y. Slaymaker, York,
John Smith Franklin,

The Convention adjourned to meet at 3 o'clock in the Baptist church.

The Convention remained in session two days, and transacted some important business.

They passed a set of strong and excellent resolutions; a copy of which we sought to procure for publication in this paper. For this purpose we waited on the Secretary, who had charge of the same, several times; and, although he promised to give us a copy at first, it was manifest in the end that he did not mean to do what he said. We hope the Convention will be more fortunate in appointing more obliging Secretaries hereafter.

Mr. Gough entertained a very large audience on Wednesday evening, in the Methodist meeting-house, with a long and excellent lecture, in his usual felicitous style.

He will lecture again on next Wednesday evening before the "*Female Benevolent Society*," of Harrisburg.

How to Lighten Pulpit Labor.

The following directions are extracted from an article in the Richmond Christian Advocate, under the above caption. We commend them to our ministering brethren with great confidence, having tested their salutary influence in our past experience.

"1. Be fully satisfied in your own mind that you have been moved by the Holy Ghost to preach the Gospel.

2. Be sure to keep the love of God burning upon the altar of your own heart.

3. Make the best preparation, in the way of study, for your pulpit labors, that your time and other circumstances will allow.

4. Go from your knees to the pulpit, carrying a deeply devotional spirit with you.

5. When about to deliver your message, remember that Christ, the author of your commision, has said: "Lo, I am with you."

Preach with humble dependence upon Almighty God for suceess; and having done thus much, leave the event of your labors with Him who has commissioned you to preach and give yourself no trouble as to the result of your labors."

Our Sister Patrons.

By reference to our list of acknowledgments, it will be seen that our sisters are coming forward to patronize the Advocate. In that short list will be found some nine or ten sisters; and among them, as usual, and as in days of old, the Marys and Elizabeths, and others of no small renown. We opine this augurs well for the Advocate. If we can but enlist woman's influence in favor of our enterprise, then all is safe. We hope we shall soon have more of our sister's names to record on our list, and also that they will come forward and take a stand with our numerous contributors.

Corn Bread.

A Recipe for making Corn Bread.—Take as much corn meal as you wish to cook, scald it well by pouring boiling water over it, and stirring it thoroughly; then mix it to the consistency of batter, with milk; if it is pretty rich, it won't hurt it; but mind the mixing part that it is thoroughly done; the more the better. Put in one egg, a tea-spoonful of salæratus, and a table-spoonful of butter or lard. Mix the whole thoroughly together, till the ingredients are entirely incorporated through the whole: mind, I say, the mixing; the more the better. It is now to be baked as usual, about three quarters of an hour, and you will have the finest corn bread you ever ate.

CONTRIBUTORS' DEPAR'T.

The Skeptic's Salutation.

Good morning, Mr. Christian: I have a few things to file against your professedly religionists, as an evidence to my mind that there is a strong probability of deeception.

The *first* is a loud laughing and trifling minister. He is, in my estimation, a sort of moral voleano, standing in the midst of his hearers, belching forth torrents of noises and pestilential lava, which obstructs many in their way to Heaven. The evils he thus effects will probably never be counterbalanced by his future usefulness. My advice on this subject is, when he is in the pulpit he should never be allowed to come out, he instructs so well; and when he is out, he should never be permitted to re-enter, because he laughs so loudly. Now, sir, such aets on the part of Gospel trumpeters have sunk religion into the dust, in my estimation. And this is not all; but,

Secondly.—I have been investigating some of the principles of your high-toned laity, and among them I find the following objections:

O, *Covetousness.* Many of your Christians, who would shudder at the commission of open profanity, are quite contented to have their hearts deaf to the calls of humanity, and hardened by the cursed influence of avarice.—Their prayers are always ready, but their purse is ever closed. They are strangers to the luxury of doing good. Those covetous, tight-fisted Christians, are like the grave, which never says, "it is enough." They are like Solomon's leech, always crying "give, give. What are they doing for the advancement of Sabbath-schools, the cause of foreign Missions, and for the Gospel at home? Why some of your ministers who are no doubt doing some good in the world, are complaining for the want of a comfortable support. Are these things pure Gospel fruit? No, verily not!

Thirdly.—Violence of temper is another evil chargeable on some professors of religion.—Does this correspond with the meekness of the Christian character? Does it agree with the conduct of Christ? Where is your gentleness among your shouting sisters and praying brethren? Violent tempers produce violent actions. A headstrong disposition and ungovernable spirit, have been the curse and bane of many a Christian society. A man endued with such a temper is the last person who ought to govern others, because he cannot govern himself. I ask, is a domestic tyrant, a turbulent oppressor, an ecclesiastical despot, a way mark to the land of promise?

Fourthly.—Detraction is also found among you Christians. Those who are not guilty of evil speaking and backbiting, often do more injury by base insinuations than they would by specific accusations and open charges.—Connected with this is a spirit of envy, which will pass by a thousand moral beauties to expose a single blot. "Cursed is he that smiteth his neighbor secretly." Detraction is generally accompanied with dissimnlation, and I know not what can be more awful than the habit, not only speaking lies, but of manufacturing of them. These evils, in my opinion, proceed from deep corruption. If these persons were what they pretend to be, the world and the church would not be infested with drones.

Fifthly.—Want of love is, to my mind, a gross inconsistency. Some professors will rend a Christian society, and destroy every particle of affection rather than abandon a preconceived opinion, or relinquish a selfish motive. These things ought not so to be.—You say you are brethren, and should you not act as brethren? Jesus Christ not only preached love in His sermons, and petitioned for it in His prayers, but He practised it in His life. I would say, to every Christian, go and do thou likewise.

In conclusion. A sanctimoneous appearance, and a canting conversation, will not counterbalance errors in practice. We skeptic's always decide upon the goodness of religion by the conduct, or rather by the misconduct of its professors. A holy life is the best and most convineing argument for Christianity and I know not what right those have to imagine that they are Christians who cannot give this evidence. "By their fruits;" said Christ, "ye shall know them." This is all for the present. Probably you will hear from me at a future period. Christian turned in silence from his informant, whispering as he leaft him.—Ah, too true!

BABBINICAL.

THINGS IN THE CITY OF BROTHERLY LOVE

NO. II.

Philadelphia, *January* 25, 1847.

Dear "Editor:"—

Many things during the course of a week take place among us, which might prove interesting to your readers; but to make a choice where there is such a diversity of cases, is a task which I feel myself illy competent to perform; but according to promise, I will proceed to give a portion of the news, leaving you and yonr readers to judge of its worth.

Religion is rather at a low ebb at present, although there are some manifestations of good in several of the churches. Revivals are in progress at different places throughout the city, althongh not to a very great extent, and some few are giving up their worldly pleasures for a bright inheritance beyond the skies.

Among those who have been favored by God, is to be found the "little few" of the "Church of God." There have been some tokens for good. At their prayer-meeting, held on the 17th inst., there was quite a solemn and interesting time. Two persons presented themselves as subjects of prayer, and not in vain; for ere the night threw her sable curtains around them, their captive sonls were set at liberty; they were emancipated from darkness into light, and they are now happy on their way to a brighter and better world. One of them, I have understood, intends visiting brother Thomas, at Lancaster, this week, in order to have him administer the ordinanee of Christian baptism. On the same day, the *New Episcopal Church of all Saints*, located in Moyamensing, was opened for divine service. Bishop Potter preached in the afternoon. Altogether it was a remarkable day—the snn shone bright and clear—the streets were thronged with persons going to and from church; but, strangest of all, not a riot or disturbance of any kind took place to desecrate the sacredness of the day set apart for the worship of God.

The Lamp Black factory of Mr. Matlack,

on Rush Hill, which has been burned near a dozen of times within the last eighteen months, was left minus of its roof during the snow-storm.

The extensive Calico Print works of Briggs and Quicksall, located in Frankford, were partly consumed by fire on Friday the 15th. The loss was very heavy, though covered by insurance.

The city Police have succeeded in arresting a gang of counterfeiters and forgers, four in number, two of which were females, who, for some time past, have infested our city. Dr. Lungren, one of the gang, had on him when taken fifteen hundred dollars in spurious ten dollar notes, on the Bank of Wilmington and Brandywine. Three of the prisoners have been committed by the Mayor in default of heavy bail.

It seems as though the good-law executors of our city are in luck just now, for they have succeeded in arresting two notorious characters, who glory in the classic *soubrette*, Jack Shiphard and Joe Blueskin, real prototypes of those celebrated rogues, who were once the terror of London, as these two heroes were to the good people of Moyamensing—a district celebrated for its paupery, debauchery, crime, and the lowest grade of degredation.

A convention of gentlemen from this city and the interior of the State, favorable to the Northern or Sunbury and Erie railroad, was held at the Museum on the 21st. Hon. John L. Gillis, of Elk county, presided. Several committees were appointed, and able addresses delivered.

A House of Industry for the employment of the poor, during the present winter, has been opened in the district of Southwark. The arrangement originated with the Board of Managers of the Christian Home Missionary Society. It is a good institution, and cannot be too warmly commended to the support of the community.

The Odd Fellows of Germantown are erecting a handsome hall in that place. It will cost, according to contract, four thousand eight hundred dollars.

The Catholic churches of the city and county are making the most vigorous efforts to raise money sufficient to erect a cathedral of elegant architecture and capacious dimensions, and I believe thus far their efforts have been crowned with considerable success.

We have had some excessive cold weather within the two past weeks, during which time the ice-men were very busy in putting up a supply of this luxury for the next summer.

On Saturday evening, the 23d, a very large meeting of the firemen and citizens of the city and county was held at the Philadelphia Museum, to adopt measures to prevent the passage of the bill, now before the Legislature, authorizing the city councils to prohibit the county and independent fire companies from attending fires in the meeting. Near two thousand persons, it is said, were in attendance.

On Thursday evening, the 14th, an appalling accident occurred upon the Reading railroad, which has been truly termed one of the most awful catastrophies that has ever been recorded. Seven human beings were suddenly removed from time into eternity, there to give account for the deeds done in the body.

The explosion happened about nine miles from Philadelphia, and the noise was heard for at least four miles. The boiler and machine were blown to atoms, and the seven persons attached to the train were torn to fragments, and scattered in thick profusion for a great distance around the scene. At one place the arm of one of the unfortunate beings, in connection with the head or leg of another, could be found. The head of one man was completely smashed up; another was found separated from the trunk; and an arm was picked up in a field with a tin-cup in the hand. The bodies were all horribly mutilated, torn, blistered, burnt and blackened.

The scene in the vicinity was of the most awful and heart-rending character. By the side of the remains of the engine was a huge rock covered with blood from the bodies that had been dashed against it. The surrounding rocks and trees were bespattered and stained with blood. In the branches of the trees were bits of clothing and shreds of flesh. On the ground, here was an arm, there a leg, and yonder some other portion of a body. Let the eye turn where it would, it met some terrifying or heart-sickening evidence of the awful catastrophe,—immense pieces of the boiler, shivered portions of the engine, fragments of human flesh, or spots of human gore!

The sufferers were principally Germans, and almost strangers in our land. Three of them had families.

The cause of the explosion has given rise to a great number of surmises and conjectures, and I see that the Legislature has very properly appointed a committee to investigate the cause of this dreadful affair.

Another accident occurred on the Germantown railroad, corner of Ninth and Poplar streets, on Saturday the 21st inst. Henry Dewalt, an aged citizen of the Northern Liberties, was run over, and almost instantly killed. Mr. D. had reached the advanced age of one hundred and six years.

The new bridge at Trenton, which has been so long talked of, is to be erected. It is to cross the Delaware above the falls.

The Schuylkill is now frozen over tight below and above the dam, and affords a fine opportunity for those who are fond of skating to engage in that recreation.

The packet ship Wyoming left this port on Saturday for Liverpool. The freight list of the Wyoming amounts to about twenty-one thousand dollars.

Truly, yours,

LEONARD.

A few Questions.

Lancaster city,
Jan. 20, 1847.

Brother Winebrenner:—

In view of brother E. Logue's request for more help from the Missionary Board, and in consideration of other pressing demands from other quarters of the Lord's vineyard, I have thought to institute a few questions to my brethren in the ministry, touching the suggestions made, and the plan adopted by resolution by our late Eldership, for raising money for missionary operations. And,

1st. Did all the churches in the bounds of the Eldership hold meetings on Thanksgiving day, or did they not?

2d. If so, did or did not they generally bring their thank-offerings to the treasury of the Lord, as suggested in the notice of the special convocation of the *House of Israel* on that day? But,

3d. If not, have those delinquent churches raised missionary collections since in lieu of the above plan? And,

4th. Have all the churches, or not, formed missionary societies according to the plan authorized by resolution of the last Eldership?

I believe the foregoing interrogatories cover the whole ground, respecting the plans of our late Eldership, for raising money to sustain our destitute brethren laboring in destitute fields as missionaries.

Now I am satisfied that it is only by a strict adherence to, and a scrupulous carrying out of, the above schemes, that our missionary operations can be successfully carried on. And in view of the above fact, and your suggestion to assist brother Logue, it would give, I think, general satisfaction, as well as stir up a spirit of emulation among the churches in the cause of missions, if the preachers, in charge of churches, would answer the above questions in the columns of the Advocate. Besides, it would give the Board an opportunity of directing their course in the distribution of the funds that may come into their hands. I hope, therefore, we shall hear from all the churches very soon. Any person having money in their hands for missionary purposes, will please pay it over to brother Wm. Hinny, *treasurer*, Mechanicsburg, Cumberland county, Pa.

Yours, fraternally,

E. H. THOMAS.

P. S.—In answer to the inquiries above, I would remark: The church at Lancaster observed the 26th of November as a day of Thanksgiving and religious devotion, and also raised a small collection; and on the first of January formed a Missionary Society under the following articles, as a Constitution, which you may publish if you see proper, though very imperfect in details, yet may answer as a sort of land-mark for other churches who may wish to form a similar society.—About fifty persons united on the first evening—all that were present. E. H. T.

CONSTITUTION

OF THE

Missionary S. of the 'Church of God' at Lancaster.

Article 1. This society shall be called "The Domestic Missionary Society of the 'Church of God' at Lancaster."

Art. 2. The object of this society shall be to aid in sustaining missionaries employed by the *East Pennsylvania Eldership*.

Art. 3. Any person paying the sum of twelve and a-half cents per quarter, or fifty cents or upwards per year, shall be a member of this society.

Art. 4. The officers of this society shall consist of—first, a President, who shall preside at the meetings and preserve order as in other deliberative bodies, &c.; secondly, a Secretary, who shall be required to keep a roll or list of all the names of the members, collect the dues of each member at least once in three months, keeping a regular account of dues and credits, paying the amount in his hands, at the end of each quarter, to the minister in charge, who shall be—thirdly, the Treasurer of the society.

Art. 5. The President and Secretary shall be elected annually; their election shall be decided by a plurality of votes of the members present at a meeting for the purpose.

Art. 6. The regular meetings of the society shall be held once in three months, but the officers shall have power to call special meetings whenever they may deem it necessary.

The Earth Despoiled.

Springville, Lancaster co.,
December 28, 1846.

Dear Brother Winebrenner:—

A few thoughts occurred to my mind which I thought to communicate, by way of comparison, to the numerous readers of the Advocate, if you think them worthy of a place in its columns; and if so, I shall think myself amply remunerated for my labor.

The earth may be at present compared to a mother, who has been bereft of her most promising children. She is desolate and despoiled of those charms which variegated and embellished her surface. Nevertheless, she is not deprived of all her children: here and there we discover vegetables and evergreens, which seem to brave the rigor of the winter. We instance the wild hawthorn which shows its purplish berries. The yew-tree elevates itself like a pyramid, and its leaves have preserved their verdure. The feeble ivy creeps still about our walls and remains unshaken, while the tempest roars around it. The laurel extends its green branches, and has lost no part of that dress that adorned it in summer. The box-tree, though humble in its appearance, shows, here and there among the snow, its verdant branches.

These trees and some others preserve their verdure in the coldest climate, and in the severest seasons. They are emblamatic of the pleasing advantages which they possess, whose minds are well cultivated, and whose dispositions are sweet and pliant. The lustre of dress, which dazzles only the eye of the vulgar, is a vain and transitory brightness. The shades of the most brilliant colors fade; all external graces have but a short duration, and will sink beneath the shade when compared with the internals of religion. Hence, we say, virtue has charms which survives them all. As, says the Psalmist, "They who fear the Lord are like trees planted by the side of a river; they grow and extend their branches afar; they bring forth fruit in their season, and their leaves wither not; they comfort those who seek the shade, and the traveller blesses them."

How amiable are the truly pious! They borrow not their beauty from the external and arbitrary goods of fortune: their true ornaments are within. The tempest of adversity may at times shake them and cast them down, but they cannot overcome them; and shortly their heads will be raised above all stormy regions. If unexpected misfortune reduces them to poverty, they are still rich, because they possess the approbation of God, have a good conscience, and a hope full of blessed immortality. The Lord holds them by His right hand, and does not suffer them to stumble.

Nature is now deprived of that beauty, and those charms with which it was adorned in the summer. The fields and gardens, where we walked with so much pleasure, are now useless and deserted, and nothing remains that can invite us to frequent them. Is not

this a striking emblem of what our life shall be when we shall have attained to the winter of our days! Then all the charms, of which we were so vain in the spring and summer of our life, shall disappear. Vexation, troubles, and other infirmities, incident to old age, will not permit us the relish, the amusements of youth. And, dear reader, if we act a rational part, our desires shall expand after a better life. In the winter we are surprised by the night which comes upon us unexpected; perhaps, having in view to finish a certain work, the evening comes and suddenly interrupts our labor. Here, kind reader, is an emblem of the night of death; it will probably come when we least expect it. This meditation leads me to consider the venerable aged. In the winter of their (pious) lives, they resemble those plants which, during this season of the year, still preserve their verdure. How many storms of life have they borne with constancy! How many alluring objects have they seen wither! A pleasing sprightliness, the happy remains of the spring of their lives, is still discoverable in them. However wrinkled their foreheads may appear, whatever ravages the hand of time may have made upon their bodies, it is still adorned with those virtues which recompense them for the loss of external beauty. Dear reader, may we not say, "O that the winter of our lives may have so many charms!" In this season of the year, when the evenings are long, we may have leisure, in a quiet retreat, to cultivate our understanding, study our own hearts, correct our errors, and acquire power from God to walk uprightly. We cannot now cultivate our fields and our gardens; but we may at least cultivate our souls, and endeavor to render ourselves happy and useful to our neighbors, by administering to their wants, both in a temporal and spiritual point of view. If you are poor, with myself, and enjoy but a small portion of the good things of this world, then give of that what you can. But this being the case, do not excuse yourself with the vain fancy that you may rest at ease, because your gifts and means are limited. There is a work for us all to do. If your gifts are so limited, your talents so small, that you cannot exercise in public, use your efforts in private, and above all, let your conduct speak volumns for the Christian character, and the religion of our Lord and Saviour Jesus Christ. Amen.

W. B.

Correspondence---No. 5,

Between a Believer in Storrism, and a Believer in Bible Truth.

14.—STORRITE: Permit me to offer a few words on the destruction of the wicked. They are composed of combustible matter. I cannot find in the Bible that the wicked are immortal; but the contrary.

"As smoke is driven away, so drive them away; as wax melteth before the fire, so let the wicked perish at the presence of God." Psalm 6: 8, 2. "The soul that sinneth, it shall die." Ezekiel 18: 4. "For the wages of sin is death." Romans 6: 23. "Yet he shall perish forever like his own dung." Job 20: 7. "But the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs; they shall consume; into smoke shall they consume away." Psalm 37: 20. "Who among us shall dwell with the devouring fire!" Isaiah 33: 14.

How can anything remain of the wicked if they are compared to straw, chaff, wood, fat of lambs, wax, their own dung? And the Prophet Obadia declares, "They shall be as though they had not been."

BELIEVER IN BIBLE TRUTH.—Permit me to offer a few remarks on the above. *First*, I shall quote certain portions of scripture to prove that man is a two-fold or compound being, which you denied when you was here.

"Delight in the law of God after the *inward man*." Rom. 7: 22. "But though our outward man perish, yet the *inward man* is renewed day by day." Cor. 4: 16. "But let it be the hidden man of the heart." 1 Pet. 3: 4.

Now this is sufficient evidence that man is a two-fold being; and this two-fold being is represented by the word of God as body and spirit. For, says the Apostle, "Ye are bought with a price; therefore, glorify God in your body and spirit, which are God's." 1 Cor. 6: 20.

But some of you deny that man is possessed of a spirit; for this reason I will quote a few passages of scripture, which will fully prove the assertion.

"And formeth the spirit of man within him." Zech. 12: 1. "My spirit hath rejoiced in God my Saviour." Luke 1: 47. "Paul's spirit was stirred in him when he saw the city wholly given to idolatry." Acts 17: 16. "I had no rest in my spirit, because I found not Titus my brother." 2 Cor. 2: 13. "His spirit was refreshed by you all." 2 Cor. 7: 13.

You intimate that it cannot be proven from the Bible that the wicked are immortal. If this be so, then how will you reconcile the saying of Christ: "Ye must be born again." Will this mortal, or material body, be changed in the new birth? I answer, *No!* For it is evident, and can be proven, by the immutable word of God, and the laws of nature, that the body will never be changed in this life, but will be subject to diseases as long as it remains in its present state. For there is no difference between the bodies of the righteous and the wicked. For instance, look into the Bible, and mark daily occurrences, and you find that the righteous were and are afflicted with sickness and disease, as well as the wicked. When a sickness pervades the land, the righteous and wicked suffer alike. And if this mortal body will never be changed in this life, but is liable to be infected with disease, it is a matter of fact, and beyond all contradiction, that it is the inward man, the soul, that must be changed.

Hence we read: "Be ye transformed by the renewing of your mind." Romans 12: 2. "Be renewed in the spirit of your mind." Eph. 4: 23. "Put on the new man, which is renewed in knowledge after the image of Him that created him." Col. 3: 10.

And hence this change, or new birth, so astonished Nicodemus, although he was a ruler of the Jews, that he exclaimed: "How can these things be?" So even it is at present, when conversing with unregenerate persons on the subject; they cannot understand the nature of it; and, in fact, no person can understand it unless he experiences it. I cannot conceive how a person can be born again, who does not believe in the immortality of the soul; and how can a person, who denies the immortality of the soul, believe in the new birth? I stated before that the body will not be changed in the new birth. And if the soul is not immortal, how will it be made immortal in the new birth? Will any materialist answer the question?

Again, every person who believes in the doctrine of the Bible believes that man, in a state of nature, is not what God wants him and requires him to be; and therefore he has employed efficient means to bring about the intended change. There are two grand means that God makes use of to bring about the intended change, viz: His spirit and word. Christ said that the spirit shall convince men of sin, righteousness and judgment. If the wicked are not possessed of an immortal principle, what shall the spirit of God operate upon? For it cannot be supposed to operate upon matter only. Nor is the operation of the spirit of God ever felt by flesh and blood; and if it is not flesh and blood that feels it, then there must be some principle in man that feels it, and this principle is the immortal soul implanted in man by his Creator.

ALETHES.

Revival Intelligence from Ohio.

January 19, 1847.

BROTHER WINEBRENNER:—

I take the liberty of giving you and the readers of the ADVOCATE a succinct account of the state of religion in the State of Ohio. A number of protracted meetings already have been held in different places, and I am happy to say not without effect. A number of places have had some refreshings from the presence of the Lord, and the brethren in the ministry are still going around to different parts preaching a crucified and risen Jesus to the people; and I hope and trust we shall have a great deal more intelligence to communicate, which will be calculated to gladden the hearts of the sons and daughters of Zion.

I left home the 19th of December, and landed in Wayne county about the 27th. After which I hunted up some of the brethren in the ministry. Finally, I received intelligence of brother HOLMES holding a protracted meeting at Chester. I then repaired thither and found him much worn down in consequence of poor health. I took his place and preached for him several evenings. One or two knelt down to be prayed for during this time. Afterwards I left for Smithville to commence a large meeting there, but could not get across the stream called Killbuck. I then turned around and went to Union to assist in holding a large meeting there. Brothers S. N. MILLER and HOLMES were in attendance. When I came thither, brother D. NEIDIG also just returned from Blooming Grove, bringing us the joyful intelligence of twelve that had embraced religion and six baptized; and thinks if the meeting had been protracted, much more good might have been done. We then kept up our meeting at Union till the Wednesday evening following. Those that were converted and reclaimed together were four or five in number. I then started again for Smithville, inasmuch as I heard the waters had fell. When I came thither the protracted meeting was broke up. I was informed that six had embraced religion, and two were baptized during the meeting.—It is supposed by some that much more good might have been done if the meeting could have been protracted. There was no minister present from a distance but brother MURRAY. He is a little man, and does not present a very majestic appearance when standing up before a congregation; but yet he still goes forth, David-like, in the name of the God of the armies of Israel, and every now and then where he is found handling the Gospel sling, a stout-hearted Goliah comes tumbling to the foot of the Cross.

The brethren in the vicinity of Smithville complain on account of the indifference and distance exhibited on the part of the brethren in other churches not coming to assist them; and I do think they have just cause for complaining. I hope the faulty may repent and do better.

I left Smithville and commenced a special meeting in the brick meeting-house, in the bounds of the church near Reedsburg. During my stay one old lady launched into liberty, and now is going on her way rejoicing. There was a good feeling among the people when I left, and the brethren considerably hurt being the meeting could not be protracted longer.—But as I had other large meetings on hands I left. We hope to have some more encouraging intelligence to communicate soon.

Yours, truly,

THOMAS HICKERNELL.

Letter from Elder J. Hickernell.

BETHANY, WESTMORELAND CO., PA., *January* 12, 1847.

BROTHER WINEBRENNER:—

Since my last to you I have been in Athens county, Ohio. Were I to give you a minute detail of the journey, it would consume too much paper. Let it then suffice to say, that I left the Forks of Big Fish Creek, Marshall county, Virginia, for the Ohio river, in order to get on board of a steamboat. After inquiring for the best place to hail a boat, I was advised to cross the river and walk down to a small village on the bank of the river called Sunfish. I did so, and before I got to the town, a boat passed me and stoped in order to take in some freight. I got on board of her and sailed for Coleport. The weather was getting very cold. That night about two o'clock we landed safely at our place of destination. I then inquired for lodging, but there was none to be had about the wharf boat. I next started for a public house—found one not far from the river, but the accommodations were all taken up excepting the floor. Being very much fatigued, and having a large mantle with me, I laid myself down on the floor, having a good fire, and rested tolerably well.—The next morning I took some refreshment, and started for the "Church of God" in Alexander township; which was about seventeen miles distant, but I soon found I could not do it. The roads were very bad, and it was snowing at the same time with a prodigious wind. I hailed a man with a two-horse wagon who took me in. I suffered much with the cold that day. The gentleman with whom I was travelling seemed to be a religious man. He took me within three miles of the place for which I started in the morning. I paid him twenty-five cents and then took it a foot three miles and lodged with brother G. CHASE, where I was hospitably entertained. The next morning brother G. C. took two horses and conveyed me six miles; I then took it a foot two miles, when I arrived in Canon township, Athens county, where a small church was formed the time of the camp-meeting.—That night I lodged with brother RICHMOND, a brother to Elder S. RICHMOND. Here I re-

mained for several days and preached. The people in this neighborhood are very wild.—There were no convertions, but I thought the meeting would have a tendency to civilize some of the young people of that neighborhood, so much so, that they would cease to hoop and howl going to and from religious meetings. The church, however, is doing tolerably well. Much good could be done in that county if proper means were used. In this time brother RICHMOND, after being on a visit to Pennsylvania, met me in his own neighborhood. We then started for a protracted meeting in Alexander township. When the meeting commenced times were dull; but as the meeting progressed, the members of the church became more spiritual, and several backsliders were reclaimed. I think upon the whole the church was much profited by the meeting. May the Lord bless the churches in Athens county! We hope Elder RICHMOND will let us hear from them through the ADVOCATE. If it had not been so late in the season I should have stayed longer and assisted brother RICHMOND to hold another meeting in a place where I learned the prospects were better for conversions than either of those other places. But in consequence of my appointments being out on my own field of labor, I was obliged to leave. I again started for the river, was taken down by a certain brother, found the river very high, so much so, that the line boat that I wished to get into was some hours after her time. After getting into her she went slow while on the deep the boat having the mighty current and large drift to contend with. I thought of St. Paul. Her wheels were considerably broken. The next day they stopped to mend them. Time was taken up, and we were considerably after the regular time. I soon found that I should miss several of my appointments, being providentially hindred. I thought to take it as patient as I could. I was landed on the Virginia side after night; of course here was another trial; but I started with courage, ex pecting to stop at the first house I met with, which I accordingly did. The next day I had twenty-five miles to go for an appointment, but could not reach it in consequence of having Fish Creek to cross so often. I here will state that I met with a church of people who practiced the Gospel the same as the "Church of God." If I had time I should go and pay them a visit. I travelled on that day, and got to the place where I had an appointment the evening before. I was very tired; as soon, however, as the people of that neighborhood seen me, they gave out meeting and came on to the house in which I lodged. I tried to preach as well as I could. The next morning I had thirteen miles to go for forenoon preaching. I started early, and met the church after the appointed time. I now got to where my horse was, but I was considerably reduced. The same fatigue I never went through. I must now bring my epistle to a close.

Yours, fraternally,

J. HICKERNELL.

Letter from Elder John Gillespie.

NEW STANTON, *January* 13, 1847.

BROTHER WINEBRENNER:—

I take my pen in hand once more to drop a few lines for the ADVOCATE; if you think them worthy a place in the columns of the same, you may give them an insertion.

I am still in Stanton, where all seem to prosper but the principles and practice of the "Church of God." However, since I last wrote things seem to be more encouraging. Some have fallen in love with her Gospel order; and I believe when opportunity will offer, they will unite in fellowship with her.

I have just returned home from the field of labor, after being absent near two weeks, assisting our much beloved brother, J. HICKERNELL, in holding a protracted meeting with the church near Perriopolis. We found the little flock their laboring under somewhat discouraging circumstances, owing perhaps to the loss of some of their brethren by the hand of death, whilst others grew weary in well doing, and turned back to the world again. But notwithstanding all these difficulties, there still remain a few faithful—names who are trying to make sure work for the kingdom. May the good Lord bless them, and pour the oil of gladness in their souls daily!

Well, we commenced to hold forth on Saturday evening, the 2d of the new year, and on the following Sabbath we were joined by brother WM. VANCE, who is a whole-hearted, good natured, bold herald of the Cross, who preached for us twice, then left for home. So brother HICKERNELL and myself continued to preach and labor on during the week; and, though we cannot say that we saw any special conversions, we believe their were some powerfully convicted, and we hope, in God, they may soon be converted.

There were four baptized, two received into the fellowship of the church, and in all we had quite a refreshing time from the presence of the Lord. The brethren and sisters, I think, feel encouraged to continue on in the good old way. I often think it cannot be possible that any of the brethren or sisters can get discouraged in the service of God, when we reflect that, amidst all the sects and organizations of men, we have the sure foundation whereon we build, Jesus Christ being the chief corner-stone of the whole superstructure. Who can say aught against it? I have never known a man to prove an item to the contrary. Neither can they. Then, ye ministers and members of the "Church of God," go on, for ye have almighty power, infinite wisdom, and boundless love on your side. Never yield an inch of your ground to the devil nor his allies. Standing as ye do, on holy ground, invite all around your pious march to join, knowing that your reward is in Heaven, from whence we look for the coming of our Lord in the majesty of His power, to take vengeance upon all that oppose you, and obey not the Gospel of Christ.

I shall now close for this time. When we shall have good times, we will let you hear from us. May the good Lord keep us all faithful, and at last bring us to rejoice together around His throne in glory.

Yours, in love,

JOHN GILLESPIE.

Elder M. F. Snavely's Appeal.

BROTHER WINEBRENNER:—

If you can find room in the ADVOCATE, please publish these lines for the satisfaction of the brethren on my field of labor, inasmuch as it has pleased God to afflict me so much that I cannot attend to my labors this winter.

I have been laying idle, as respects preaching, for some five or six weeks, and at this time my complaint, so far as I am able to judge, is very little or no better. My throat is still soar, and I have considerable pain under my shoulder-blade on the left side; and my nervous system seems too much prostrated to recover fast.

Some of my medicine I have to inhale night and morning, which I have done for four weeks, and must still continue on. Were it not for that inconvenience, together with the danger of taking cold after such steaming, I should like to visit my dear brethren over the circuit. I long to see them, and I have troubled myself much that my field of labor is lying unattended to.

I thought some of my brethren would sometimes supply some of the appointments. In this I was disappointed, save Linglestown and FORNEY'S, which are attended alternately by brothers LENKERT and FORNEY; all others want supplies. I have only to say, I can't help it. It is the Lord that is afflicting me. I would rather preach every night, and go through all weathers, (as formerly) than to have my present lot. But Job said, "Shall we receive good from the Lord, and shall we not receive evil." Surely the will of the Lord must be done. If, however, it please the Lord that I can, I want to go around and see my brethren before I move, though I should not be able to preach for them.

We expect to move, if possible, on the first Monday in March, for several reasons best known to ourselves. After that, all communications to me must be addressed to Newburg, Cumberland county, Pa.

Perhaps some of my brethren at a distance, on my circuit, may think they are under no more obligations to poor me, now since I am unable to preach to them. But I would say, dear brethren, we must still have wherewith to subsist on. The fault is not mine that I am thus imprisoned, as it were. My good brethren at Highspire came, or sent on their new year's blessing, punctually, as soon as the quarter was up, for which we feel thankful. No more of this—a hint is enough. Pray for me. Perhaps if the warm weather comes on it may get better with me. Adieu to all!

LINGLESTOWN, *January* 26, 1847.

M. F. SNAVELY.

Letter from Elder Jacob Brewer.

ANNVILLE, *January* 6, 1847.

BROTHER J. WINEBRENNER:—

I wish to state to the friends of Zion, through the ADVOCATE, how our protracted meeting turned out, commencing on Christmas day, held at the Schuylkill river meeting-house. We had a joyful time. There were three mourners out the first night, seven the second, and two on Sunday evening. Six embraced religion.

We also had a protracted meeting at Middleport. In this place we held the ordinances of God's house. On Sunday evening we had mourners, who embraced religion. There was a Methodist lady in meeting, who was dead to the life and power of religion; but there was such a power came down, that she began to shout and praise God, so that she lost one of her over-shoes; but her soul became shod with the preparation of the Gospel of peace.

Yours, in love,

JACOB BREWER.

Letter from Brother S. S. Richmond.

ATHENS CO., O., *Jan.* 1, 1847.

DEAR BROTHER WINEBRENNER:—

I employ a few leisure moments in writing for the ADVOCATE. Enclosed you will find the names of five new subscribers for six months, and one for a year. I hope soon to send you some more money and more subscribers.

As it regards the work of God in this place, I have but little to say; because brothers HICKERNELL and COOK have written respecting it. But still I would add a few words on this subject. There is great room and a lond call for laborers here. Are there not some young brethren in Pennsylvania who might be useful, and whose hands are unemployed, that could come this way? Will they not try and penetrate these western wilds? Come, brethren, work for the Lord!

I think the cause here is on the advance. The churches still have their face set to go to the New Jerusalem; and we are still crying, "Sinners, come along." I have held two protracted meetings since brother J. HICKERNELL was here, and one is in progress yet. At the first one I was alone, but still I tried to preach the Gospel, and I think the labors were not lost. At the present one I am assisted by brother ELI PERKINS, of the "United Brethren. It has been in progress about a week. Some good has been done, and we are looking for better times. No more at present.

Yours, in Christ,

SETH S. RICHMOND.

NEWS DEPARTMENT.

Great Fire at Boston.—*Nearly a Hundred Houses Destroyed—Great Loss of Property.*—The Boston Journals of Friday and Saturday furnish the particulars of a very serious conflagration which took place in that city on Thursday night, by which nearly one hundred buildings were destroyed. It commenced in Haverhill street; the papers generally say in the tavern called the Neptune House. The flames attacked the adjoining wooden buildings, and spread upon each side with great rapidity. A strong north-west wind prevailed at the time, which, added to a scarcity of water, (it being low tide) baffled all the exertions of the firemen to extinguish the flames. The fire extended back and upon each side, until nearly all the buildings between Haverhill and Medford streets on the one hand, and between Causeway and Traverse streets on the other, were a mass of ruins. It was not extinguished until about 3 o'clock this morning. Nearly all the buildings destroyed were of wood, mostly work-shops and stables, though some tenements were burned, and about seventy families were rendered houseless. On most of the buildings and stock, there was but little insurance.

Anti-License in New York.—Only one county in the State, the small county of Richmond, voted for continuing licenses to sell liquid poison, and this by only a majority of 45. All the rest went "No License" by majorities of from 59 to upwards of 4000. The majority in the State for "No License" is with in a small fraction of 68000!

Canal Commissioners' Report.—The following is the gross statement of the receipts and expenditures for the fiscal year commencing on the 1st of Deeember, 1845, andending 30th Noverber, 1846.

The receipts for motive power charges, and for use of State, trucks on the various railways, including fines and for old materials sold, were $394,397 65, and for the tolls, rents, fines, &c., $904,097 11.

The expenditures for maintaining motive power on the Columbia Railway, including management and repair of trucks, $157,846 23. For maintaining same on the Allegheny Portage Railway, $103,-260 62. For repairs on the various roads and divissions, $383,743 78. For compensation of collectors, weigh masters, book-keepers, inspectors, &c., $65,080-28, which sums up—

Total Receipts	$1,295,494 76
" Expenditures	709,930 91
Receipts over expenditures	$585,563 85

Deduct from this contingent expenses of Canal Commissioners office—such as pay of Canal Commissioners, Clerk, &c., $5,041 72, which will leave $580,522 13 as the net revenue produced by the Canals and Railroads of the Commonwealth during the period specified.

More Volunteers.—The Pittsburg Dispatch says:—The evening before the departure of the Cameron Guards for the seat of war, two of them, (each having a fair one on his arm,) accompanied by a squad of jovial looking lads of the Regiment, visited Esq. Steel's office, on Forth street, and requested that he should proceed to make each twain "one" in law; which was accordingly done, to the evident satisfaction of the whole crowd, including a few of our citizens, who happened to be in at the time. Their names are as follows: Mr. George Simons, who married Miss Malinda Johnson, and Mr. Thomas Clendennin, who took to wife Miss Sarah Irvine. The men were from Harrisburg —the young women (handsome ones, too,) from our own city—and all parties left for the seat of war, the bridegrooms having received permission, before the knot was tied, to take their wives with them. We have heard that similar matches occurred before other Aldermen.

New Jersey.—The Message of Gov. Stratton, of New Jersey, is brief and to the purpose. The condition of the Treasury is thus alluded to:—

I have again the pleasure of congratulating you on the prosperous condition of the State, as exhibited in the following statement:

Balance in the treasury, Jan. 10, 1846,	$5,278-98
Received during the year from all sources, including a special loan of $10,000,	158,669 30
	$163,948 28
Disbursement during the same period including $10,000 of the special loan above, and $5,000 balance of the loan of the previous year.	155,174 47
Leaving a balance in the treasury on January 4, 1847, of	$8,773 81

Mexico.—Santa Anna was chosen President by two majority. He will remain at the head of the army, and the executive department will devolve upon Farias, the Vice President.

Gen. Salas, the retiring executive, states the force at San Louis to be 22,000, and the expenses are estimated at $868,789 per month.

The whole expenses of the war for six months are estimated at $3,678,000

The first act of Congress was to lay on the table the American overture for peace. A resolution was then passed to progress with the war. An act was then passed to raise $500,000 a month for the support of the army—how it is to be raised does not yet appear.

Expenses of Government.—The appropriation bills already reported amount to the following sums—

Army	$6,813,373
Volunteers	17,932,331
Navy	8,920,204
Deficiences for volunteers	4,793,000
Civil and diplomatic, (est.)	6,044,399
Loan and Treasury Notes	23,000,000
	67,503,307
Add Indian bill	1,179,324
Fortifications	1,672,165
Pensions	2,102,690
Interest	1,408,344
	$73,865,830!!

A pretty round sum to be provided for by Congress in the present state of the finances.—*N. Y. Express.*

Pittsburg vs License.—At the ballet-box last month all the Wards gave large majorities *against* the license system:

		For.	Against.
1st	Ward	191	237
2d	"	49	224
3d	"	220	391
4th	"	111	266
5th	"	177	433
6th	"	40	269
7th	"	10	48
8th	"	30	117
9th	"	37	94

Occupations of the Members of the House of Representatives.—A friend has furnished us the following for publication, which may interest some of our readers.

Farmers,	51	Conveyancer,	1
Lawyers,	12	Saddler,	1
Merchants,	5	Miller,	1
Carpenters,	4	Artist,	1
Surveyors & Scriveners,	3	Teachers,	1
Blacksmiths,	3	Tailor,	1
Doctors,	3	Stone Mason,	1
Printers,	3	Cooper&Gurger	1
Cabinet Makers,	2		—
Inn Keepers	2		99
Shoemakers,	2	1 vacant.	
Tinsmith	1		

Telegraph to New Orleans.—Books are about to be opened in Baltimore, for subscriptions, preparatory to building a line of Magnetic Telegraph from Washington to New Orleans, passing through Charleston and all the other important commercial cities on the route.

Converts from Unitarianism.—Rev. Stephen Barnard, of Southboro', has united with the orthodox Association of Hartford South; and Rev. Chas. S. Baily, of Westport, has also renounced Unitarianism.

On Peace.—Mr. Frelinghuysen is now President of the American Peace Society; and his high character and standing will greatly tend to give it respectability and influence.

☞ The Railroad to the Pacific, as projected by Mr. Whitney was thoroughly endorsed and recommended by a large public meeting at the Chinese Museum, in Philadelphia, at which Mayor Swift presided, aided by many of its prominent merchants and others of the city.

☞ The expenditures in the two National Armories for the last fiscal year are as follows:

Harper's Ferry,	$235,613
Springfield,	214,324
Which includes for materials	338,460
Repairs.	111,477

☞ The Canal Board has appointed Wm. English, of Philadelphia, to be Superintendent of Motive Power and Supervisor of Repairs and the Philadelphi and Columbia Railroad.

MISCELLANEOUS.

NATIONAL EDUCATION.

GOVERNOR WM. SLADE'S AGENCY.

The friends of education have been greatly gratified to learn that the Hon. Wm. Slade, late Governor of Vermont, has relinquished political life, to devote himself to the interests of popular education in our country. The following outline of the plan to be pursued will therefore be interesting:

The enterprise is conducted by a Committee of gentlemen from five different denominations, located at Cincinnati, and styled the *Central Committee for Promoting National Education*. Gov. Slade is Secretary and General Agent of this Committee.

The object of the organization is to devise and carry out measures for securing the *proper* education of more than two million of American children who are destitute of schools. The two leading measures aimed at are, first putting in motion agencies that shall raise up schools and create a demand for teachers; and secondly, securing a supply of *properly qualified* teachers to meet this demand.

Attention will first be directed to *the West*, because there population is increasing fastest, and there also, is to be the future seat of empire. A great and increasing interest is now felt at the East, in behalf of the educational wants of the West, and lest this interest might be perverted to individual, or sectarian projects, the present organization is composed of gentlemen from different denominations, and the funds collected will in no case be applied till wise and well informed men *at the West*, of different denominations, and resident on the fields of action, have been consulted.

There are portions of the West where schools and teachers can scarcely be excelled and where no aid is needed. But there are other portions where, though there are many ready to contribute money and effort for the cause of education, yet they are a small minority, and in communities where wealth is in the form of *lands and produce*, where but little money circulates, where State debts occasion heavy taxes, and where contributions are in constant demand for providing places of worship, school-houses, colleges, roads, bridges, and other material of society, which in older States is already secured. It is in these portions of our country that a liberality is manifested in contributing for such objects, which, considering the relative capital, is rarely equalled at the East. It is hoped and expected that the more favored portions of the West will join their contributions with those raised at the East, in aid of those more destitute.

The first application of the funds must be in employing agencies to raise up schools. In many and very large portions of our country the people would be very willing to pay for schools, and yet, from the engrossing pursuits of other objects, they take no measures to secure them. In other large portions no value is felt for education, and ignorant parents are raising ignorant children without any wish for schools. In such districts experience has shown, that the employment of agents to awaken an interest by lectures and other methods, and to organize schools and send for suitable teachers is in the highest degree successful, and this method will be pursued as far as means will allow.

In regard to the business of preparing and locating teachers, it will be found, that there are at the West as well as at the East, well qualified teachers who need aid in findind suitable situations. And it will be found also, that much less expense is involved in training teachers on the soil than in seeking them from abroad; while well qualified teachers, accustomed to the climate, society and habits around them, would, in many respects, be superior to such as might be obtained elsewhere.

For these reasons, a prominent part of this enterprize will be to secure, as far as possible, means and agencies for aiding all at the West who have the requisite qualifications and desire to be employed as teachers. But when it is considered that there are so many promising avenues to wealth open for *men* at the West—that women are the best teachers for young children—that there is a general deficiency of female population at the West, and a redundency at the East—it is manifest that if our country is to be supplied with teachers, a great portion of them must be women, and a very large proportion of these must be found at the East.

What a demand would be made for teachers, were the wants of our country to be fully supplied, may be conjectured from these facts. Ohio is the best supplied with schools of any Western State, and yet, last year her Secretary of State ascertained that *one hundred and thirty thousand* children in that State were without schools. Allowing the ordinary proportion of pupils to teachers, *five thousand* teachers are now needed in Ohio alone, to supply that State as Massachusetts is supplied; while to furnish the destitutions of our whole country, as presented by the census, would, at the same rate demand *fifty thousand additional teachers.*

In the past history of education, it has usually been the case, that at the South and West, whenever attempts have been made to raise up schools, one of the first

measures has been to send to the East for teachers, while at the East, there always is a super-abundance of teachers. But in examining into the character and history of female teachers sent abroad, a great diversity will be found. Some are energetic, well educated, enterprising women, led by benevolent motives and qualified to succeed in anything they undertake.—But others thus migrating, go forth some from a restless love of change, some from a romantic desire of excitement and adventure, some merely for a livelihood, and some from a wish to raise their position in society. Among these, some will be found lacking in a proper education, others in an ability to communicate knowledge or to govern a school, others in tact and common sense, others in good temper, and others in persevering energy. In such cases disappointment and disgust are the reward of the friends of education, who have striven to raise up schools. Many failures also have occurred from the *misplacing* of very good teachers; for a person would succeed admirably in one position who would utterly fail in another.—Many difficulties also have resulted from placing teachers in new positions uninformed of the peculiarities, or prejudices of society around them, and uninstructed in the proper mode of meeting them.—No person or collection of persons can locate teachers properly, who have not the means of gaining a distinct knowledge of both the teachers to be employed and the places where they are to be stationed, and great evils and disappointments have resulted from attempts of this kind without such knowledge.

In reference to the *preparation* of teachers for the *peculiar* duties of their office, few are aware of the *many* failures that have resulted from its neglect. In illustration, (a single case among many) one of the largest eastern States, as stated by its late Secretary of State, "for want of this indispensable pre-requisite *good teachers*, has wasted *five millions* of dollars and *ten years* of time, to say nothing of labor expended and obloquy encountered, and must now recommence from the foundation."

With reference to these past evils, it will be a prime featrue in this enterprize, to secure *well qualified teachers*, and also to secure their *appropriate* location. With reference to this and also for the purpose of raising funds, Ladies Associations have been formed in many of the eastern cities, who pay their funds to the Central Committee at Cincinnati, and who each have a Committee to aid in selecting teachers.—These Committees will take suitable measures to find such female teachers as have the appropriate character and qualifications, and recommend them for employment.—As soon as the agencies employed at the West raise up schools, and thus create the usuel demand on the East for teachers, a suitable number will be selected, and in the first instance, assembled at Albany, where Miss C. E. Beecher and two or three other ladies who have been practical teachers, will spend a month or more in preparing the teachers selected for their future duties. Except in peculiar cases, these teachers will be those who already have had experience in this vocation.—During this time, they will be admitted into the State Normal School, an institution for educating teachers, for which the State of N. York pays ten thousand dollars annually, and which is admirably conducted. Here they will learn improved methods of education as carried forward both in the Teachers Department and in the Model Schools connected with it. At the same time, Miss Beecher and the ladies associated with her, will aid in their preparation in other respects. Miss Beecher, during the month, will give lectures on the best modes of organizing schools in different circumstances, on modes of governing schools by moral and religious motives, and yet, so as to avoid sectarianism, on methods of introducing certain branches of Domestic Economy into schools, on the difficulties peculiar to *different kinds* of schools and modes of meeting them, and on the peculiar states of society in different portions of the West, the difficulties to be met, and the modes of accommodating to them. Miss Beecher has been a practical teacher for fifteen years, and has traveled and resided in five of the largest Western States, and given much attention to preparation for such instructions.

After this course of training, Miss Beecher and the ladies associated with her, will be acquainted with the character, tastes, habits, acquirements and wishes of these teachers, and will also consult with those employed at the West to raise up schools. Thus the business of preparing the teachers, and of locating them properly, can be performed with ease and success. In selecting teachers some will be taken for *High Schools*, some for *Select Schools* in large towns, some for *Common Public Schools*, and some to go as missionary teachers to the most neglected and destitute places.

It is expected, that in most cases, tuition fees will support the teachers, and that where good situations are provided, the previous expenses will be refunded to the Central Committee, to be again used for the same purpose.

After one experiment of this kind has been successfully accomplished, it can be repeated again and again, both at the East and at the West. And it will be the prominent aim of this enterprise to secure a constant supply of *highly qualified* female teachers for every department of education, and to make such arrangements that they shall always be *appropriately located.*

An arrangement will be made shortly to meet all applications of persons and places wishing good teachers, so soon as this plan goes into operation, of which notice will be given in the newspapers generally.

A Friend of Education.

Fervent Prayer

WILL ALWAYS BE SUCCESSFUL IF IT BE OFFERED,

1. *In secret.*—In the private place there are few objects and circumstances to distract the thoughts. "But thou, when thou prayest, enter into thy *closet*, and when thou hast *shut thy door*, pray to thy Father which is in secret."

2. *Frequently.*—Secret prayer is the life of the soul; without it our spirituality becomes weak, languishes, and dies. The *living* Christian *often* visits his closet.—"Pray without ceasing."

3. *Regularly.*—We should have at least three regular seasons set apart each day for this sacred exercise. Without regularity, it will be often omitted. Daniel entered into his chamber, for this purpose, *three times* a day. "Evening, and morning, and noon, will I pray."

4. *At the same altar.*—In some retired part of the dwelling consecrate a particular place, at each time of retiring for prayer, will thrill the soul with emotions of the most healthful character. The young convert lingers, with peculiar emotions, at the spot where God removed from his soul the mountain of sin. When Daniel prayed, he entered into his *chamber*, and *looked towards Jerusalem.*

5. *With humility.*—We have been great sinners. God is holy, and cannot look upon sin with the least degree of allowance.

6. *Forgivingly.*—We must forgive the small offences of others, if we would have the Lord forgive our great ones. "Forgive us our debts as we forgive our debtors."

7. *Submissively.*—There must be the utmost willingness to be, or do, what will accord with the will of God. The strong desire must be, not to have his will the same as ours, but to have ours the same as his. "Thy will be done."

8. *Earnestly.*—We must feel intensely interested in the exercise: we must be *importunate* in our supplications.—[Let the reader peruse, intelligently. Luke xi, 8.]

9. *Believingly.*—We must believe the "great and precious promises" of God. When we ask for spiritual blessings, we must *expect* them. "Believe that ye have them, and ye shall have them."

If all Christians should observe these few brief rules, would not their hearts glow with *sacred fire*, and would not sinners be converted to holiness, the whole Church be sanctified, and the name of our blessed Lord soon be a praise over the whole earth?

Wm. H. De Puy.

Secret of living always Easy.

An Italian bishop having struggled through great difficulties without complaining, and met with much opposition in the discharge of his episcopal functions, without ever betraying the least impatience, an intimate friend of his, who highly admired those virtues, which he conceived it impossible to imitate, one day asked the prelate if he could tell him the secret of being always easy. "Yes," replied the old man, "I can teach you my secret, and will do so very readily. It consists in nothing more than in making great use of my eyes." His friend begged him to explain. "Most willingly," said the bishop. "In whatever state I am, I first of all look up to heaven, and remember that my principal business here is to get there: I then look down upon the earth, and call to mind the space I shall shortly occupy in it: I then look abroad into the world, and observe what multitudes there are who in all respects have more cause to be unhappy than myself. Thus I learn where true happiness is placed, where all our cares must end, and how very little reason I have to repine or complain."

A Note on Vain and Proud Young Preachers.

Mr. Editor:—You will agree with me, that all who are called preachers at the present day are not models of christian perfection; and that, in many instances, they are not suitable examples for the imitation of those who wish to follow the Saviour. It is a pity, indeed an alarming evil, that the gospel of peace should ever be committed to men who are vain and proud; who look *down* to others, and expect others to look *up* to them: and yet such is often the case. Our young preachers are particularly given to vanity and pride, and many of them seem to study nothing but the art of dressing, assuming a commanding appearance, and letting off chaffy, bombastic speeches from the pulpit.—*Christian Index.*

Three Faults of Nurses.

1. To lisp in baby style, when the same words in an endearing tone would please as well; the reverse should be; the voice ever, emphatic, and each syllable distinctly articulated, for imitation.

2. To tell of witches, ghosts and goblins; such superstitions, impressed upon young minds, are rarely gotten rid of.

3. To direct a child to act like a man; whereas it is not often becoming for a little boy to ape the man, but only to conform his demeanor to his age; every age has its own peculiar docorousness.—*New England Galaxy.*

Printing 3000 Years ago.—The Rev. Mr. Jamieson, who was for ten years a missionary in Thibet, preached in Dr. Swift's Church, Allegheny, Mr. J. states that the art of printing has been practiced in Thibet for 3000 years. They can only print 3000 copies a day, however, from each form—so that if they were ahead of us in type, we are far ahead of them in press work.

Reading the Bible.—Those who wish to read the bible regularly, will do well to supply themselves with the "Christians' Annual Directory," a tract of sixteen pages published by the American Baptist Publication Society. It gives a series of daily readings by which the whole Bible may be read in the course of a year. The series begins with the first of January.

Woman.—The government of families leads to the comfort of communities and the welfare of states. Of every domestic circle, woman is the centre. Home, that scene of purest and dearest joy, home is the empire of woman. There she plans, directs, performs, the acknowledged source of dignity and felicity. When female virtue is most pure, female sense is most approved, female deportment most correct, there is most social manners.—The early years of childhood, those most precious years of life and opening season, are confined to woman's superintendence; she therefore may be presumed to lay the foundation of all the virtues, and all the wisdom that enrich the world.

POETRY.

THE CHRISTIAN'S HOPE.

A glorious hope is theirs, whose life
Is hid with Christ in God;
Who meekly walk the narrow way
Their great Redeemer trod.

Who turn from all the joys of earth,
With calm and fearless eye;
Seeking an everlasting home,
And treasures in the sky.

The world may frown, but what to them
Are all its toils and strife?
They look beyond its narrow bounds
And seek for endless life;—

For endless life, and endless bliss,
On those celestial plains,
Where angels bow, and seraphs burn,
And where the Saviour reigns.

They hope to join the adoring strains,
Amid the ransomed throng:
And pour, to notes of angel lyres,
Their everlasting song.

Oh! glorious hope!—vain world depart!
What art thy joys to me?
Oh! Jesus, teach my erring heart,
How I may hope in Thee.

"A STITCH IN TIME."

Show me the wife that's on the watch
For every little rent or scratch,
And cures it with a timely patch,
Before you know it;
She is a woman fit to match
A lord or poet.

LITERARY NOTICE.

Prof. Finney's Theology and Moral Government.

The above work has been advertised in the Star, but no expression (as I know of) either approving or disapproving, has been given of its merits. Older and more experienced brethren are better prepared to judge; but as it has been of great service, to my mind, in settling and confirming great truths, and clearing away the MISTS and darkness that have been thrown around some of the plainest and and most important points and questions, now agitating the religious world, I feel it my duty to recommend it to all, especially to ministers. One of Prof. Finney's excellencies is, his great clearness on all subjects that he presents. You can understand him whether you approve or not. In reading his 33d Lecture of the above work, on Human Government, I often thought it would be a great blessing to have that Lecture published by itself and scattered broadcast over the world. The subject of Regeneration occupies five Lectures, and is worth its weight in gold—and, in fact, the book as a whole is the best embodyment of Theology (the Bible alone excepted) that has ever come under my observation. I speak not only my own views, but those of several brethren that have had access to the work. May the blessing of Heaven rest on brother Finney and all others who are engaged in spreading light, truth and love, over the moral darkness of this whole world.

Seth C. Parken.

RELIGIOUS NOTICES.

A Protracted Meeting will be held at Milltown, Cumberland county, commencing on Saturday next.

A series of meetings will also be held by the "Church of God" at Shippensburg, commencing on Saturday the 20th inst.

A two-days meeting will be held at Shepherdstown, Cumberland county, on the first Saturday and Sabbath in March next. Brothers Mackey and Winebrenner may be expected, if the Lord permit, to attend the meeting.

THE MARKETS—CORRECTED SEMI-MONTHLY.

HARRISBURG.

FLOUR—Wheat, per barrel,	$5 75	a 6 00
Do. Rye, do. - -	4 50	a 4 62½
CORN-MEAL, per cwt., - -	2 20	a 2 30
GRAIN—Wheat, per bushel,	1 15	a 1 25
Do. Rye, do. - -	80	a 97
Do. Conn, do. - -	65	a 70
Do. Oats, do. - -	30	a 33
BEEF—Per cwt., - - - -	4 50	a 5 00
PORK— do. - - - - -	5 00	a 5 25
FLAX-SEED—Per bushel, -	1 20	a 1 22
BUTTER—Per pound, - -	20	a 25
EGGS—Per dozen, - - -	15	a 16
HAMS, - - - - - - -	10	a 11
LARD, - - - - - - -	8	a 10
TALLOW, - - - - - -	8	a 10
HARD SOAP, (dried) - -	6	a 7
POTATOES, - - - - -	75	a 1 00
ONIONS, - - - - - -	31	a 50
APPLES, - - - - - -	75	a 1 00
PEACHES, (dried) - - -	1 50	a 2 00
FEATHERS, - - - - -	45	a 50
WOOL, - - - - - -	30	a 50
BARLEY, - - - - - -		a 75
SALT, - - - - - - -		a 1 88
HAY, - - - - - - - -	8 00	a 9 00

PHILADELPHIA.

FLOUR—Wheat, per barrel,	$6 20	a 6 25
Do. Rye, do. - -	4 62½	a 4 75
CORN-MEAL, do. - -	4 50	a 4 62½
GRAIN—Wheat, per bushel,	1 30	a 1 35
Do. Rye, do. - -	90	a 92
Do. Corn, do. - -	80	a 85
Do. Oats, do. - -	36	a 38
BEEF—Per cwt., - - - -	5 50	a 6 00
PORK— do. - - - - -	5 50	a 5 75
FLAX-SEED—Per bushel, -	1 20	a 1 25

MARRIAGE NOTICES.

"I saw two clouds at morning,
Tinged with the rising sun;
And in the dawn they floated on,
And mingled into one."

MARRIED—On the 26th of August last, by Elder J. C. Booth, Mr. John K. Fisher, to Miss Elizabeth Ann Sheplar, both of Newburg, Cumberland county, Pa.

On the 4th inst., by the same, Mr. Adam Shoemaker, to Miss Elizabeth Pisel, both of Newburg, Cumberland county, Pa.

On the 12th of December last, by Elder J. Brewer, Mr. Israel Heralber, to Miss Hannah Kimmel, both of Schuylkill county, Pa.

On Monday the 18th ult., by the Rev. G. H. Coit, Mr. William P. Beatty, Esq., to Miss Mary Scott Clendenin, all of this place.

On the 14th of January, by Elder J. Lininger, Mr. George Robertson, to Miss Nancy Duffey, both of Huntingdon county, Pa.

On the 21st of January, by the same, Mr. James Menthven, formerly from Lisburn, Cumberland county, to Miss Missouri Robertson, of Huntingdon county, Pa.

OBITUARY NOTICE.

"Leaves have their time to fall,
And flowers to wither at the north wind's breath,
And stars to set, but all,
Thou hast all seasons for thine own, O Death!"

DIED—On the morning of the 20th inst. Emma, daughter of William and Caroline Watson; aged 18 months and 7 days.

A bud of innocence, sweet and gay;
It bloomed but for a day.
From earth, by whom 'twas given,
'Twas culled, to reign in Heaven.
The God of Nature, and of Heaven,
Another warning thus has given;
And with affliction's rod,
Admonishes, "*Prepare to meet your God.*"

ADVERTISEMENTS.

Mrs. M'NEAL'S FAMILY PILLS.

THESE celebrated Pills are prepared and sold by Mrs. M'Neal, of Harrisburg, Pa. They are confidently recommended for the prevention and cure of Female Complaints, Sick Headache, Dyspeptia or Indigestion, Costiveness, Boils, Eruptions of the skin, Colic, Foul Stomach, Dysentery, Billious Complaints, Fevers, &c.

They are made of purely vegetable matter, and are in no case or stage of disease dangerous or hurtful; but always safe, easy and efficatious in the removal and cure of the aforenamed diseases; especially the first named, and all such as arise from a disordered stomach and impurities of the blood. These Pills have been in private use for many years, and are known to be good, as many in and about Harrisburg can testify. Recommendations and puffs have never been sought after. The merits of the Pills will be the best and the only recommendation relied on.

DIRECTIONS FOR USE.

Adults will take from one to five Pills, about one hour after meal, once or twice a day; children, in proportion to their age, will take from one-half to two or three Pills.

For sale at her residence, corner of Second street and Liberty alley. Also, by Jacob Bener, Middletown; Abraham Brenneman, Elizabethtown; Jacob P. Brady and John Server, Mount Joy; John C. Landis, Landisville; Christian Kauffman, Washington; Pinkerton and Smeltz, Lancaster; Frederick May, Bainbridge; Mr. Boak, New Cumberland; J. Miller, Lisburn; T. Reeme, Shiremanstown; Henry Lees, Mechanicsburg; Singiser and Paul, Churchtown; H. Hollar, Shippensburg; Mr. Reeme, Linglestown; Henry Wingart, Landisburg; and at this Office. Price, 25 cts.

P. S.—Mrs. McNeal also cures the Piles, Rheumatism, Whild-fire, Wounds, Sores, and Pains of all kinds, by words or otherwise, almost instantaneously. Terms moderate.

Mrs. McNeal's PILE SALVE is warranted to cure the Piles in an easy and speedy way. For sale as above. Pr. 25 cts. [Jan. 15.—tf.

PUBLIC NOTICE.

NOTICE is hereby given that letters testamentary on the estate of Davin Light dec'd., late of Highspire, in Lower Swatara township, Dauphin county, have been granted by the Register of said county to the subscriber, who resides in Highspire aforesaid. All persons having claims or demands against the said deceased, are hereby requested to make known the same to the subscriber without delay.

JACOB ROOP, Jr., *Executor.*

Nov. 2, 1846.—6w.

LIST OF THE GENERAL AGENTS.

We hereby announce the following brethren General Agents for the Church Advocate, viz:

Elder EMANUEL LOGUE, of Mount Pleasant, Iowa, is our General Agent for that State. All persons, therefore, wishing to subscribe for the Advocate, or to make remittances for the same, will please address him as above.

Brother JOHN SHULER, of Ottawa, Illinois, is our General Agent for that State.—Persons in said State, wishing to order the paper, or to pay for it, are requested to address brother J. Shuler.

Dr. J. BOBBS, of Indianapolis, Indiana, is our Agent for the Southern and Central part of Indiana.

Elder JOHN MARTIN, Marcy, Larange county, Indiana, is our Agent for the Northern part of Indiana; him, therefore, the people of that part of the State will address.

Brother JOHN ACHEY, of Dayton, and CHRISTIAN WINEBRENNER, of Miamiesburg, Montgomery county, Ohio, are our General Agents for the south-western part of Ohio. To them the people of that quarter will apply, who may have business with the Advocate office.

Elder THOMAS HICKERNELL, of Mendon, Mercer county, Ohio, and Dr. GEORGE B. SHRINER, of Westminster, are our General Agents for the north-western part of Ohio.

Mr. JOHN P. WINEBRENNER, of Wooster, Wayne county, Ohio, is our General Agent for Eastern and Southern Ohio. To him payments can be made, or orders sent by sub-agents and others, in that part of the State.

Elder GEORGE U. HARN, of Pittsburg, Pa., is our general Agent for the West Penn. Eldership. To him the sub-agents and others will address orders and make payments.

Brother SAMUEL HINNY, of Springville, Lancaster county, Pa., is our agent for Mount Joy, Richland, Springville, and the surrounding neighborhood.

Brother LEVI SLINGLUFF, of Martinsburg, Blair county, Pa., is our general agent for Morrison's Cove.

Brother JOHN K. BUSER, of Highspire, Dauphin county, Pa., is our general agent for Highspire and the neighborhood.

BOOKS FOR SALE.

The Editor of the Advocate offers for sale the following valuable Books, viz:

1. The Comprehensive Commentary, 6 vols. at	$12 00	per copy.
2. Dwight's Theology, 4 vols.,	8 00	do
3. Calmet's Bible Dictionary,	3 50	do
4. Pulpit Cyclopedia,	2 50	do
5. British Sketches, 4 vols.,	4 00	do
6. Rollin's History, 2 vols.,	3 50	do
7. Polyglott Bibles 18mo.	1 00	do
8. Finney's Theology,	2 50	do
9. Polyglott Bibles, 32mo. extra gilt binding,	1 50	do
9. History of all Religious Denominations,	2 50	do
10. Wandering Soul,	1 00	do
11. Traveller's Guide to the West,	75	do
12. Ref. and Pron. Testament,	50	do
13. View of the Formation, Government and Discipline of the Church,	37½	do
14. Treatise on Regeneration,	50	do
15. Hymn Books at different prices.		

Dr. WM. S. CRESAP,

THOMSONIAN BOTANIC PHYSICIAN,

HAVING returned from the West, would respectfully offer his professional services to the public. Pure Thomsonian medicines, Books, Syringes, &c., kept constantly on hand, wholesale or retail. Office in Chesnut st., two doors from Second st. [Nov. 16—tf.

Dr. ANDREW MILLER, Jr.,

A *GRADUATE OF THE JEFFERSON MEDICAL COLLEGE*, Philadelphia, tenders his professional services to the public. *OFFICE* in Third street, opposite Herr's Hotel. [Jy. 15.—tf.

JOB PRINTING

NEATLY EXECUTED AT THIS OFFICE.

JOSEPH J. WELTMER, Printer.

THE CHURCH ADVOCATE.

A Family Paper---Devoted to the Diffusion of Bible Truth, Religious News and General Intelligence.

ONE DOLLAR AND TWENTY-FIVE CENTS A YEAR. "EARNESTLY CONTEND FOR THE FAITH WHICH WAS ONCE DELIVERED TO THE SAINTS." PAYABLE ALWAYS IN ADVANCE.

VOLUME XI. HARRISBURG, Pa., FEBRUARY 15, 1847. NUMBER 20.

THE ADVOCATE

Is printed and published in Mulberry street, near the Railroad Bridge, Harrisburg, Pa.,

By JOHN WINEBRENNER, V. D. M., Editor.

Terms and Regulations.

The Church Advocate will be printed and published semi-monthly, on a large super-royal sheet, at $1,25 per volume, payable always in advance, or within the first three months of taking the paper.

All persons failing to comply with these terms, shall have their papers stopped at the expiration of the first quarter, from the time the paper is sent, and be held accountable for two quarters; that is to say, for 62½ cents; which sum shall be invariably exacted before the paper will be re-sent.

All the accredited ministers of the Church of God, and such other persons as shall have regular certificates of their appointment from the Editor, shall be the only authorized agents for this paper.

Letters and communications addressed to the Editor, through the Post Office, must be *post-paid*, except those containing remittances.

EDITORIAL DEPARTMENT.

The Third and Eighth Numbers.

We again request our friends, who can spare the third and eighth numbers of the Advocate, to send them to us through the mail or otherwise. These numbers have *run out*, and we wish them for the two-fold purpose of filling up new orders and perfecting our files. We will allow six and a-fourth cents for every number sent to us in good condition.

"Publisher" Agents.

The Agents for collecting the outstanding accounts of the *Gospel Publisher*, are referred to a communication from one of the Board contained in this number. It is earnestly desired that this matter should be closed up as soon as possible. The Agents are therefore earnestly and respectfully requested to finish up this work between this and spring. Please read the letter referred to, and act accordingly.

The Harrisburg Bridge.

There is a prospect of having this bridge rebuilt next summer. The company, it is said, have succeeded in obtaining an adequate subscription or sale of stock to insure the rebuilding of the bridge between the island and the Dauphin shore. This may be gratifying news to some of the old stock-holders, as it will enhance the price of their stock; but it will be a bad speculation for the new stock-holders.

More New Contributors.

Our elder brethren are taking up their pens, and are furnishing long and strong articles for our paper. This is as it should be. This is what we have long been looking for. They ought to have been foremost in the ranks of our contributors; but as they were not, we are glad to find them willing to lend us their aid in the end of the volume.

Our readers will find an excellent discourse, in this number, on *Patriotism*, which will be read with interest. They will also find an article from brother Wm. Miller, on the inexpediency of human societies. His reasoning, though good in the main, is perhaps not altogether unexceptionable. Yet, as we are claimed on his side of the house, we shall leave it to those who are identified with the other side, to point out his discrepancies if they can.

Circulate your Papers.

To circulate religious papers is a grand means of doing good. "And he that knoweth to do good, and doeth it not, to him it is a sin." If then our brethren, who take the Advocate, and who do not file their papers, can do good among their neighbors by circulating it, let them not refuse or neglect to do it, lest it be imputed to them for sin. But a still higher and better reason for so doing is, and ought to be, the pleasure of doing good. To glorify God and to do good to our fellow-men, is the prime end of our being. In any and every way, then, as we have opportunity, let us labor to do good to all men, and especially to them who are of the household of faith.

The Church in Baltimore.

We have received a letter from Baltimore, stating that the church there has authorized their pastor, brother C. Price, to purchase the Cove street meeting-house; which, it would seem, can be bought for eight hundred dollars. Terms, two hundred dollars in hand, two hundred dollars in six months, and the balance in a year.

This purchase, in our opinion, is a judicious move on the part of the church in Baltimore. The house in Cove street is a neat little place—forty by thirty feet in dimensions. It is located on a corner lot in a thrifty part of the city. The price is low—less than cost—and the terms are easy. We hope they may prosper, and be able to meet the payments without defalcation.

Our friends in the country will now, no doubt, do more than ever to aid the brethren in Baltimore to purchase and pay for their little Bethel.

Mount Joy Bethel Injured.

The storm on the 3d inst. has done considerable damage to the Bethel at Mount Joy. The south gable-end of the building was blown in, which, in its fall, broke down a part of the joice and sealing. The side walls were bulged out. The lamps, pews, windows, and other parts of the house, were considerably injured. See brother Seiven's letter among the communications in this number; and especially consider and respond to the appeal of the church for help.

Stumpstown Bethel.

The late storm has also materially injured, we are informed, the Bethel at Stumpstown, Lebanon county, Pa. But in the midst of this disaster, the Lord has sent them a heavenly influence, and some half dozen or more have been happily converted. A mixture of good and evil seems to be the lot of most men in this land of trial and probation. Hence one of old said: "Shall we receive good at the hand of God, and shall we not receive evil?"

Revival Intelligence.

Revivals are going on in various places. In this place—in Newberry, York county—in Fredericksburg, Lebanon county—in Middletown, Dauphin county, there are works of grace in gradual progression; and likewise in sundry places in the West. We hope the brethren will send us, ere long, full and accurate accounts of these refreshings from the presence of the Lord, for the benefit of our readers.

Brother J. Keller writes us that prospects are growing quite promising in several places on his circuit in Maryland.

Send in your Petitions!

Now is the time to petition the Legislature of Pennsylvania for a law giving the right of deciding whether alcoholic drink shall be legalized by the suffrages of the people. We recommend to all to read the eighth resolution of the State Temperance Convention, and to act accordingly. If we fail in getting this law in the several counties of this State, it will be the people's fault. Nothing is wanting to insure it but petitions, and these, with almost any number of signatures, can be easily obtained, if the friends of the cause will only exert themselves in due time.

Legislative Proceedings.

The Committee on Ways and Means have reported a bill authorizing the Canal Commissioners to receive proposals for the sale of the Public Improvements.

They have fixed on the 16th day of March for the final adjournment of the Legislature.

They passed a bill to incorporate the Pennsylvania Railroad Iron Manufacturing Company.

This bill Gov. Shunk has vetoed, because the individual liability clause is left out of the act.

They have passed a law for the suppression of gambling. The bill makes gambling a penitentiary offence. It also makes it an offence to invite a person to a place of gambling, under a penalty of from fifty to five hundred dollars.

Last Friday the Legislature had up for consideration the bill protecting the real estate of married women from the debts of their husbands. The bill elicited considerable debate until the hour of adjournment. The friends of the bill have some hopes of its final passage.

RESOLUTIONS

Passed by the late Pennsylvania State Temperance Convention.

1. *Resolved*, That the law which licenses and sustains the sale of intoxicating drinks, grants a privilege to the few at the expense of the many, and conflicts with the moral and pecuniary interests of society; and is therefore incompatible with sound legislation, the office of which is to protect the general interests of the community.

2. *Resolved*, That the traffic in intoxicating drinks is immoral and sinful; that it is productive of greater suffering and evil than any other cause; that it is a nuisance of the worst description, compared with which lottery policies, licentious publications, diseased and unwholesome food, and all other things the sale of which is prohibited by law, are in the aggregate but as dust in the balance; and that there is no reason for prohibiting the sale of those things, which does not apply with tenfold force to the sale of strong drink.

3. *Resolved*, That the sale of strong drink should be placed by law on a footing with other acknowledged nuisances, and prohibited as unqualifiedly as larceny, burglary, and other offences against the peace and welfare of society; and that the only ground, on which the enactment of a prohibitory penal law can be opposed, is that public sentiment has become so corrupt by usage and by former legislation, as to require a more gradual purification of the statute book, such as shall be sustained and enforced by the people.

4. *Resolved*, That the imposition of liquor selling establishments on a community, in opposition to the wishes of a majority of the

people of that community, is a gross outrage on the rights of the people, which would not be tolerated, patiently, even by the minions of despotism; that such outrage and oppression are every day results of the present license system, and that the people should, at the very least, have the right of determining the question of license in their respective voting districts.

5. *Resolved*, That a law acknowledging this right is loudly called for by the citizens of the Commonwealth, according to the evidence presented to this convention from all quarters of the State; and that we have confidence in the Legislature at present assembled, which induces us to believe that they will without hesitation concede thus much to the spirit of democracy, on behalf of an oppressed and suffering community.

6. *Resolved*, That opposition to such a law bespeaks a want of confidence in popular government, unworthy a citizen of this republic, and that men who make the opposition may well be suspected of being moved by a grovelling appetite or sordid selfishness, rather than honorable and self-sacrificing patriotism, and of bearing in their bosoms hearts not American in principle and sympathy.

7. *Resolved*, That all alcoholic or intoxicating drinks should be included in the same list, as they are identified in their effects; and that the prohibition of *spirituous* and *vinous* liquors alone under those names, will not correct the evils complained of, but give occasion to much evasion and fraud.

8. *Resolved*, That this Convention, affectionately and earnestly exhort all the friends of temperance in the State, if not already so engaged, immediately and vigorously to commence the work of forwarding petitions to the Legislature, and circulating publications, and holding meetings to ask for and secure the proposed change in the license law, so that the whole State shall be embraced in one uniform law.

9. *Resolved*, That the friends of temperance are entirely willing to encounter all the injury to their cause, which some individuals anticipate, or effect to anticipate, as likely to result from the contemplated voting law, and to assume all the responsibility of such evil results. We are not afraid of trusting the question in the hands of the people, because we feel that there is enough of virtue and intelligence in our good old Commonwealth to secure sooner or later, the triumph of the cause of truth and humanity.

10. *Resolved*, That the history of legislation in Maine, Massachusetts, Vermont, New Hampshire, New York, Pennsylvania, and other States of our Union, on the subject of the sale of strong drink, exhibits a progress onward and upward as steady as the course of the sun in the heavens, and we have faith to believe, equally certain and irresistable in its final results.

11. *Resolved*, That the "Address" of the State Society on the license question be recommended for general circulation, and that our friends be requested to place a copy of it as far as practicable, in every family in the State.

12. *Resolved*, That all Editors of newspapers in Pennsylvania are hereby requested to give the Address of the State Temperance Society an insertion in their papers, and that the delegates to this Convention furnish the editors of their respective counties with a copy of this resolution, and of the Address.

13. *Resolved*, That the course of many of the political papers of this State in opening their columns to the discussion of the license question, and advocating the proposed change in the license law, is highly commendable, and indicates a decided and gratifying advance in public sentiment on this subject.

14. *Resolved*, That the press when properly exercised is a strong arm of the temperance movement, indispensable to its success, especially at the present period, and that every friend of the cause should contribute his mite by subscribing for one at least, of the following temperance papers published in this State, viz:—The Pledge and Standard, Philadelphia; The Olive Branch, Doylestown; The Good Samaritan, New Berlin; The Crystal Fount, West Chester; The Advocate, Meadville; and the Campaign, Girard, Erie county.

15. *Resolved*, That temperance men should encourage temperance houses, and that we cannot but regard it as a direct encouragement of the traffic, and as giving just reason for suspecting the soundness of any man's temperance principles, who will put up at a liquor house, when he may enjoy equally good accommodations at a temperance house.

Resolved, That the example set by the ladies of Philadelphia in procuring 16,000 signatures to petitions asking from the Court of Quarter Sessions of that city a faithful performance of their duty, and of sending some 40,000 names on petitions to the legislature, in favor of a law giving the people the right to vote on the granting of licenses, is worthy of imitation by ladies of every portion of the state, and deserves our hearty commendation.

Resolved, That the next State Temperance Convention be held at Harrisburg, on the third Wednesday of January 1848.

Resolved, That the following persons be the central Committee for the present year: J. C. Bucher, John A. Weir, R. F. Kelker, Dr. H. Gibbons, Prof. Jacobs, R. C. Hall, Judge Breckenridge, Joseph Weaver, Jr. A. Swineford, Wm. Patton, John Murray, Hon. Wm. Bigler, James Gilleland, H. Y. Slaymaker, Hon. Wm. Strong, R. M. Palmer, Wm. Henry, Dr. John Barker, John A. Hall, and Prof. Caldwell.

Resolved, That this Convention present a petition to the Legislature requesting them to pass a law to grant to the people of the Commonwealth the right to decide by ballot, whether any licenses shall be granted for the sale of alcoholic and intoxicating drinks.

This resolution was signed by the president and *acting* secretary of the convention, and laid before the Legislature on the following day.

The Year 1847.

The year 1847 is remarkable for several peculiarities. An exchange paper sums them up in the following manner:

"The year 1847 begins with Friday and ends with Friday. The 4th of July comes on Sunday. For the first time in the 'recollection of the oldest inhabitant,' there will be no full moon this year in the month of February. Our national political year begins on Sunday the 4th of March. There will be no eclipses visible in the year—January will have two full moons, and March a like number."

☞ Fifty Solicitors wanted for two New Works. See Prospectuses on last page of this paper.

CONTRIBUTORS' DEPAR'T.

SERMON ON PATRIOTISM.

Preached on Thanksgiving Day, (November 26, 1846,) at Shippensburg, Cumberland county, Pa.

By JAMES MACKEY, V. D. M.

TEXT—"And when they came to Jesus, they besought him instantly, saying, That he was worthy for whom he should do this: for he loveth our nation, and he hath built us a synagogue." Luke vii. 4, 5

The person of whom this high character is given, was a Roman Centurion, who commanded a company of soldiers stationed at Capernaum. By residing in Judea, he had acquired a knowledge of, and become a proselyte to, the Jewish religion; and by his justice and benevolence, he had greatly endeared himself to the people among whom he was a member.

This officer had a servant who was taken dangerously sick. Having heard of the fame of Jesus, he desired some of the elders of the Jews to go and entreat the compassion of the Saviour for this unhappy young man. The elders went; and when they were come to Jesus, they besought him with great earnestness to grant to the centurion the favor which he asked, alleging this argument: "He is worthy for whom thou shouldest do this; for he loveth our nation, and hath built us a synagogue."

As he had for some time dwelt in Judea, had embraced the religion of the country, and probably intended to make it his permanent residence, he considered this as *his own* country. His love to the nation with which he was connected, the elders urged as an evidence of his personal worth, and for this reason they hoped Jesus would grant the favor requested. Jesus accordingly went and healed the servant. And not only on account of the centurion's love to the nation, but also in regard to that benevolence which he expressed for a servant, the humility with which he made his application, the strength of his faith, and the just reasoning by which he supported it. Jesus, in the presence of the people, gave him this high commendation: "I have not found so great faith; no, not in Israel."

The encomiums bestowed on this centurion, may lead us to consider *the nature and fruits of love to our country.*

This is much the same as love to our neighbor, with only some circumstantial differences from the different relations of the object.

Love to our neighbor the Apostle has explained. "Love one another with a pure heart fervently; for he who loveth another hath fulfilled the law. Love worketh no ill to his neighbor."

Love to our country is the love to our neighbor extended on the national scale, and applied to the national good. In short, it is a desire for the general happiness of the people, and a disposition to promote it according to our rank and station in society.

This love, however, will not stop at the bounds of *our* country; it will pass over, and extend its good wishes to the whole human race. It would rejoice to see, not only one country only, but the world of mankind in a state of prosperity and happiness.

As every man is charged with the immediate care of himself and family, so he naturally feels more sensibly for himself and them, than for mankind in general. But whilst love for self and family prompts him to seek his own interests, and that of his immediate friends, benevolence operating in a just degree, will restrain him from pursuing his own interest to that degree, that would inquire the rights of others.

He who loves another with a pure heart, wishes to see all men happy. He will not seek his own interest at the expense of his neighbor's, nor the interest of his friends at the expense of his country. So neither will he attempt or desire to raise the glory, or extend the bounds of his country by oppressing or exterminating other nations, who have the same right, with himself, to existence, liberty and happiness.

This brings us to say some few things on the subject of War. Our idea of war is, that it is always unlawful, except in cases of necessary self-defence.

Whenever, therefore, war is got up for, and its object is merely for political purposes, for wealth, glory, or the extension of territory, it is the most horrid of all crimes; for every crime almost is involved in it, and every calamity produced by it.

If a nation, already possessed of sufficient territory, should wantonly attempt to dispossess other nations by spreading among them promiscuous destruction or oppression, whatever pretensions they may make of love to their own country, they are but plunderers of the rights of their fellow-creatures, and real humanity will weep at their success. Such was the boasted patriotism of the ancient Romans.

We shall now attend to the evidences of true love to our country.

I. If we love our country, we shall be feelingly affected with her dangers and calamities.

It has always been to me a matter of astonishment, that some men seem to care as little about the affairs of the country, as though they owed no duty to God, themselves, nor others. They are ready enough to receive, and turn to advantage, every blessing the providence of God vouchsafes to them, through national privileges, but like the painted Pharisee, whilst they would lay all the burden on other men's shoulders, would not touch any themselves with one finger. Neither common sense nor the Bible ever taught such a doctrine.

All public calamities are the consequence of indifference, or mistake on this subject, in connection with prevailing wickedness. Recollect, friends, what the Bible teaches on this subject: "Righteousness exalteth a nation, but sin is a reproach to any people." Right views, a right practice, and a righteous disposition of heart, is what we need, and it will sweep from our earth the burdens under which our country groans, and stay the vengeful storm of a frowning Providence that hovers over us.

II. If we love our country, it will restrain us from injuring, and prompt us to serve our country. "Love worketh no ill." "By love we serve one another."

Let me here remark:

All vice and immorality tend to the common misery. In proportion as iniquity abounds, the public prosperity is endangered; consequently, every bad man, every vicious man, is bringing evil on his country. If his vices do not effect the general happiness directly,

yet they do so remotely, by corrupting the manners of others. Evil example destroys much good. He, therefore, who would be the friend of his country, will, on a principle of love, abstain from every species of vice; and, on the other hand, will practice every social virtue.

If he is called to a public station, he will be faithful there, remembering that he is exhalted, not simply for himself, but for others—that his country has a demand upon him which he is bound to pay—that he is vested with authority which must be preserved inviolate, and held as a sacred trust for the use and benefit of those whose mouth-piece and servant he is.

If he acts in a private capacity, he will be careful to fill his humble place. He will live in all Godliness and honesty—cheerfully bear his part of public burdens—contribute to the support of reasonable government—yield obedience to just and good laws—give his voice for the promotion of such men as he believes are qualified, by their virtues and abilities to lead in society, and will use his influence for the general encouragement of religion.

As piety is the foundation of social virtue, he will pay due reverence to those sacred institutions which are the means of bringing men to the knowledge of God, and preserving a sense of His supreme government. In this view he will honor the Sabbath, and the ordinances of Divine worship, knowing them to be the instituted means of piety toward God, and benevolence to men.

III. A lover of his country has an affection for the "Church of God," and a concern to promote its credit and interest.

The centurion showed his love to the nation by building a synagogue; and it cannot be doubted that he attended at the synagogue too. He was a friend to religion; thus he showed himself a friend to the nation. And I remark, that any people that become so far degenerate as to despise the means of reformation, soon loose their spirituality, and with it their national security; for all good government is founded on the fear of God.

The church, then, as long as she sustains her purity, is the strongest bulwark of a nation.

Since religion is so necessary to the happiness of civil society, an enemy to the former cannot be a friend to the latter. He who treats revelation with contempt; he who tramples upon, or disregards Divine institutions; he who encourages vice by his example and conversation, does more to undermind the nation's security, than by any other means he can do to establish it.

IV. Love to our country will express itself in praying for its prosperity. The apostle directs that "prayers be made for all men," and particularly "for them who are in authority, that we may lead a peaceable and quiet life." This, he says, is "acceptable in the sight of God." If we believe that there is an Allwise and Almighty Governor who superintends the affairs of nations, we must believe it to be His will that we should apply to Him for national blessings, as well as for personal supports and mercies.

I now ask your attention to a few reflections which result from this subject.

1. True patriotism is a nobler attainment than some imagine.

It includes compassion for the unhappy, and hatred for sin—love of virture, disinterestedness, self-denial, industry, prudence, piety, and devotion; yea, every thing that is excellent and amiable. It is not an empty sound, but a solid virtue. It does not consist in a political parade, but a Christian virtue.

2. There is a great difference between talking warmly in our country's favor, and really loving it.

A man may say much in the praise of his country, its constitution, trade, soil, climate and production; he may plead for its rights with great earnestness, and do much to support its credit and respectability, and yet not be a real lover of it—not have any pure benevolence and piety to God, but be wholly influenced by ambition and avarice.

3. Civil Magistrates have no right to dictate men's belief, or control their consciences. But the worship of God, and obligations to virtue, are contrary to no man's conscience. He who has any religion at all acknowledges *these*. He who has no religion, and believes none, can have no conscience in the matter.

4. The Gospel, then, is in accordance with our civil institutions; it calls men to do nothing more than, as good members of society, they are bound to do. Some argue that civil rulers should not concern themselves about the support of religion, because they say religion is a spiritual concern. But we answer: that so far as it relates to the good of society, rulers ought to encourage and support this, as well as anything else that tends to the same good end.

Is it wrong to make laws against vice, and in favor of piety? Is it wrong to make laws against theft, oppression, drunkenness, idleness, and profanity?—and in favor of industry, charity, righteousness, and sobriety?—Such laws promote the public good—countenance piety, and suppress vice. None but those who talk nonsense will disapprove of such civil restrictions.

V. If we ought to regard the interests of our country at large, the same reasons urge us to consult the peace and happiness of the smaller divisions of which we are members.

The same principle which ought to govern nations, ought also to govern those societies into which nations are divided. Note! what the apostle says: "Let nothing be done through strife or vain glory; but in loveliness of mind let each esteem others better than himself." In all communities there will often be a diversity of sentiment. Peace and happiness will, therefore, depend on candor and condescention. What I wish to impress upon you here is, that in civil or religious society we must never pursue our own supposed interest in a manner evidently prejudicial to the general welfare. In religious society we must never, in circumstantial things, so stifly adhere to our peculiar sentiments, as to deprive others of the means of edification. When a church is formed, the members of it may happen to be divided in sentiment about smaller things, yet they should still remain united in affection, pursue the great objects in which they are agreed, and should so far condescend to one another, as that they may with one heart still glorify God. Let none seek to please himself merely.

VI. How careful we should be that no selfish motive influence our social or religious conduct.

The elders of the Jews, when they asked Jesus to favor the centurion, added: "He is worthy for whom thou shouldest do this." They expressed their sense, that a spirit of good will, influencing him toward the good of the nation, rendered him a worthy object of Divine favor. The Saviour hears their claims, complies with their request, and by His compliance confirms the justice of the sentiment. A man no further acts as a worthy member of society, than so far as he is guided by a proper regard to duties, social and relative; and a man's devotions are no further acceptable to God, than charity mingles itself with them. "Above all things, therefore, let us have fervent charity among ourselves."

"The spirit of the law is equity and justice. "In a government based on true principles, "the law is the sole sovereign of the nation. "It watches over its subjects in their ordinary "business, in their recreations, and in their "sleep. It guards their fortune, their lives "and their honors; in the broad noon-day it "ministers to their security. It watches over "the shop of the merchant, though a thousand "leagues intervene; over the seed of the hus-"bandman, cast for a season into the earth; "over the studies of the student, the labors of "the mechanic, the affairs of every man.—"None are high enough to offend with impu-"nity, nor so low that it will not protect them. "It is enthroned with the King, and sits in the "seat of the republican Magistrate. But it "also hovers over the couch of the lowly, and "stands sentinel at the prison, scrupulously "preserving to the felon whatever rights he "has not forfeited. The light of the law illu-"mines the palace and the hovel, and sur-"rounds the cradle and the bier. The strength "of the law laughs wickedness to scorn, and "spurns the entrenchments of iniquity. The "power of the law crushes the power of man, "and strips wealth of unrighteous immunity. "It detects falsehood and deceit. It is the "shield to screen from the fire of the slander-"ous tongue. It is the good man's protection, "and the wicked man's dread—the upholder "of morality—the guardian of right. Its power "is irresistible; its dominion indisputable. It "is above and around us; within us;—we can-"not fly from its protection; we cannot avert "its vengeance." [Vide *Southern Literary Messenger.*

Such is the law in its essence; such it should be in its enactments; such, too, it would be, if none aspired to its administration but those with pure hearts, enlarged views, and cultivated minds.

Human government has its foundation in the will of God. His providence has so brought it about, and the scriptures sanction it. Luke vii. 4, 5.

Some Reasons why I cannot join any other Organization but the 'Church of God.'

If it be temperance, abolition, non-resistance, Sons of Temperance, Odd Fellowship, or Free Masonry, they are all objectionable to my mind, though some of them are more so than others.

Reason first.—They are human in their origin. God has never instituted more than three institutions—the family, the church, and the state. The two first He has approvingly ordained; the last only as a necessary evil.—See Saml. 8th chap.

The family is God's first institution. This He has cemented together by ties that are as strong as death. The affection between husband and wife, parents and children, are strong and permanent.

The second is the church. This is united by ties that are much stronger than those that unite the family. The love of God & almighty truth, cements them together; having one faith, one baptism, one hope, one Lord, one God and father of all, who is over all and in you all; one Heaven to obtain, one hell to shun. The church is God's great moral reform society. The state never was intended to make a Christian out of the sinner—a lamb out of the lion—a sheep out of the wolf. There is no converting power in the state; it is all in the church. The agents are the truth and the spirit of inspiration.

I would ask the advocates of these pretended moral reform societies, whether it would make me a better Christian, husband, father, neighbor or citizen? or whether it would improve the Christian and moral character of other good men to join any of these societies? If not, then I pronounce them as useless to the Christian as a fifth wheel to a wagon.

Further, it is a reflection on the benevolence and goodness of God, in not providing the necessary means for the reformation of the world, with the aid and assistanee of the institutions of men. God at one time challenged the whole world to show wherein He could have done more for His vineyard than He had done? If He were to ask the advocates of these institutions, they would no doubt point out His deficiency, and offer their new institutions as a substitute to supply His deficiency.

I would ask my dear brethren, who differ from me on this subject, what can any of these societies boast of that is good, that Christianity does not abundantly supply?—Are they a temperance society? So is Christianity. No drunkard shall inherit the kingdom of God. You object perhaps and say, drunkards belong to the "Church of God.—This I deny. A drunkard may belong to a synagogue of satan, calling itself the "Church of God;" but a true "Church of God" never will tolerate drunkards in her communion, knowing them to be such. Are they a benevlent society? So is Christianity. "If any man have this world's goods, and see his brother have need, and shut up his bowels of compassion, how dwelleth the love of God in him?" Are they non-resistanists? So is Christianity. "If any man smite you on the right cheek, offer to him the other also." "If any man take thy coat, forbid him not to take thy cloak also." "If any man take thy goods, ask them not again." To talk of fighting Christians!—why you might as well speak of sober drunkards, honest thieves, and pious robbers.

Reason second.—In these associations the good and the bad, the saint and sinner, Christ and Belial, are in the same work of reformation. That none are the friends of real reform but those who are what all mankind should be; that is, obedient to the whole law of God, I will not say: but how, I ask, can the obedient consistently join hand in hand with the disobedient in promoting holiness? Is it not evidently the duty of the former to bid the latter make to themselves clean hearts—to live out the holiness they would advance in others, and be a living commentary on true holiness, as the only proper way of reforming the world? It looks exceedingly bad for to see the ungodly active and vociferous for the

spread of rightcousness. Reformation is the great employment of God in respect to this world, and His labors are the result of His benevolence and holiness. He therefore demands that all engaged in this employment, shall seek the same kind and degree of reformation which he does, that they shall do this from love to Him and those towards whom their labors are directed: that they shall be governed by the same pure motives which govern Himself, and that they shall use no means which He does not, or which would be inconsistent with His purity to employ.

Again, true reformers must sympathize with sinners—must regard all sin with the same utter abhorrence that God does, for its own sake, and that with all their souls. None but the righteous can do these things: therefore they only can co-act with God in reforming the world. Again, the aim of such organizations is to change public opinion; that is the head rather than the heart. God's plan is to change the head, if it needs it, but especially the heart. The public head has generally been pretty near right in respect to sin, but the public heart has always been wrong. Public opinion has always stamped infamy upon licentiousness, and law has affixed the penalty of crime; yet neither nor both have dried up its wasting waters. Drunkenness has always been considered a loathsome brutish practice, still the monster is sending its thousands to the grave. I do not say that a correct and enlightened public sentiment is no part of the business of reformers; but I do say that however much this may be done, it will amount to nothing unless more be done. It will induce men to join in a crusade against sin from motives of honor, regard to reputation, or hope of reward, or from any other consideration, rather than that of duty; and is in no sense the friend of reform, but in the highest sense the enemy of reform.

And just as soon as public opinion turns back, or these influences cease to act, he will leap into the vortex of open iniquity again.—Just so it has occurred in many places in reference to temperance. Public opinion leaped so dreadfully upon intemperance, as almost to dash it to pieces. Temperance was popular, distillers went down, because farmer's would not sell them corn. But as soon as the voice of public opinion fell a sleep, farmers found that corn did not bring as much as when whiskey was made out of it. Public opinion began to get drunk again, and farmers to sell corn to make whiskey. Distillers have revived, and drunkenness riots at noon day.

The above are a few of the reasons why, as it appears to me, the societies in question cannot meet God's approbatiou.

REMARKS.

1. It is easy to see why a man should be truly reformed himself, before he attempts to reform others. Because it is the only way by which he can demonstrate his sincerity—because it is necessary for him to show forth in his own example that character which he would impress on all men—because precept without example would be ruinous to any cause—because example is the highest, and properly speaking the only right moral influence which any being can exert. If there is any virtue in precept, aside from example, ungodly men and satan himself are virtuous.—For who ever heard the basest man on earth say that people ought to lie, swear, rob and murder! Why every one knows that knaves & hypocrites are continually preaching righteousness. Who does not know that this is human nature! What should men have said of Jesus Christ, if, while He inculcated self-denial by precepts, His example had been as selfish as a fiends? But His divine example was a glorious commentary on all He preached. Now let me ask, does any one believe that such a sweet consistency marks the conduct of those joined in these pretended moral reform associations?

2. It is easy to account for the errors into which multitudes have run in relation to these societies; they have placed virtue in action, instead of action with right motives. They have taken effect for the cause, and have supposed that temperance, &c., are the Gospel—that whosoever gave to such societies, supported the Gospel. But these are no more the Gospel than a falling stone is the attraction of gravity. They are the effects or fruits of the Gospel—the Gospel is love and obedience. To love will bring forth in ourselves the whole sisterhood of virtues. Under the delusion just mentioned, multitudes have joined these societies, and contribute to them, supposing themselves the better for this; while their daily conduct shows that they have no part in what they profess, and that all they have done proceeds from selfishness. They do it, &c., in obedience to public sentiment, in regard to reputation, or from love of excitement and strife of words.

3. It is absurd to suppose that God would accept any but those whose hearts are clean, to assist Him in the holy work of reforming the world. As this is a work of reforming men from sin to holiness, He will never be pleased with any thing less than this. "Be ye clean every whit." If God cannot unite with wicked men in turning the world from darkness to light, can we suppose that He is pleased with His children in doing it? How infinitely horrible it would be to see God go forth, hand in hand, with satan to reform the world! To see the white banner of heavenly love floating out on a union standard with the scoarched and smoky flag of infernal malice! is it any the less shocking when the followers of Christ, and of the evil one, attempt such a union? Does any one doubt the societies under consideration, are anything but such a union? How can infinite purity smile on such efforts.

4. God is for universal reformation. Unless men are also, He will blast their efforts by the breath of His fury. No matter how much a man may say and give to promote temperance, abolition, non-resistance, &c.; if at the same time he disregard holiness of heart and life throughout, he is the worst kind of an enemy of reform, and can never be its friend till he puts on the mind of Christ—following Him as a dear child.

5. It will follow that all true reformers will use the same means which God has appointed, and none others. It is by His blessed word and spirit, and not by those little petty means used by most of these institutions when they act the part of a monkey, to gain the rich reward of a loaf. How any Christian can use any means that the blessed Jesus would not approbate, if He were present, I know not. These societies intend to make sin unpopular, that mankind will shun it, but God reforms from sin, by making us repent of it, not because it is unpopular, but because it is wrong in itself. Is it not the tendency of these societies to make rightcousness popular. Mankind will progress to be reformed, to save their reputation. But, dear reader, let me tell you, that the way of holiness will never be popular, nor pleasant to flesh and blood. Let reformers be careful to do every thing with great humility, and according to the mind of Christ, and the ungodly will no more join in such labors than the devil himself.

WILLIAM MILLER.

THINGS IN THE CITY OF BROTHERLY LOVE.

NO. III.

Revivals---Fires---The Women---Business---Central Railroad---Telegraph---The Gale, &c. &c.

PHILADELPHIA, *February* 9, 1847.

REVIVALS of religion are now in progress in several of our churches. St. Georges' (Methodist) and the Independent Methodists, are the most specially favored, although there are numbers embracing religion among the rest of the churches.

We have had a number of fires since my last. The most serious one was the burning of the extensive building occupied by Messrs. KEEN & Co., curriers and leather dealers; a small tenement occupied by a very worthy lady, Mrs. LAW, as a fancy store and dwelling, and an old building used as a trunk manufactory, by Mr. W. KERN, together with considerable damage done to buildings opposite and adjoining those burned. The loss is estimated at over seventy thousand dollars, partly insured. The origin of the fire is a mystery. The place will be rebuilt as soon as possible.

The women of our city are very busy holding meetings, appointing committees, &c., to correspond with their female friends throughout the State, in regard to petitioning the Legislature for the abolition of the death penalty.

To judge from indications thus far, the prospect of the spring business is very fair. In fact, it has already commenced quite briskly, and many of our large wholesale houses are as busy as they can be, and as usual, our pavements are being blockaded with boxes, crates, &c.

The news by the Hibernia caused the heaviest transactions in the grain market, the day after its receipt, that have taken place for a year past. The following sales, intended for shipment to England, were made: Eight thousand barrels of flour, at six dollars twelve and a-half cents; five thousand barrels of corn meal, from four to one dollars and fifty cents; forty thousand bushels of wheat, from one dollar thirty to one dollar thirty-five cents; fourteen thousand bushels of corn, from seventy-one to eighty cents. A number of barques, &c., have been chartered for Liverpool at over two dollars per barrel—a price beyond any given from this port for years, if not unprecedented.

The necessary stock for the procuring of a charter for the central railroad has been subscribed, and the stockholders, I understand, will be called together as soon as possible, in accordance, however, with the provisions of the charter, for the purpose of electing directors. The company will then be organized, and of course the necessary engineers will be employed, and directed to make a thorough survey of the whole country, embracing the northern route, and the whole rigion over which it is practicable to make a road.

The placing of the wires of the new route of Telegraph, from Philadelphia to New York, will be completed ere this reaches your readers. The advantages of this route are, that it is more direct, more convenient and safer, which are certainly great advantages in this age of improvement.

The gale of the 4th blew a furious hurricane, doing considerable damage upon a small scale,—window-shutters were unswung,—awnings, &c., blown down,—trees torn up by the roots,—chimneys demolished, and houses, barns, stables, &c., unroofed. Considerable damage was done to the shipping.

No less than six new Episcopal churches, it is said, are to be erected during the present year in the city and county of Philadelphia. This extraordinary increase of churches has been mainly owing to the efforts of an association of recent formation, called the "*Church Extension Society.*"

In the case of O'DUYHE vs. the county, an action to recover damages for the destruction of paintings in the parsonage house attached to St. Augustine's church, during the riots of 1844, was decided this week in favor of Plaintiff, and one thousand dollars was awarded him.

A gentleman by the name of ROBERT GRANT, Esq., has been creating considerable excitement among our good citizens in regard to the colored race. He is delivering a course of lectures on the "National History of the different species of Man," in which he endeavors to prove that the "negroes do not belong to the human race, but are a species of the Ourang Outang."

Yours, as ever,

LEONARD.

Correspondence---No. 6,

Between a Believer in Storrism, and a Believer in Bible Truth.

MAN has five senses, which are avennes by which God operates upon the soul, and the sense of feeling is the avenue by which God operates upon the soul by His spirit. Oftimes, when all nature is hushed in silence, and the sinner reclining on his conch, this still small voice comes, and he feels that all is not well; and if he dies in this state, where God and Christ are, he never can come. The word of God is the means by which God communicates His will to man; and for this purpose He has chosen men (and always had) to make known His will to man, and this is affected through the sense of hearing; for the Apostle says, "faith comes by hearing." So when the truth is faithfully declared, it first affects the sense of hearing, and if it produces no further effect, man will never be changed; but after the sense of hearing is rightly affected, the mind, or reasonable faculties, become confused and irritated, and then the conscience is aroused and alarmed. Now, having his eyes open. (viz: his understanding is enlightened) he begins to see where he is and what he is, viz: a sinner that has violated the law of God, and justly incurred the vengeance of God upon his soul. Now, too, he sees that he must give up his will, submit to God, and fly to Christ as his only refuge, there to confess all his sins, and rely by faith on Jesus, the sinner's friend. The moment he believes with full purpose of heart, he is pardoned;

and the union takes place with the immortal soul and God, its Creator; and the moment also he believes, he is sealed with the Holy Spirit of promise. Hence the Apostle says: "In whom also after ye believed, ye were sealed with the Holy Spirit of promise." Eph. 1: 13. And then the spirit of God bears witness with his spirit, that he is a child of God. Romans 8: 16.

Now after man is thus changed, he remains the same man in appearance; his senses are the same; his intellectual powers are the same; his physical powers are the same; but with all these, he moves in a different channel; and whereas his mind was fixed on earthly things, now it is fixed on God and heavenly things. Man, in an unregenerate state, has desires and affections, as well as in a regenerate state; but his desires are evil. The soul of the wicked desireth evil." Prov. 21: 10. The immortality of the soul can be argued further:

From its vast capacities. The mind of man is capacitated to scan the ærial Heavens, and form ideas of the sun, the solar system, with all its planatory orbs revolving around it, &c. The body has not these thinking powers, but is capable of labor, and bearing fatigue, and suffering, &c.

From its boundless desires, man is desirous of possessing things as yet distant; many are so anxious to possess things that they have not, that it will engross all their thoughts on that object.

The sting of conscience, and the consciousness of sinning, men would be led to do many things that they do not, were it not for the sting of conscience. Now if the mind of man is thus capacitated, and the conscience capable of restraining man from many vices, which are only attributes of the soul, what must the soul be itself? and can its immortality be doubted. Various have been and are the opinions of men on the subject. Some believe it to be air or breath, some a flame or portion of heavenly light, others the thinking power; but from the word of God we must conclude that it is a spirit. Psalms 31: 5. Luke 23: 46. Acts 7. 59, and Cor. 5: 5.

The immortality of the soul can be argued from the parable of the sower and seed, where the heart of man is compared to the earth. The inherent nature of the earth since the fall, when it was cursed, is to bring forth thorns and thistles, so the heart of man, in its unregenerate state, brings forth as the Saviour said: For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies. Now the earth has the same inherent nature of bringing forth in its uncultivated state, as in its cultivated state; the only difference is in its productions: so the heart of man has the same inherent nature of bringing forth in its unregenerate state, as in its regenerate state; and the fruits in both cases are described in the word of God.

Further, it can be argued from the analogy that exist between men and trees, and the Saviour comparing men to trees, and we know by experience that a tree can be changed by grafting, to bear a different kind of fruit to what it has bore; but it is the same trunk, the same roots, the same influx, and reflux to the sap. So the heart of man remains the heart, but is changed from a stony heart, which signifies a hard heart; to a fleshy heart, which signifies a tender and feeling heart.

ALETHES.

Agents of the "Gospel Publisher."

Brethren:—What are you doing? Are you collecting the outstanding dues for the Publisher, or are you not? Do you feel for us who have to bear such heavy burdens, or not? Remember, that a few of us are bound for about five thousand dollars, and had to give our individual obligations, or pay the money to save further trouble and expense. Now the most of us are very unable to bear it. And if it were otherwise, it would be very unfair for a few to bear the burden of ten thousand or twelve thousand persons. Whereas, if each one would pay between forty and fifty cents, the whole amount would be made up. But we will even admit that it would be unfair for some to pay that sum on account of their circumstances in the things of this world; we do not ask it of such. There are brethren that can, and we hope will make up the deficiency. A few of our good brethren have voluntarily offered, and have really taken upon themselves to pay five hundred dollars each, when in law they were only bound for about two hundred and forty dollars. O! that we had more of such noble hearted ones. Your unworthy brother is bound for the same amount, who would think it no such hardship to pay twenty or thirty dollars, which would be enough for him according to his circumstances: but the above is more than he is able to bear for ten years; and this is the case with other brethren of the Board.

Let me propose a plan that we all can take hold of. It is this: there must be upwards of two hundred and fifty organized churches, besides other preaching places, within the bounds of the several Elderships; but we will say two hundred and fifty. At each of these places they could raise, say fifteen dollars on an average. And at some places one brother could and would pay that much himself; at that rate there might be upwards of four thousand dollars collected. All that is wanting is some one or two of our brethren, in each place, to take hold of this matter, and collect in small or large sums, as they can get at it.

Brethren, lay these things to heart! I have borne a good part of the burden since I embraced religion but this seems rather too heavy. These things I say without boasting. For I thank God that he gave me a heart to do whatever I can.

But we have rather got away from our subject, as the preacher sometimes says. The agents we ask once more, what are you doing? Have you ceased to collect? For we have not received any money since the Elddership, and a very small sum at that time. Is it possible that you can let the matter rest at this time? We hope you will take a fresh start and urge these things on the minds of the people. Those who are indebted to the establishment will do well to pay off immediately for things may fall into other hands, and you might suffer by it as well as ourselves.

What are our brethren in the West doing in this matter? Are you doing anything to relieve us? Try to gather all in you can, and send on by the latter end of March, and then go on till we tell you it is enough, and depend upon it, we will not take too much off of you. And now, brethren, are we baptized into one body, even into Christ, and are we members of His body and members in particular? Let us feel for one another, and help to bear each others burden, and so fulfil the law of Christ.

Your affectionate brother in Christ,

ONE OF THE SUFFERERS.

Good Times at Middletown.

For three weeks past the vineyard of the Lord here has been favored with gracious visitations of divine mercy. True, only a few souls—but yet they are precious—have turned to the Lord in repentance and faith. They are the first ingatherings to Christ in Middletown for some time past. So let us rejoice and bless God for a few wanderers returning to the Father's house—even as there is joy in Heaven for one sinner that repents.

It pleased God to permit death to enter the family circle of W. E., and take away one of the little ones of the family—a child three years old. A few days sickness, and the loved one was gone to return no more as a mortal to its parents arms. Why not take the parents and leave the child? They were not prepared.

So the voice of God's providence spake very loud to that little family. The father and mother, and a young woman, began to seek salvation; and two of them have found peace in believing. This gave considerable interest to the meetings, and others since are turning to God, and seeking His face in supplication at the altar of the house of prayer, as well as in private.

Thus has began a good work of grace in a place that had seemed almost like dry and burned ground. It is not began nor carried on in the strength of man—but in serious, and feeling, and devout prayers, and singing, and preaching.

O, that it may increase and spread around the two villages, and the neighborhood. For this let us pray and labor; and take great care to throw no stumbling block in the way of precious souls.

The brethren are much engaged in the work, and join to help it forward with heart and voice.

J. FLAKE.

Feb. 12, 1847.

Mount Joy Bethel Injured.

Mount Joy, *Feb.* 3, 1847.

Dear Brother:—

I wish to inform you and the public generally of our misfortune.

Yesterday afternoon, about 3 o'clock, the storm past over this place in great power.—Our house of worship (the Bethel) has suffered very much, having the south gable-end blown in, carring with it the sealing and joice down upon the pulpit—cracking the lamps, and doing damage to benches and windows. The side walls are standing, but are bulged out. We cannot tell the extent of the damage to the roof, and other parts of the building at present, for the storm is still rageing, so that it is not safe to be in it at the present time.—We are now deprived of our *house of worship* until it is repaired again. And this you can see will take money, and that money we have not got, as we are in a measure poor, and have a debt upon the house of nearly four hundred dollars; we therefore ask help from God's open hearted children in the different churches. There are many brethren that can help, and no doubt they will. This can be done in a two-fold way: first, those individuals that will help in this good cause, can enclose their money in a letter, and send it to us without delay; second, there can be a public collection raised in each church and sent to us. This will be a very good way, if the leading brethren will see to it.

I remain yours, truly,

JOHN SERVER.

Letter from Brother David Neidigh, Jr.

Reedsburg, Wayne county, Ohio, *January* 4, 1847.

Dear Brother Winebrenner:—

I feel glad that I can take up my pen to inform you and the readers of the Advocate, what the Lord is doing for us in these western countries at this time.

Brothers J. Neil and D. Gill commenced a protracted meeting on the 5th of December last, in Bloominggrove township, Richland county, Ohio. It appears that matters looked quite discouraging when they came to the place of meeting; but they commenced the meeting in faith, and believing that the Lord would help them and bless their labors; and, thanks be to God, their labors were not all in vain. They commenced to preach the old fashioned Gospel to the people; it began to find way to the hearts of the people, and some become inquirers what must we do to be saved; then those heavy ladened souls were pointed to the Lamb of God that died for them, that they might obtain the remission of their sins by a sincere repentance toward God, and faith in our Lord Jesus Christ.

At this meeting there were eight or nine hopefully converted to God. And during the meeting there was an opportunity given to follow the Lord in the ordinance of Christian baptism when two were baptised, and six united with the church in that place; for to worship together, and for to walk together in the fear of the Lord. During the meeting the Lord saw fit to lay His afflicting hand on brother Neil, and he was not able to tend the meeting any longer. But the meeting was still kept up a few days by brother Gill, when he was under the necessity of closing the meeting for that time. Brother Neil left the place three or four days after the meeting, and went to his home; and after staying at home eight or ten days, he found that his health was tolerable good; he then thought of returning for to visit the brethren again. And while on his journey to the West, he sent word to brother Gill and myself that we should assist him in holding a protracted meeting in the aforementioned place.

Brother Neil commenced the meeting on the 26th of December. On Sabbath night brother Gill and myself arrived, and were gladly received by the brethren. We tried to hold the truth before the people again for the space of six days; and, thanks be to God, it was not in vain; three or four more were hopefully converted to God, and four more were baptised and united with the church at that place, and are happy on their way rejoicing in the God of their salvation. We also left some few to mourn over their sins, wishing us to pray for them, that they might be saved from their sins, and go with us to the kingdom. We had quite an unpleasant time of holding our meeting, as it rained, I think, more than I ever saw it rain in so short a time, as it did at this time. The waters became very high and very destructive here in the West. They have been higher here in the West than they ever have been known to be before. After the close of the meeting, I left the brethren for my home, and reached the same; but with some difficulty on account of high water.

Yours, in the bonds of love,

DAVID NEIDIGH, Jn.

Letter from Elder Jacob Lininger.

Awwick, *January* 26, 1847.

Brother Winebrenner:—

After my respects to you and yours, I would inform you and the readers of your excellent paper, that I have just closed a series of meetings. On the 2d inst. I went to Woodbury for the purpose of holding a protracted meeting. I met brother Barlow there, who had preached to the people the evening before. They told me they had a very warm meeting. In the evening I tried to preach to the people, and truly the Lord was with us, and blessed His children powerfully. On the Lord's-day morning brother Barlow preached to a large and attentive congregation. In the evening I lectured on the ordinances of God's house, before a very large crowd of people. After which we united in washing one another's feet, and partook of the broken emblems of Christ's suffering and death. This truly was a soul-refreshing time to those who truly love God, and keep His commandments; but hypocrites and sectarians murmured a good deal about it. This, however, only proves that it is of God, and not the tradition of man. After meeting brother Barlow, in company with several other brethren from Martinsburg, started for home to commence his school on Monday morning. And then I was left alone to continue the meeting. However, I was not freightened at the grumblings of the enemies of the Cross of Christ. In the name of the Lord I attempted to drive the Gospel bow at a venture; and after I had made the attempt, four came forward begging an interest in the prayers of God's people. Two professed to be saved from the power of sin by believing in Christ. My soul praise God for this! I remained at Woodbury until Friday morning, when the meeting ended.

Thus the church was greatly revived—four more hopefully converted to God—one was baptized in token of Christ's burial and resurrection. When I left the place, I came to Stonerstown and preached there on Friday evening. On Saturday morning I started for Round Nob school-house, where I commenced preaching in the evening, and continued until Monday night. The meeting resulted thus: the church was revived, the congregation regular, their attention and behaviour remarkably good for that place. On Tuesday morning I started for Broad Top. I came to brother Samuel Anderson's house, where I tried to preach at night; but as I had contracted a very severe cold by travelling and laboring so constant, I was able to speak but a few minutes. Yet such a dear, God-loving, happy people and place, I never witnessed in all my life before. As I was taken very ill with the cold, I got brother Edward Anderson to fill an appointment for me on Wednesday night, in Newburg, and I started for home—found my family all well, with the exception of my wife, who had also contracted a very bad cold. I tried to doctor myself and wife as soon as I could.

On Saturday the 16th, I commenced another protracted meeting at Awwick school-house, in the neighborhood where I live; and here I continued the meeting day and night, until last Sunday night the 24th. The result of this meeting was: three professed to be powerfully and hopefully converted; some of the lukewarm professors reclaimed; the church, I believe, in general, revived and cemented together in love; some of the unconverted left to mourn over their sins; some of the sincere inquirers after truth got their eyes opened, and sectarians and hypocrites got their antipathy raised against God and His cause: there is a general commotion in the neighborhood; but all will come right. I will now close my letter by informing you that I left home yesterday, and am now taking another round on my field of labor. I wish and beg you to pray for me and God's cause and children through this region of country.

I remain yours in the Gospel of Christ,

JACOB LININGER.

Letter from Brother J. S. Hostetter.

Shippensburg, *January* 20, 1847.

Much Esteemed Editor:—

If you think the following worthy of a place in the Advocate, it is at your disposal.

Under the sun on earth, among people, kindred, tongues and nations, what can be found more precious, more sacred, more pure, more durable, more authentic, and more valuable than the BIBLE? Among all that are called books or bare pages, the Bible is the first, chief and principal. Its purity is as gold tried in a furnace seven times. Its durability is more firm than the pillars of Heaven and earth.—Its preciousness is beyond the estimation of mortal mind. Its author is "God over all, and blessed forever more."

The Bible is a communication of Heaven, and contains the holy law of our Creator, and the testamony of our Divine Saviour. The Bible is the fountain of heavenly knowledge and intelligence, both civil and moral—the great luminary of the moral world, and true detector of the many false religions now in the world. The Bible sets forth and brings to the mind of man the character and perfections of the almighty, eternal and triune God—the Father, Son and Holy Ghost. The Bible is the book (or mother) of books. Its offspring are numerous; some are evil and corrupt—but, thank God, a great number are good, very good.

The Bible promises salvation to all the sons and daughters of Adam, that will apply to the BLOOD of Christ for it.

The Bible is the *will* of God, revealed from Heaven to man, which contains four things, viz:

1. Facts.
2. Commandments.
3. Promises; and,
4. Threatenings.

Under these four topics the Bible is made up. The facts are to be believed—the commandments obeyed—the promises enjoyed—and the threatenings avoided.

If the facts are not believed, the commands cannot be obeyed; and if the commands are not obeyed, the promises cannot be enjoyed; and if the promises are not enjoyed, the threatenings will not and cannot be avoided. And wo! wo! wo! to that man against whom the threatenings of the Bible will be denounced. The Bible is not all threatenings, nor promises, nor commands; but who can produce a single passage between the lids of the Bible that is not a fact, or truth? It is one solid chain of truth, comprising facts, commands, promises and threatening.

Here are four inexhaustable topics upon which we might expatiate. But I conclude, lest I be too lengthy. I would ask, however, dear reader, do you believe the Bible and obey it &c.? Remember the rule by which you must be fitted and prepared, if you wish to become part of the New Jerusalem.

May the Lord give grace, that the Bible and my heart may be constant companions, while a pilgrim here below, and hereafter enjoy all the glorious blessings which it promises to the believer. Amen.

Yours, in Bible affections,

J. S. HOSTETTER.

NEWS DEPARTMENT.

The License Question.—At a recent election in Allegheny city, we learn from our exchange papers, the license system was voted down. The majority against the sale of liquors was much larger than it was in the city of Pittsburg. In one ward only three votes were cast in favor of the sale of ardent spirits as a beverage. This is a triumph at which the friends of Temperance may well rejoice. A noble beginning has thus been made in putting down the license system, which will doubtless have its influence in other sections of the State in which the question is to be submitted to the decision of the people at the ballot boxes. If the Legislature have not the moral courage to put an end to the traffic by a direct vote of their own as they ought to do, it is to be hoped that they may at least be prevailed upon to extend the same privilege to all other counties in the State, which they have extended to a few, and the happy results of which they are beginning to reap.

St. Louis and Cincinnati.—A public meeting was recently held at the Merchants' Exchange, Cincinnati, for the purpose of responding to the action of the Council of St. Louis, with reference to the projected enterprise of connecting that city with Cincinnati, by a Railroad, to pass through the capital of Indiana, and some point not far from the old capital (Vandalia) of Illinois. It was well attended. The Mayor of the city presided. The meeting was addressed by several gentlemen, and a Committee of 20 persons was appointed to report an Address and Resolutions expressive of the feelings and designs of the meeting, who retired for a time and discharged the duty assigned them. The address and resolutions were unanimously adopted. One of the resolutions agreed to, expressed the cordial approbation of the meeting in the project of uniting St. Louis and Cincinnati by a great work such as that which is proposed.

New York Bible Society.—The twenty-third annual report of the New York Bible Society, auxiliary to the American Bible Society with the constitution, &c., has been published. The distribution of the past year has been greater than that of any previous year, and amounts to 9,451 bibles, and 9,782 testaments, making a total of 19,233 volumes. It is now twenty-three years since the Society was organized. During the first twenty-two years it distributed 62,274 bibles, and 121,263 testaments, making 183,537 volumes; adding to this the distribution of the present year, 202,770 volumes have been put into circulation by this Society.

Awful Calamity.—*One-fourth of Ripley, Ohio, in ashes—Great loss of Property—Three Children burned to death—two Firemen killed.*—The Ripley Telegraph Extra, of Jan. 21st, dated 4 o'clock, A. M., says—"About one o'clock this morning, a fire broke out in the Iron Foundry of Messrs. Beatley and Burt, which was soon wrapt in flames. The Relief Fire company did every thing that mortals could do, but all was ineffectual. McMillon and Reynolds' large Mercantile house with its contents, is totally destroyed, so rapidly did the flames spread. Also, the Merchant Tailor shop of Johnson and Cremp. Three children of the widow Lenson, whose house was burned, perished in the flames. Dungan's Hotel is now in flames.

Relief to Ireland.—An immense and enthusiastic meeting was held at Washington, Feb. 9, at Odd Fellows' Hall, in aid of the starving poor of Ireland. Vice President Dallas presided, assisted by Vice Presidents from every State and Territory in the Union, and six Secretaries. A committee was appointed to draft resolutions, and during their absence an eloquent address was delivered by Mr. Dallas.

On the return of the Committee, Daniel Webster was desired to read the resolutions prepared by him—which he did, prefacing them with a brief but eloquent speech. The resolutions recommended immediate contributions throughout the country. The Collector and Mayor of Philadelphia, and many others, were placed on the Committee to receive and transmit donations.

A hint to Post Masters.—A postmaster in the interior of Pennsylvania recently had judgment given against him for the price of a subscription of several years to a distant newspaper, on the plea that he had not given sufficient legal notice to the publisher to stop it, and had continued to receive the numbers for several years and sell them for the postage. The magistrate decided that merely returning a copy of "John Smiths" papers with "*stop this*" written on it without postmark, or other indication of locality was not sufficient or legal notice, but a *written notice, with name, place, date and reason*, must be sent to the publisher, and "franked," that it may be taken out by him.

Export of Breadstuffs.—The Journal of Commerce says that more than 4,000,000 bushels of grain were exported from New York city last year to foreign countries, besides 1,192,428 bbls. flour, equal to 5,000,000 bushels more, making a total of 9,000,000 bushels, or its equivalent, from a single port. It is at the rate of 25,000 bushels in a day, the year round, Sundays and all. It is more than half a bushel to every white man, woman and child in the nation. The whole amount raised in the U. S. is supposed to exceed 1000,000,000 bushels.

Curious Fact.—It is a fact not generally known, we presume, that no president of the United States who had sons, was ever re elected. Washington, Jefferson, Madison, Monroe, and Jackson, had no sons, and were re-elected; John Adams, John Quincy Adams, Van Buren, Harrison, and Tyler, had sons, and were not re-elected.

Printing of the Thirtieth Congress.—The National Intelligencer of the 2d inst., says: The Board of Officers to whom the duty is assigned by law, yesterday awarded the contract for the first four classes of the Printing of the next Congress, to Messrs. Wendell and Van Benthuysen, of Albany, New York; and the fifth class to Messrs. Tippin and Streeper, of Pennsylvania—these gentlemen having been the lowest bidders for the work.

Warm Hearted Irishmen.—We are informed upon reliable authority, says a New York paper, that since the *first day of November*—when the distress of Ireland for lack of food was too surely verified—more than *eighty thousand dollars* have been remitted in sums varying from $5 to $25, by Irish laborers, men and women servants, and others toiling for their daily bread—to their relatives in Ireland.

Distress in Ireland.—Great and unparalleled distress exists in Ireland; the plague and famine were carrying off the poor in great numbers.

☞The Constitution of Iowa makes ample provision for a magnificent school fund. In the organized counties, 442,107 acres of land have been reserved for that purpose; 463,048 acres in counties not yet organized, and 500,000 acres of public domain, to which the State is entitled on her admission into the Union—making an aggregate of 1,405,155 acres appropriated to the purposes of common school education.

☞The condition of Ireland continues to be the absorbing object of attention. Day after day the distress continues to increase, and famine is doing the work of death in various parts of the country. Immense numbers of poor half-starved creatures find their way across the channel, and beg and exist as best they can, by appeals to the feelings of the inhabitants in the great towns of England.

☞It is reported that Mehemet Ali has manifested a desire to establish a Railroad from Suez to Cairo. There is a talk of undertaking some works for the improvement of the navigation of the Nile in Nubia. It is said that at the end of the next month 20,000 workmen will be employed on this enterprise.

☞Information has just been received from Egypt by a respectable mercantile house in Belfast, that the overflowing of the Nile has carried away 93 villages in Lower Egypt, with all the produce they contained, including a very large quantity of flax. The Government has set vigorously to work to repair the dykes.

☞The Arkansas Legislature has passed an act which exempts all the property of a married woman, real or personal, not received from her husband after coverture, from liability for his debts or contracts.

☞The Presbyterian Board of Publication is about to establish a system of Colportage for the circulation of their books. A gentleman has given, through Rev. Dr. Boardman, $1,000 for this object.

☞The "Right of Way" bill, granting permission to the Baltimore and Ohio Railroad Company to extend their work through Virginia to the Ohio, has been defeated in the Legislature at Richmond.

☞An engineer in South Wales has constructed a locomotive with eight wheels, all connected. This monster climbs up very unfavorable inclines with loads that entirely baffle engines of any other construction.

☞The Government mills at Plymouth are employed night and day in grinding Indian corn for the relief of the destitute poor in Ireland and the Highlands of Scotland.

☞A fire occurred at Chilicothe, Ohio, on Saturday night last, which destroyed some twelve or fifteen houses, generally small frames. Damage not very great.

☞The total amount of the free church collections in Scotland, for the relief of the distress in the highlands and islands, is £4,364 10s. 7 1-2d.

☞Colporteurs in France are meeting with considerable success in distributing the Bible to the destitute—30,000 copies having been thus disposed of within the last three months.

☞An improvement in paddle wheels, by which the Atlantic may be crossed in six days, has been invented by a Baltimore mechanic.

☞The commerce of the lakes, this year, is estimated at more than $100,000,000, embracing about 600 vessels of various kinds.

☞The Society of Friends in England have contributed $20,000 towards the relief of the Irish poor.

☞A rock of 70,000 tons was removed by twenty ounces of gun cotton.

MISCELLANEOUS.

Petition for Peace with Mexico.

To the Honorable Senate and House of Representatives of the United States of America.

Your Petitioners, on behalf of the American Peace Society, which embraces persons of every sect and party throughout the land interested in the promotion of universal and permanent peace, very respectfully but most earnestly entreat your Honorable Bodies to *take without delay such measures, within the pale of your constitutional powers, as you may judge best fitted to terminate the present Mexican War without any further waste of blood and treasure.*

We urge this request from no party or personal motives, but from a strong, imperative sense of duty as Christians, and as friends alike of our country and our species. We believe with Cicero, that 'the worst peace is preferable to the best war;' with Lord Brougham, that 'war is unchristian, and the greatest of human crimes;' with Franklin, that 'all wars are follies, and that it would be better for nations to settle their difficulties even by the cast of a die, than by fighting and destroying each other;' with Jefferson, 'that war is an instrument entirely inefficient towards redressing wrong, and multiplies instead of indemnifying losses;' with the Apostle, that 'wars and fightings come from the lusts of men;' and with Jesus Christ, that 'we ought to love our enemies, and do unto others as we would that they should do unto us.'

With such views, we cannot look with complacency, or in silence, on the malice and outrage, the vices, crimes and miseries inseparable from any war; and we feel constrained to remonstrate especially against the present war as repugnant to the spirit and precepts of our holy religion;—as at variance with the professed policy of our government from its origin;—as highly unjust and cruel to Mexico;—as unnecessary, and suicidal to ourselves; as fraught with no real good to either party, but pregnant with immense evils to both, and likely to bring disgrace upon our country, and the cause of popular freedom.

It seems to us, moreover, that our government, if in earnest for such a result, might easily bring this war to a close very soon. Were our forces recalled from Mexico, the contest would of necessity cease, and the way be opened for a peaceful, equitable adjustment of all difficulties between us. It is obviously the duty of our government to take the lead in measures of conciliation and peace; because, being by far the strongest party, we could make such advances without the imputation of weakness or fear, and because the war, as now carried on by us, is confessedly a war of invasion, conquest and vengeance.

Nor do we see any need, or use, or justifiable object of continuing the war any longer. If its motive be rapacity or ambition, a love of plunder, or a thirst for military glory, the wreaking of vengeance upon feeble, distracted Mexico, or the dismemberment of that Republic to enlarge our own, we must, as Christians, and as friends of our country and the world, protest most earnestly against the further prosecution of this war for such objects. If its sole aim is a fair and honorable adjustment of existing difficulties, this can be secured without another drop of blood, and every day of conflict is rendering Mexico less able and less inclined to pay what she owes us, more and more desperate in defence of her soil, and less willing, for a just compensation, to part even with the well nigh useless outskirts of her vast territory. Were the sword sheathed at once, we might, by amiable negotiation, obtain all the territory we can reasonably desire, for a mere fraction of what this war has already cost ourselves.

Meanwhile, we deplore its great and growing evils. Already have thousands fallen victims to the sword, to exposure and disease; and the land has begun to be filled with lamentation and sorrow. The war is also wasting millions on millions of treasure, and threatening to load us ere long with a debt that may far ages, hang like a vast incubus on the energies and interests of the nation. It is fast pouring over the land a flood of moral evils. It has deeply stirrid the war-passions of our people, and is spreading far and wide a war-spirit which may one day prove fatal to our liberties. Washington himself warned us against war as our deadliest foe; Madison solemnly assured us, that 'no nation can long preserve its freedom in the midst of continued warfare;' a distinguished general from the South in the war of 1812 proclaimed his belief, that another one of the like kind would crumble the fabric of our government into ruins; and the recent conduct of Com. Sloat and Gen. Kearney, in adding to our republic, territory enough for an empire, and creating therein a civil government, all by a mere word in the exercise of the war-power, proceeds on principles utterly inconsistent, in our view, with our free and glorious institutions. We know of no charter, or law, or legally expressed will of the people, that gave those commanders any right to exercise such supreme, unlimited powers. It seems to us an act of sheer despotism; and on the same principle might a Cæsar or Napoleon, at the head of a hundred thousand obsequious troops, change at will the present form of our government, and, by the aid of their bayonets, impose himself upon the country as *Perpetual* President.

On this point we cannot conceal our fears. Most republics have hitherto been whelmed in the vortex of war, our cotemporaries south of us have, from their earliest rise, been almost incessantly destroying each other by the sword; and thus has popular government become, sooner or later, a sort of foot-ball bandied over the earth in blood. God forbid that our own experiment should ever end thus; but, if we would prevent such a catastrophe, we must crush the evil in the bud by repudiating the practical despotism of war.

Still more do we deprecate the false and pernicious principles set afloat on the waves of this war. Besides all the vices and crimes inseparble from such a conflict, we have heard the cry of *our country, right or wrong!* the dogma that we must unite in the support of any war, however wicked, which our rulers may choose to declare; a principle that would nullify the edicts of heaven, and make the will of a single man, or a republican majority, the rule of our duty even against the express commands of God; a doctrine utterly unworthy of a Christian or a civilized people, and quite likely, if carried into general practice, to debase the moral character of our whole country, and prepare its future millions for a doom like Revolutionary France in the zenith of her blind and reckless atheism.

We speak our convictions without reserve; for we deem it our privilege and our duty. We look upon this war with undisguised abhorrence; we believe the general conscience of the nation to be decidedly, strongly against it; and we fear it will, if persisted in, call down upon us the just and fearful judgments of Heaven. We dare not, for any consideration, take upon ourselves the responsibility of this war; and we beseech your Honorable Bodies to arrest it, if you can; but, if this be not done, we wish, before God and man, to wash our hands from all share in what we deem its folly and its wickedness.

In behalf of the American Peace Society, and by order of its Executive Committee.

GEO. C. BECKWITH,
Corresponding Sec'y.
WILLIAM C. BROWN,
Recording Secretary.

RELIGIOUS NOTICES.

A series of meetings will also be held by the "Church of God" at Shippensburg, commencing on Saturday the 20th inst.

A two-days meeting will be held at Shepherdstown, Cumberland county, on the first Saturday and Sabbath in March next. Brothers MACKEY and WINEBRENNER may be expected, if the Lord permit, to attend the meeting.

THE MARKETS—CORRECTED SEMI-MONTHLY.

HARRISBURG.

FLOUR—WHEAT, per barrel,		$5	75	*a* 6	00
Do. RYE,	do. - -	4	50	*a* 4	62½
CORN-MEAL,	do. - -	4	50	*a* 4	62½
GRAIN—WHEAT, per bushel,		1	25	*a* 1	30
Do. RYE,	do. - -		90	*a*	95
Do. CORN,	do. - -		75	*a*	80
Do. OATS,	do. - -		33	*a*	35
BEEF—Per cwt., - - - - -		4	50	*a* 5	00
PORK— do. - - - - - -		5	00	*a* 5	25
FLAX-SEED—Per bushel, -		1	20	*a* 1	22
BUTTER—Per pound, - -			20	*a*	25
EGGS—Per dozen, - - - -			15	*a*	16
HAMS, - - - - - - - - -			10	*a*	11
LARD, - - - - - - - - -			8	*a*	10
TALLOW, - - - - - - -			8	*a*	10
HARD SOAP, (BRIEN) - -			6	*a*	7
POTATOES, - - - - -			75	*a* 1	00
ONIONS, - - - - - - -			31	*a*	50
APPLES, - - - - - - -			75	*a* 1	00
PEACHES, (DRIED) - - -		1	50	*a* 2	00
FEATHERS, - - - - -			45	*a*	50
WOOL, - - - - - - -			30	*a*	50
BARLEY, - - - - - -				*a*	75
SALT, - - - - - - - -				*a* 1	88
HAY, - - - - - - - - -		8	00	*a* 9	00

PHILADELPHIA.

FLOUR—WHEAT, per barrel,		$6	50	*a* 6	56
Do. RYE,	do. - -	4	62½	*a* 4	75
CORN-MEAL,	do. - -	4	90	*a* 5	00
GRAIN—WHEAT, per bushel,		1	38	*a* 1	40
Do. RYE,	do. - -		90	*a*	92
Do. CORN,	do. - -		93	*a*	95
Do. OATS,	do. - -		38	*a*	40
BEEF—Per cwt., - - - - -		5	50	*a* 6	00
PORK— do. - - - - - -		5	50	*a* 5	75
FLAX-SEED—Per bushel, -		1	20	*a* 1	25

OBITUARY NOTICES.

"Leaves have their time to fall,
And flowers to wither at the north wind's breath,
And stars to set, but all,
Thou hast all seasons for thine own, O Death!"

DIED—At Westminster, January 30, sister SARAH WARFIELD; aged 52 years, 9 months and 16 days.

Sister WARFIELD was brought to God through brother SNEDKER'S preaching some years ago, and afterwards baptized. I visited her during her sickness some three times. She always expressed a strong hope in God. She always told me that God was very good to her. She fell asleep, we trust, in Christ. She rests from her labors; and we hope she shall have part in the first resurrection. Her funeral services were attended to by the writer on Monday the 1st of February, in the Methodist Protestant meeting house, according to her request. Text, 2 Timothy 4: 6, 7, 8.

J. KELLER.

—

On the 12th inst., near Uniontown, DAVID, son of Abraham and Rebecca Appler; aged 21 years and 8 days.

He suffered very considerably for about eleven weeks from a gathering in his side, which was opened several weeks before his death. During his sickness he was brought to see the necessity of a change of heart—he sought after it earnestly, and professed to have obtained. On the 3d inst. his remains were brought into the Uniontown meeting-house, at which time a discourse was delivered from Eccl. 9: 5., by the writer, in the presence of many weeping friends and neighbors, with good effect we hope; after which he was put to the grave to rest till the trump of God shall sound.

J. KELLER.

ADVERTISEMENTS.

TYPE FOR SALE.

THE Editor of the ADVOCATE offers for sale the following fonts of type:

1. One font of second-hand Long Primer, weighing about 150 lbs., at 12½ cents per pound.

2. One font of second-hand Brevier, weighing about 200 lbs., at 18¾ cents per pound.

3. One font of second-hand Small Pica, of from 150 to 200 lbs., in weight, at 15 cents per pound.

4. One font of German Pica, at 20 cents per pound.

5. Several small fonts of Agate and bold-faced Minion, to suit purchasers, at 50 cents per pound.

Mrs. M'NEAL'S FAMILY PILLS.

THESE celebrated PILLS are prepared and sold by Mrs. M'NEAL, of Harrisburg, Pa. They are confidently recommended for the prevention and cure of Female Complaints, Sick Headache, Dyspepsia or Indigestion, Costiveness, Boils, Eruptions of the skin, Colic, Foul Stomach, Dysentery, Billions Complaints, Fevers, &c.

They are made of purely vegetable matter, and are in no case or stage of disease dangerous or hurtful; but always safe, easy and efficacious in the removal and cure of the aforenamed diseases; especially the first named, and all such as arise from a disordered stomach and impurities of the blood. These Pills have been in private use for many years, and are known to be good, as many in and about Harrisburg can testify. Recommendations and puffs have never been sought after. The merits of the Pills will be the best and the only recommendation relied on.

DIRECTIONS FOR USE.

Adults will take from one to five Pills, about one hour after meal, once or twice a day; children, in proportion to their age, will take from one-half to two or three Pills.

For sale at her residence, corner of Second street and Liberty alley. Also, by Jacob Bener, Middletown; Abraham Brenneman, Elizabethtown; Jacob P. Brady and John Server, Mount Joy; John C. Landis, Landisville; Christian Kauffman, Washington; Pinkerton and Smeltz, Lancaster; Frederick May, Bainbridge; Mr. Boak, New Cumberland; J. Miller, Lisburn; T. Reeme, Shiremanstown; Henry Lees, Mechaniesburg; Singiser and Paul, Churchtown; H. Hollar, Shippensburg; Mr. Reeme, Linglestown; Henry Wingart, Landisburg; and at this Office. Price, 25 cts.

P. S.—Mrs. McNEAL also cures the Piles, Rheumatism, Whild-fire, Wounds, Sores, and Pains of all kinds, by words or otherwise, almost instantaneously. Terms moderate.

Mrs. McNEAL'S PILE SALVE is warranted to cure the Piles in an easy and speedy way. For sale as above. Pr. 25 cts. [Jan. 15.—tf.

BRUSH MANUFACTURERS.

Davies & Sutton,
Corner of Tenth and Callowhill streets, Fourth Story,
PHILADELPHIA.
Brushes of all discriptions made to order.
[Feb. 15.—tf.

PROSPECTUS.

J. WINEBRENNER & CO. propose to publish, by subscription, a PORTRAIT AND IMPROVED EDITION of the work entitled,

"THE HISTORY OF ALL DENOMINATIONS IN THE UNITED STATES."

The work shall contain several new articles, and some of the old ones improved. It shall also be embellished with fifteen or twenty splendid PORTRAITS of leading men belonging to the different Religious Denominations represented in the work.

It will be printed and published in a large octavo form—on good paper and in extra gilt binding—and delivered to subscribers at *Two Dollars and fifty cents* per copy, payable on the delivery of the work.

SUBSCRIBER'S NAMES.	PLACE OF RESIDENCE.	NO. OF COPIES.

PROSPECTUS.

J. WINEBRENNER & CO. also propose publishing, by subscription, a work entitled,

A PRONOUNCING AND PICTORIAL BIBLE AND THEOLOGICAL DICTIONARY.

1. This work shall contain a short but comprehensive explanation of all the principal Bible and Theological terms.

2. It shall give a Classical Pronunciation of the same, which has hitherto been a great desideratum in all similar works.

3. It will be embellished with numerous engravings, illustrative of ancient places, customs and things.

CONDITIONS.

1. The work will be about the size of the *History of Denominations*, containing from between seven to one thousand pages.

2. It shall be well printed and bound, and delivered to subscribers at *Two Dollars and fifty cents* per copy, payable on the delivery of the same.

3. Whenever three thousand names shall have been procured by the different Agents, the work shall be put to press. A list of the names of subscribers shall be appended to the work.

SUBSCRIBER'S NAMES.	PLACE OF RESIDENCE.	NO. OF COPIES.

P. S.—☞ Fifty or more Agents wanted for the sale of the above works.

☞ Any person sending us four good subscribers for the foregoing works, and becoming responsible for the payment of the same, shall be entitled to two copies.

☞ Editors with whom we exchange, who will copy these Prospectuses, and give them four or five insertions, shall be entitled to a copy of each of the above the works.

LIST OF THE GENERAL AGENTS.

WE hereby announce the following brethren General Agents for the Church Advocate, viz:

Elder EMANUEL LOGUE, of Mount Pleasant, Iowa, is our General Agent for that State. All persons, therefore, wishing to subscribe for the Advocate, or to make remittances for the same, will please address him as above.

Brother JOHN SHULER, of Ottawa, Illinois, is our General Agent for that State.—Persons in said State, wishing to order the paper, or to pay for it, are requested to address brother J. SHULER.

Dr. J. BOBBS, of Indianapolis, Indiana, is our Agent for the Southern and Central part of Indiana.

Elder JOHN MARTIN, Marey, Larange county, Indiana, is our Agent for the Northern part of Indiana; him, therefore, the people of that part of the State will address.

Brother JOHN ACHEY, of Dayton, and CHRISTIAN WINEBRENNER, of Miamiesburg, Montgomery county, Ohio, are our General Agents for the south-western part of Ohio. To them the people of that quarter will apply, who may have business with the Advocate office.

Elder THOMAS HICKERNELL, of Mendon, Mercer county, Ohio, and Dr. GEORGE B. SHRINER, of Westminster, are our General Agents for the north-western part of Ohio.

Mr. JOHN P. WINEBRENNER, of Wooster, Wayne county, Ohio, is our General Agent for Eastern and Southern Ohio. To him payments can be made, or orders sent by sub-agents and others, in that part of the State.

Elder GEORGE U. HARN, of Pittsburg, Pa., is our general Agent for the West Penn. Eldership. To him the sub-agents and others will address orders and make payments.

Brother SAMUEL HINNY, of Springville, Lancaster county, Pa., is our agent for Mount Joy, Richland, Springville, and the surrounding neighborhood.

Brother LEVI SLINGLUFF, of Martinsburg, Blair county, Pa., is our general agent for Morrison's Cove.

Brother JOHN K. BUSER, of Highspire, Dauphin county, Pa., is our general agent for Highspire and the neighborhood.

BOOKS FOR SALE.

THE Editor of the Advocate offers for sale the following valuable Books, viz:

1. The Comprehensive Commentary, 6 vols. at	$12 00	per copy.
2. Dwight's Theology, 4 vols.,	8 00	do
3. Calmet's Bible Dictionary,	3 50	do
4. Pulpit Cyclopedia,	2 50	do
5. British Sketches, 4 vols.,	4 00	do
6. Rollin's History, 2 vols.,	3 50	do
7. Polyglott Bibles 18mo.	1 00	do
8. Finney's Theology,	2 50	do
9. Polyglott Bibles, 32mo. extra gilt binding,	1 50	do
9. History of all Religious Denominations,	2 50	do
10. Wandering Soul,	1 00	do
11. Traveller's Guide to the West,	75	do
12. Ref. and Pron. Testament,	50	do
13. View of the Formation, Government and Discipline of the Church,	37½	do
14. Treatise on Regeneration.	50	do
15. Hymn Books at different prices.		

Dr. WM. S. CRESAP,

THOMSONIAN BOTANIC PHYSICIAN,

HAVING returned from the West, would respectfully offer his professional services to the public. Pure Thomsonian medicines, Books, Syringes, &c., kept constantly on hand, wholesale or retail. OFFICE in Chesnut st., two doors from Second st. [Nov. 16—tf.

Dr. ANDREW MILLER, Jr.,

A *GRADUATE OF THE JEFFERSON MEDICAL COLLEGE*, Philadelphia, tenders his professional services to the public. *OFFICE* in Third street, opposite Herr's Hotel. [Jy. 15.—tf.

JOB PRINTING

NEATLY EXECUTED AT THIS OFFICE.

JOSEPH J. WELTMER, Printer.

THE CHURCH ADVOCATE.

A Family Paper---Devoted to the Diffusion of Bible Truth, Religious News and General Intelligence.

ONE DOLLAR AND TWENTY-FIVE CENTS A YEAR. "EARNESTLY CONTEND FOR THE FAITH WHICH WAS ONCE DELIVERED TO THE SAINTS." PAYABLE ALWAYS IN ADVANCE.

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THE ADVOCATE

Is printed and published in Mulberry street, near the Railroad Bridge, Harrisburg, Pa.,

By JOHN WINEBRENNER, V. D. M., Editor.

Terms and Regulations.

The Church Advocate will be printed and published semi-monthly, on a large super-royal sheet, at $1,25 per volume, payable always in advance, or within the first three months of taking the paper.

All persons failing to comply with these terms, shall have their papers stopped at the expiration of the first quarter, from the time the paper is sent, and be held accountable for two quarters; that is to say, for 62½ cents; which sum shall be invariably exacted before the paper will be re-sent.

All the accredited ministers of the Church of God, and such other persons as shall have regular certificates of their appointment from the Editor, shall be the only authorized agents for this paper.

Letters and communications addressed to the Editor, through the Post Office, must be *post-paid*, except those containing remittances.

EDITORIAL DEPARTMENT.

Melancholy Occurrence.

Mr. Daniel Toy was drowned on Saturday, the 21st ult., in the Susquehanna, opposite Harrisburg. Three persons went out in a small boat to shoot ducks, when the boat upset and resulted in this fatal accident. Mr. Toy's body has not yet been found.

Proposition for Reducing our Terms.

If our friends will get us five hundred *new subscribers*, the terms of the Advocate shall be reduced to one dollar per annum. Who will lead off in making the effort? Who and how many will follow suit? Let us hear from some of you by the time of our next number, and from all by the time of the commencement of the next volume. We invite all to exert themselves in behalf of our enterprize, and for the reduction of our terms.

Our Agents.

We request our Agents, for the Advocate, to collect the dues, *for the first quarter*, from all our delinquent subscribers forthwith. There are about three hundred and fifty who stand delinquent on our books. These are all indebted *sixty-two and a-half cents* each. This sum we want them to pay up. Yet, if they prefer it, they may still have the whole volume by paying one dollar and twenty-five cents. They may have their choice, then, provided they will settle their accounts between this and the first of April next. The Agents will please see them on the subject.

A Small Beginning.

We proposed some time ago to send the Advocate gratis, for one year, to every person who would procure us *five new subscribers*, and become responsible for the payment.—This proposition has been accepted and responded to by several of our friends and brethren, to-wit:

Elder T. Hickernell has sent us 5 *new subs.*
Elder Davin Neidigh, Jr., do. - 4 do.
Elder Jacob Brewer, do. - 6 do.

Now how many more, we ask, will agree to this proposition, and have their names added to this list? Try, brethren, and see what you can do!

Prospectuses.

We have issued two Prospectuses for two new books, which will be found on our last page, and for which we want some good Agents. We want both *State* and *County* Agents to solicit subscribers for the works, and to sell books for us whilst they are canvassing the ground as solicitors.

Any person wishing to engage in this business, and who shall come well recommended, may find employment on liberal terms.

Decennial Anniversary.

The Twentieth Semi-Annual Examination will take place at the Lyceum Female Institute, near Mount Joy, Lancaster county, Pa., on the 31st of March, 1847.

This celebrated Institution was removed from Philadelphia to Mount Joy, where it has been in operation for the last ten years. It is now, therefore, concluded on to celebrate a Decennial Anniversary. Invitations are to be sent to all the old scholars and friends of the Seminary, and every thing is to be done that can be done, for the interest of the occasion. The friends of the Institution, generally, are invited to attend.

Pay your Ministers.

As the time is drawing near when a number of our ministers will change their places of labor, we hope that none of the churches and people, for whom they have been laboring, will permit them to remove without paying up their salaries.

The Great Head of the Church has adorned, that those who preach the Gospel shall live of the Gospel; that is, the people among whom they labor or preach the Gospel, are to support them. This is a wise and reasonable arrangement. This is God's ordinance; and those who offend in this one point, and suffer their ministers to go away embarrassed and in debt, are guilty of the whole law of Christ; as much so, as those who neglect other ordinances, and break other commandments.—We hope then that no church will sin against God, by refusing or neglecting to pay their minister.

We would further say, that few or none of our ministers, perhaps, would ever be in want, if the Elders and Deacons would always do their duty. It is their duty to see after this matter. They ought to see to it, that the preacher or preachers get their salary quarterly, and that regularly without fail; then it will not only come seasonably for the preachers, but be always more easily raised by the people. However, be this as it may, for your soul's sake, for religion's sake, and for God's sake, do not stint and starve your ministers, or let them go away in debt!

Where this is done, there will be no revivals. Christ will take this as done to Him. He calls it robbing God, and they that rob God cannot expect to prosper. But bring your gifts into God's store-house, (the church) that there may be meat or food in His house, and prove Him herewith, and see whether he will not open to you the windows of Heaven, and pour you out a blessing that there shall not be room enough to receive it.

Melancholy Accident at Mount Joy.

A man, by the name of Waltman, was helping to load some cars about ten o'clock at night. The train was not all attached, and some of the cars moved against the one where he was engaged, and crushed him between the cars and warehouse, a space not more than four inches. He was a father much beloved by his family. He had been absent for a few days with some cars, and in the evening, on his return, as he passed his home, waved a token that he would soon be with them. He was detained however. Alas! he had waved his last farewell. He was taken to his dear family; but the spirit had fled to its God. Ah, time! Life every day proves to be but a breath upon a mirror!

Elder E. D. Wertz's Appointments.

Brother E. D. Wertz will preach, Providence permitting, at the following places, to-wit:

At brother John Hess', Washington county, April 8th; at brother Henry Sherich's, Washington county, April 9th; in Aleppo township, Greene county, April 10th, 11th and 12th.

☞ The brethren at the aforesaid places are requested to make the appointments known in their respective neighborhoods.

Pennsylvania Legislature.

The license law has been discussed for several days. Nothing definite can yet be known as to its final result. Our opinion however is, seven or eight counties will be included in the act passed by the last Legislature to decide, by ballot, whether license shall be granted to tavern-keepers within their several townships and wards.

An act to prevent kidnapping, and to repeal certain slave laws was passed.

The divorce acts the Governor has so far vetoed. *Honor to his name!*

"Publisher" Agents.

We are requested to urge the Agents for the *Gospel Publisher* to finish up collecting all the dues between this and the first of April, and to remit the moneys collected forthwith to Eder Joseph Ross, *treasurer*; or, if more convenient, to Elders Wm. Hinney, or Abraham Brenneman, *committee*.

Congress.

The Three Million Bill, with the Wilmot proviso, *i. e.*, that no more slave territory shall hereafter be annexed to the United States, has passed in the lower House by a vote of 115 to 105. Six members from Pennsylvania voted against the proviso, to-wit: Jos. Black, C. J. Ingersol, H. D. Foster, J. Erdman, R. Broadhead, and M. McClean.

Aid to Ireland.

We understand there has been about fifteen hundred dollars subscribed for the relief of the sufferers in Ireland, by the members of the Legislature, and the citizens of Harrisburg: the former made up about six hundred dollars, and the latter made up the balance.

OBITUARY OF JOSEPH ZIMMERMAN.

On the 20th ult. we visited and spent a few days at Churchtown, Cumberland county, Pa., and stopped with our old and much esteemed friend, John Zimmerman; when, for the first time, we learnt that his son Joseph had departed this life. We condole the loss of our brother Zimmerman and his amiable family in this painful bereavement. But we rejoice to know that they mourn not as those who have no hope.

The following letter from Elder Chester Colton, and the subjoined preamble and resolutions of the New Carlisle Division, No. 57, Sons of Temperance, as a just tribute of their respects for the deceased, will give sufficiently the particulars of his death, and be read with interest by all the relatives and friends of our esteemed young brother.

New Carlisle, Clark co., Ohio,
October 14, 1846.

Dear Sir:—

You have doubtless received intelligence of the death of your son Joseph, at New Carlisle. I waited on him in his sickness, which

continued about two weeks. His death was unexpected to us all. Joseph was a worthy young man, and was much respected by all who knew him. He was industrious and correct in his work. His attention to the means of grace was *more* than *ordinary*, and he appeared to advance in the divine life. He made the Bible his constant study, and carried it in his pocket daily; and when he had leisure he would read it, while others perhaps were reading newspapers or novels. He maintained a life of prayer.

I asked him, in his sickness, how he viewed the providence of God in relation to his affliction. He replied that God's dealings were all *right*. He signified that his hope, in reference to salvation, was bright, and that he derived consolation from the thought, that God reigned supreme over the universe.

I believe Joseph is in Heaven; and though he loved his parents, he would not desire to leave the society of the blessed. He is perfectly happy in the employments of Heaven, and no more tears will be shed on account of earthly or spiritual trouble.

Why he was taken away from his newly married wife, other relatives and the church, we know not; but there was a suitable reason why he should tarry no longer with us. Our best answer to the inquiry, why did God remove him from earth in early life? is this: "Even so Father, for so it seemed good in thy sight." "The will of the Lord be done."

I trust you will bow in submission to His will, and wisely improve the providence, knowing that "the Lord is righteous in all His ways, and holy in all His works." Let us "gird up the loins of our mind," press forward in the path of life, and stand prepared for all events; then we shall be ready at a moment's warning to pass over the Jordan of death, and enter the celestial Canaan.

Elizabeth, Joseph's widow, is a sincere mourner, and she deeply feels her loss; but seems disposed to submit to the heavy affliction, as coming from the gracious hand of God.

She is recovering from her late attack of sickness. She is an interesting and pious lady.

Yours, affectionately.

CHESTER COLTON.

—

From the Ohio Washingtonian Organ.

TESTIMONY OF RESPECT.

At New Carlisle, Clark county, Ohio, on Tuesday, October 6th, at half-past 2 o'clock P. M., Joseph Zimmerman departed this life in the 21st year of his age.

Brother Zimmerman was a native of Cumberland county, Pennsylvania, where his parents now reside, and from whom he separated some sixteen or eighteen months since, and became a citizen of New Carlisle. He was an uncompromising foe of intemperance—of immorality and vice of every character—of every grade. And while in the mournful event of his death the community, the church and the cause of humanity have sustained loss; our beloved brother has left a testimony that our loss is his infinite gain—that he now inhabits the spirit land of the blessed.

The New Carlisle Division, No. 57, Sons of Temperance, of which our lamented brother was a member, have caused, as a testimony of their high esteem, the following preamble and resolutions to be prepared; and have directed the R. S. to transmit the same to the Editor of the "Ohio Washingtonian Organ" for publication:

October 9, 1846.

Whereas, In the course of Divine Providence we have been called upon to perform the last tribute of respect due departed worth; in consigning to the unbroken slumbers of the silent tomb our worthy and much esteemed friend and brother, Joseph Zimmerman; Therefore,

Resolved, That we cherish his memory as a Son of Temperance—a man of strict moral habits, who, by his Christian department in life did secure, and in death retain, the esteem and respect of all who had the honor of his acquaintance.

Resolved, That as a Son of Temperance he was noble, dignified, and watchful, and earnest in ruling his spirit, by which he kept unsullied, on his part, the reputation of the Sons of Temperance.

Further, Resolved, That we deeply and sincerely deplore the circumstances which called us together, and found us mingling our sorrowstricken feelings with those of his sick, broken hearted widow. And while he is permitted to join the Great Grand Division on high, and mingle his aspirations with the just and perfect, let us be inspired with a laudable zeal to excel in those virtuous principles of benevolence, which have for their object the melioration of the condition of the children of men, and our conscientious regards for her, whom our brother has left with us.

Resolved, That the foregoing preamble and resolutions be published in the Ohio Washtonian Organ;—one copy left with the widow, and one forwarded to the parents of the deceased.

By an act of the Division, the R. S. was requested to ask the Editor of the Organ to request Papers of Springfield, Clark county, and also papers of Carlisle Pennsylvania, to copy (if consistent.)

WARREN A. SMITH, W. P.

D. K. Hubbard, R. S.

CONTRIBUTORS' DEPAR'T.

What is true Religion?

"Pure religion and undefiled before God and the Father is this: To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." James 1: 27.

"We know that we have passed from death unto life, because we love the brethren." He that loveth not his brother abideth in death. Whosoever hateth his brother is a MURDERER; and ye know that no *murderer* hath eternal life abiding in him." 1 John 3: 14, 15. This is so plain that it needs no further elucidation; if we love the brethren we know, that we have passed from death unto life, and as a matter of due course the practicable part of religion will follow, namely: "To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." But on the other hand if the *professor* of religion does not love his brethren and sisters, but hatred of the deepest dye is rankling in his breast, towards but a single brother, you can at once conclude there is some deception in the profession, and instead of finding religion pure and undefiled, you will find hypocricy the ruling passion of an incarnate devil, or at least a very close approximation to one.

Claiming the privilege for a short time, of designating these characters by the name above mentioned, I shall proceed to unfold some of his secret and overt machinations.—It may be well to premise that these hypocrites are in partnership with the devil. Satan sometimes assumes the garb of an angel of light to accomplish his base designs, and sometimes he gets men and women to assist him to do his dirty work. Such are those who can shout and praise God with one breath, and slander their brethren and sisters with the next; they cannot sing, or pray before some of their brethren, and if they are already on their way to the prayer-meeting, and accidentally learn that one of the brethren or sisters will be there, whom they hate, they will turn and go home again. Do not all see that this is not religion? It is the spirit of the devil, namely, hatred. It has its source in hell!—Truly, such can say we know that we are born of the devil, because we hate the brethren. Shame on such barefaced hypocricy! Shame on such meanness! The Heathen would blush to act thus. All this shows a want of charity (love) which is an essential thing for a Christian to have. "Charity envieth not; charity vaunteth not itself, is not puffed up." Envy and ambition are the leading features of the hypocrite, he must be puffed up, or he gets envious of the true Christian, and this envy shows itself in hatred towards those they envy. But the love of Christ in the soul envieth not, and "is not puffed up." "Charity suffereth long and is kind." "*Love (charity) thinketh no evil.*" And if any person thinks no evil, they will speak no evil, "for out of the abundance of the heart, the mouth speaketh." But in the face of all this, there are men and women even professing godliness, (but not in possession of it,) constantly both thinking and speaking lies about their brethren and sisters; and no thoughts are too abscene, no expression too indecent for them to make against the innocent. Nor are these things confined to one neighborhood. Wherever hypocrites live you will find it so. And too often the weak, but truly pious are influenced by the hypocrite to act like him, and thus finally become one too. May the Lord save me and my faithful brethren from the deceptive, foul and cunning tongue of the hypocrite.

These things are so plain, yet so humiliating that it is with the greatest reluctance they are mentioned. But stop ye hypocrites, slanderers, backbiters! The Bible tells us all about you; the world does not persecute you. Why? Because you are like the world. Christ said to His disciples. "If ye were of the world the world would love you, but because I have chosen you out of the world, therefore, the world hateth you.

Whenever you hear a man or a woman say they can live without getting persecuted, and that a Christian will not be slandered or persecuted unless he does wrongly, mark them as steeling hypocrites. For the Bible says differently. "Yea, all that will live Godly in Christ Jesus shall suffer persecution." 2 Tim. 3: 12. Persecution will come, if it does not come from the world, it will come from hypocrites. It usually comes from both.

Dear brethren and sisters when you are persecuted, you have this to comfort you.—Your Saviour was harshly treated and persecuted; the Apostles were persecuted; all true Christians in every age have been persecuted, and you ought not expect anything better.—All that reach Heaven pass up through deep tribulation. "Whom the Lord loveth, He chasteneth;" to teach him the vanity of earth, and draw his affections heavenward, the centre of real "friendship, love and truth."

ANTI-HYPOCRITES.

Feb. 8, 1847.

Pernicious Publications.

Why is it that not more of the public, and more especially of the religions press, is occupied in denouncing those pernicious publications which have literally deluged the country? The bad effects these novels produce on our population must be immense. In my opinion they destroy more than our temperance, benevolent and religions societies are able to build. How perverted, yea, unnatural, are the tendencies of man! Is it possible that here, in a land of Christianity, where good and useful books are equally cheap with the bad, immoral and licentious, there should be such multitudes of people who choose the latter—books that destroy every feeling of honor, humanity and virtue, in the rising generation. When we open a newspaper, we find its columns occupied with paragraphs on "daring robberies," "incendiary fires," "unprecedented rogueries," "horrible murders," "affairs of honor," and the like. What is the cause of all this? Surely not our institutions, as foreign novalists take pride in holding under our noses. Not long since I happened to look into a paper published in New York, called the *National Police Gazette*, where they detailed a "Great Bank Robbery" so minutely, as to describe every little process connected with the manner in which the robbers proceeded to take the impression of the key-hole, and internal structure of the lock, and how they manufactured false keys, so that any body who wishes to commit a similar crime, may know how to set to it! And reading of this kind suits the taste of our youth! In this manner they are instructed in the "mysteries of New York," and robbers and thieves are manufactured wholesale. Is it a wonder that our papers are so full of "heinous crimes?" The labors of temperance, tract and Sunday-school societies, are of little avail as long as this state of things continues.

Good people are in the habit of bewailing the great number of fellow-beings that are ruined by the monster *rum!* but I believe that Old Satan catches more game in our country, at the present time, with the pens of Eugene Sue, Paul de Kock, &c., than he ever did at any time with the rum-bowl. Here fictitious publications bear a great resemblance to spirituous drink: just give an unguarded individual a taste of them, and he is gone. The narrative is so fascinating, the free vent which the hero of the tale gives to his passions and desires agrees so well with the appetites of our youth, that one requires only a peep at it, and down he will go until he is beyond the reach of religion, or even morality and honor. What a responsibility the writers and venders of this trash must have upon themselves!

These novels are so plenty, and of so many different kinds, and withal so enticing, that they have charms for every class of readers, and consequently find their way into all the retreats of leisure. The man of business and

the student, the grave and the gay, male and female, all seek the agreeable relaxation of a story. Here we are introduced into all kinds of society, and become familiar with the most dissolute and detestable wretches on earth. We become acquainted with the most consumate villains, and enter the haunts of the most horrible dissipation.

Some of these novels are of a historical, and others of a religious character, and are probably harmless; but I cannot think that they are useful. If we wish to see a picture of the past, we have plenty of authentic histories that record nothing but the truth; and if we choose to read religious matter, we have the Bible, and other publications that are not fictitious. But by far the greater portion of our "cheap literature," and unhappily that worst in request, is liable, in a greater or less degree, to the charge of exerting a positively pernicious influence on the mind.—What is most sought for, are those tales that have robbers, murderers, and libertines for their heroes. Why must our youth be made acquainted with the fashionable dissipation and follies of London and Paris?

The politician, as well as the Christian, ought to proclaim against these books. Education and republicanism are intimately connected. Without the one, the other must fall. But people ought to be aware that education does not consist in reading and writing alone, but morality and religion—virtue must enter the combination. Greece was learned in letters, but she fell. In the midst of the most splendid developments of genius, the eloquence of Demosthenes could not save his country, because her morals were destroyed; and these were destroyed because she had a corruptible religion in a state of corruption. Unless our population becomes virtuous, our institutions cannot stand. Look at the number of rows and mobs that destroy the peace of our larger towns and cities; and even enter our Universities, and our Halls of legislation. We have now a number of patriotic statesmen, but these will soon pass from the stage, and those that now constitute our children and our youth, will take the government into their hand. They will be made Presidents, Governors and Legislators; and what a pity if they should destroy what our forefathers have founded and cemented with their blood.

H. J. B.

Linglestown, Dauphin co., Pa.

"View of the Church."

Brother Winebrenner:—

I must say, I sincerely wish that the book entitled the *Brief View of the Formation, Government and Discipline of the Church of God*, had never existed, not that I believe the subject treated upon in the book, to be erroneous—nor that the book in proper hands would not be a useful one—if read by candid, and unprejudiced minds: but, simply because it has fallen into the hands of some *masked* sectarian biggots;—who are and have been trying their strength in persuading the people who know no better that that is our "discipline"—and that we have a "*discipline*" but keep it in disquise!!

Now, I always denied and still deny, that such is the case. Such *pranks* have been played against me twice, (and I am getting tired of such unotherly complements, from men too, professing to be sent from God to preach the Gospel) once, in Mahantongo valley, Schuylkill county, last spring: and the second time, a few weeks ago in my immediate neighborhood; while I have been unable to attend to my ministerial labors, and then too, let those men meet me, and they will brother me!! Now if you, I, and the brethren of the "Church of God," are such daring, what? Why such daring hypocrites, liars and deceivers; and those persons knowing this, *why*, I ask, do tney brother us? Reader can you see, through such actions? In the first I cannot in the second, I think I can.

In the first place, wherein I cannot see through is this, I dont know whether those persons are so professedly ignorant! that they are not capable of discerning between the "view" of a thing (or things,) and the thing itself—and therefore confound the one, with the other; or else, they are maliciously wicked, and deceitful. Now, one or the other must certainly be true.

The second, which I said, I *do* know or see through is, that if it can be made appear by them, that we indeed are such characters, and they still "brother" us, the *devil* must necessarially be our father! and they acknowledging us as brethren must be the same—this I clearly see through. The devil is then both their and our father. Now they may take either horn of the dilemma they please. They have put themselves in, and I cannot help them out any other way, than to make right their wrongs, and "sin no more lest a worse thing come upon them." But this I fear "don't run in their family," to retract when wrong. It takes honest men at least to do that; but it appears to me, there is utterly a want of honesty in those refferred to. I rather dislike dealing thus with my fellow-men, but it appears to me to keep silence under such circumstanees would not, be virtue. It would look (to me) like conniving at wrongs—the innocent, however, are always clear.

More anon,

M. F. SNAVELY.

Linglestown, *Feb.* 3, 1847.

Perpetuity of the Church.

Mr. Editor:—

The *Long existence* of the Christian church, would be pronounced, upon *common* priciples of reasoning, *impossible*. She finds in every man a natural and an inveterate enemy. To encounter and overcome the unanimous hostility of the world, she boasts *no political stratagem*, no *disciplined legions*, no outward coercion of any kind. Yet her expectation is that she will live forever.

To mock this hope, and to blot out her memmorial from under Heaven, the most furious efforts of *fanataeism*, the most ingenious art of *statesmen*, the contrated strength of *empires*, bave been frequently and perseveringly applied. The blood of her sons and her daughters has *streamed* like *water*; the smoke of the scaffold and the stake, where they wore the crown of martyrdom in the cause of Jesus, has ascended in thick volumes to the skies. The tribes of persecution have sported over her woes,and erected monuments,as they imagined, of her perpetual *ruin*. But where are her *tyrants* and where their *empires*? The tyrants have long since gone to their own place; their names have descended upon the roll of infamy; their empires have passed, like shadows, over the rock, they have successfully disappeared, and left not a trace behind them.

But what became of the church? She rose from her ashes, fresh in *beauty* and *might;* celestial *glory* beamed around her, she *dashed down* the monumental marble of her foes; and they who hated her, *fled* before her. She has celebrated the funeral of kings and kingdoms that plotted her destruction; and, with the inscriptions of their pride has transmitted to prosperity the records of their shame. How shall this phenomena be *explained?* We are at the *present moment*, witnesses of the *fact* but *who* can unfold the *system*? The *book* of *truth* and *life* has made our wonder cease.—"The Lord her God in the midst of her is mighty."

His presence is a *fountain* of *health*, and His protection a "wall of fire." He has betrothed her in eternal covenant to Himself. Her living heed, in whom she lives, is *above*, and His quickening spirit shall never depart from her. Armed with divine virtue, His Gospel, secret, silent, unobserved, enters the hearts of men, and sets up an everlasting kingdom. It eludes all the vigilence and baffles all the power of the adversary. Bars and bolts, are no obsticles to its approach; bonds, tortures, and death, cannot extinguish its influence. Let no man's heart *tremble*, then because of fear. Let no man *despair* (in these days of rebuke and blasphemy) of the Christian cause. The ark is launched, she rides upon the floods; the tempest sweeps along the deep; the billows break over her on every side; but Jehovah Jesus has promised to conduct her in safety to the *Haven* of *peace*. She cannot be *lost* unless the pilot perish.

G. J. S.

More Good News.

York county, Pa.,
February 8, 1847.

Dear Brother Winebrenner:—

I embrace the present opportunity of informing the friends of Zion, through the medium of your paper, that God is at present reviving His work in a powerful manner among us. We commenced a protracted meeting at the town of Newberry, on the 30th of January last, which is still in progress. The meeting from the commencement was attended with a mighty ingathering of people from all quarters; so much so, that the house, though large, was literally crammed both day and night. There were visible omens of good, the first evening. The fallow ground of their hearts appeared to have been broken up at the revival at the River school-house, where many a heart was broken by the hammer of God's word, and where many a dead sinner was resuscitated and made alive by the listing wind of the spirit of God that breathed upon the slain. A deep feeling pervaded the assemblies; but none yielded until Monday evening, when the Heavens gathered blackness, and the power of God in copious showers came down on them. Several came forward and asked an interest in the prayers of God's people, and two of them found the Lord precious to their souls. Since we have had mourners every night, as high as nine in an evening. Some twelve or fifteen have launched into liberty, passed from death unto life, and from the power of Satan to God; and scores more are under conviction so pungent, that some of them are afraid to get on their knees for fear they cannot rise. The quietness of the citizens have been so much disturbed by the cries of sinners and the shouts of saints, that some of them are getting wrothy. Old Beelzebnb is getting cross, because his kingdom is tottering and falling; for since God began to visit this region with an out-pouring of His spirit, about forty souls have professed to know the Lord, and the change is evident from the holy and happy effects it has produced. The hearts and lives of many in Fishing Creek Valley, have realized the truth of the vision of Isaiah, when taken with a prophetic glance, down the vista of time, to the happy effects produced by the faithful preaching of the Gospel, this howling "wilderness has been made to bud and blossom as the Rose of Sharon. Instead of thorns, has sprung up the fiir-tree, and instead of the briers, has come up the myrtle, which shall be to the Lord as a name or a sign that shall never be cut off." We have seen men of intemperate habits become temperate and chaste; we have seen men of profane habits incline to the reverential use of language, and devotional traits of character; we have seen families transformed into the image of God by the renovating influence of the Gospel of God's dear Son, and the prospects are still brightening for better times. May the Lord continue to work among the people, and snatch them as brands from the everlasting burnings, and preserve those that are saved from the paths of the Destroyer, by the words of his lips, is my prayer. Pray for us.

Nothing more at present, but

Remain yours fraternally,

JOSIAH H. HURLEY.

P. S.—Since the above was written, five more have found the Lord precious to their souls.

J. H. H.

A Child Born Eighty-five Years Old!

Since the revival at Newberry, an old lady, eighty-five years of age, whom Satan had bound so many years, become alarmed on account of her sins, and, though tottering over the grave, has, in her old age, launched into liberty, and been born again, not of corruptible seed, but of the spirit of God.

J. H. HURLEY.

Revival at York Haven.

The Lord is also working at York Haven, that little Sodom. where, in days gone by, they had no relish for the Word; but many are now melted down—the houses are filled—people are inquiring after the Lord—four or five were converted within a few days.

J. H. HURLEY.

A word to All.

A careful reading of the 13th chapter of 1 Corinthians would be of great importance to many *professors* of religion of the present day. It must be remembered, however, while perusing it, that the original word (*Agape*) means love, or affection, which is the true meaning of charity, as will be plainly seen by a reference to the German Testament, which has the word, *Liebe*. Read it, friends. And carry its teaching out in your conduct and conversation.

CHARITAS.

Feb. 8, 1847.

Letter from Elder George U. Harn.

PITTSBURG, *February* 8, 1847.

DEAR SIR:—

I arrived here on Thursday morning about 5 o'clock, in tolerable good health, after the most disagreeable journey I have travelled during the whole of my ministerial life. This was owing to ill health, and the extreme inclemency of the weather in the mountains.

On Wednesday we rode about twenty miles in continual suspence of our limbs or lives, by the expectation of the upsetting of the stage, in consequence of the ice in the road.

The state of the "little flock" here is equally as good, if not better, than I expected to find it. I am now more encouraged to believe that things will take a rise here, than I have ever been hitherto. I do not, by any means, think it right to neglect this place if some one of our young brethren can summons religion and courage enough to undergo the self-denial necessary to labor in it for the coming year. As for myself, I do not expect to remain longer than some time in April; when, the Lord permitting, I expect to go to Illinois and Iowa. I hope, therefore, the "Board of Missions," or the Standing Committee of the East Pa. Eldership, will see something to it.

As regards my tour through the Eastern churches, I have only to say, that I plainly perceived there has been a considerable falling off in the membership of many of them within the last two years. Many persons, who were bidding fair to be useful in time, and happy in eternity, have deserted to the foe and enemy of the Cross, while others have become so remarkable fond of schism, that they can no longer walk with their old brethren, as good or better than themselves. I suppose the greatest bane to pure religion in the present age is, this foul spirit of division that stalks abroad and runs at large almost unbridled.

While this is the case with many, there are but few conversions.

Also, there appears to be a growing indifference about attending to the ordinances of the Lord's house, and I also fear about preaching them up by the ministry. Once there was a pleasure and delight in preaching and observing them. But I lament to say, that I learned in several instances, old and long-standing churches had not attended to Feet-washing and the Lord's supper for a year, except at camp-meeting. What can we look for, under such circumstances, but a falling off, coldness and division?

I have always believed, and do still believe, that a regular observance of the ordinances of God is essential to a healthy state of a church. And when ministers grow slack in upholding them, it indicates a want of faith in the potency of what they profess to believe in.

While this is the state of things in many of the Eastern churches, we have also to lament we are not alone. I perceive by the reports of nearly all of the Baptist associations, that the same state of moral blast has been withering many of the most prosperous plants of the garden of the Lord. In many instances they report a great falling off, and but very few additions, and in some cases scarcely any addition in whole associations.

Under these appalling and afflicting circumstances, it becomes Gospel ministers,—

1. To acknowledge the facts to the church and world; for to conceal is dissimulation.

2. To inquire for the main causes of this state of humiliating circumstances. Is there not something radically wrong in the means and efforts used of late years? Has not the war spirit contributed largely to these state of things? And ought not the "friends of peace," every where, to devise and put on foot some plan to induce our rulers to desist from further hostilities against a sister republic? Why should the feelings of the whole civilized world be outraged any longer, and religion driven from the land by the demon of war, and the prevalency of infidelity, as a natural consequence! Also, is there not a croaking disposition to ape our neighbors, and compromise the claims of the Gospel with those who are unwilling to obey its precepts? While, however, I lament that this is the state of things in the East, more I think, than in the West, in proportion to the age and numerical strength of both sections of the church, I am also pleased that some congregations indicated the prospect of a better state of things in the future. Among the rest, the pastorial charge of Elder McFADDEN in Harrisburg. I learned that this congregation had become very illy attended; but I was gratified to see him have quite a crowded house of feeling and attentive hearers. Though I never had the pleasure of delivering a message, in the form of a sermon, to the church in Harrisburg, before my late visit to the East, I was much pleased with the Christian courtesy shown me, both in the pulpit and in the family circle, during my stay among them. I would also commend their liberality, as manifested toward me, at two public collections in the congregation. Some others, who received as much of my labors, and appeared as anxious for them, could pay no heed to this part of Christian duty, though they knew me to be dependant on those for whom I preached for my secular remuneration. Yea, they also seemed delighted to learn from me that I had at last summoned courage enough to venture, as a missionary, to the "far West;" but did they remember what makes a missionary go forth with courage, and believe those he leaves behind sincerely care for his welfare? Yea, some did, and also individual assurance to this end has been cheering; but others did not. Sir, I have always purposely avoided saying but little on these points, but a deep sense of duty has pointed me to this statement; not that I have fears for myself, for *I have learned both to abound and suffer need;* but these things lead me to inquire, do men indeed feel interested for the cause they profess to love?

Fraternally yours,

GEORGE U. HARN.

Letter from Brother John Ries.

MIDDLETOWN, BUTLER COUNTY, OHIO, *February* 7, 1847.

BROTHER WINEBRENNER:—

Thanks to a kind Providence, we are all well; and I hope you and yours may enjoy the same blessing.

From the scriptures we learn that, "there is *one body*, one Lord, one faith, one baptism." Eph, 4: 4, 5. So it was in Apostolic times, and so it was intended, it should always remain; but we see it not so now. Thence I must contend for scriptural order: and when I speak of, or against sectarian dogmas and usages, I have the *founding* and *discipline* of the church, and not the *piety* of sects or individuals in view; for individuals may, or might become pious, moral and good meaning, whether they be Roman Catholic, Quaker, or of any other sectary: But this, (here and there a pious individual) brings not the church into *Apostolic order*, so that all, in every place, be *united in one*, as in the Apostolic age; if it even were possible that all sectarians could or would become pious, or, if they even were so; still that would not bring the church into scriptural order.

Surely if persons can become pious under sectarian teaching, *much more so under scriptural;* if some sectarians do become pious, and live a moral life, that does not bring the church into a scriptural state or order: and we must remember, that, after a person is connected with a sect for a time, he becomes so sectarianized, so selfish, prejudiced and bigotted, that his character is FAR from the scriptural standard of piety; that is, *universal* love or philantrophy, whatever his pretentions may be; for no one is truly pious in the scripture sense, (and this is the only right sense,) but he who, like Christ Jesus the Saviour, can and does, with his philantrophic soul, infold ALL the human family in his arms of compassion and love: this no sectarian can do, for in the very nature of things, he can only love his own party supremely, or he would not uphold it.

Even at *first*, persons are introduced into a selfish system, (for all sectarian systems are necessarially selfish,) and they need be connected with a sect but a short time, until they are fully traditionized to sectarian selfishness. Many persons, at the time they join a sect, *feel a universal love*, and they *think* they have entered the "Church of God," but soon they feel differently; for they soon hear their sectarian brethren speak unkind against others, and favorable of their own ism, which will *abate* their love, and fill them with prejudice in favor of the sect they were converted to; and it cannot be otherwise in the very nature of things; for as long as there are sects, there is selfishness and bigotry reigning in the breasts of their adherents.

It is now at this time the duty of every proclaimer of the Gospel, who *knows and believes the truth;* to gather into *one*, all persons in every place, as speedily as possible. Then, after the people are thus gathered and united, according to the Gospel, when they are brought into the church by the *one* same faith, and the one same baptism, then they can be scripturally taught and disciplined. This is what every teacher of the Gospel ought *now* to do. It is a glorious philantrophic work, wherein all good men necessarially ought to be engaged: for they who bring people together, to agree in "the truth," are called *peace* makers, by the Saviour, and He says, "they shall be called the children of God." Matt. 5: 9.

The man who does not *understand* the Gospel, cannot obey it—and does not believe it, nor in its author; a man can only obey as far as he believes; and is sanctified only so far as he obeys. In other words. A man can only obey the Gospel as far as he *understands* it. A wicked sin-loving man may, in one sense, understand the Gospel, but having no relish for its duties, he resists its claims. Rom. 2: 18.

No more at present, but remain yours,

JOHN RIES.

Letter from Brother J. Strawbridge.

SHIPPENSBURG, *February*, 1847.

DEAR BROTHER WINEBRENNER:—

If the following letter should be deemed worthy of a space in the columns of your valuable periodical, you can give it publicity when a sufficiency of room can be procured.

The CHURCH ADVOCATE should be in the hands of every member of the "Church of God." It truly merits their most liberal support. May its circulation and patronage soon be as co-extensive other religious papers, and through its powerful influence, and through the dissemination of religious truth, prove to be an inestimable blessing to the religious world.

The great apostle Paul, in addressing his second epistle to his Corinthian brethren, (12th chap. 2d and 4th verses) says: "I knew a man in Christ, about fourteen years ago, whether in the body, I cannot tell, or whether out of the body, I cannot tell; God knoweth; such an one caught up to the third heaven."

We infer from the language of this devoted man of God, that Heaven, or Paradise, is a place of indiscribable happiness. It is said in the scriptures of divine truth, "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive the things that God hath prepared for them that love Him." The language of the pious Psalmist is as follows: "Glorious things are spoken of thee, O city of God! There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the most High." John says, "And the city had no need of the sun neither of the moon to shine in it; for the glory of God did light it, and the Lamb is the light thereof." Rev. 21: 23. "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22: 14.

It is a heart-cheering thought to the weary pilgrim on his journey to fairer climes on high, that there remaineth a rest for him—that in the wide realms of unchanging felicity, he shall rejoice in anthems of redeeming love, saying: "Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. Blessing and glory, power and might be unto our God, for ever and ever. Amen."

The humble disciple of our Lord Jesus has many encouraging promises left him upon the pages of sacred record. "The Lord will preserve him and keep him alive, and he shall be blessed upon the earth. God is his refuge and strength, a very present help in trouble." "My grace is sufficient for thee, for my strength is made perfect in weakness."

The Christian with an eye of faith looks far beyond the transient and fleeting shores of times for the reward of his labors; he knows that in due season he shall reap if he faint not. He ever trusteth in Him, "in whom we have redemption through His blood the forgivness of our sins, according to the riches of His grace." "That in the dispensation of the fulness of times he might gather togather in one, all things in Christ, both which are in Heaven, and which are on earth, even in Him."

The meek and faithful follower of the Lord often wishes to depart and be with Christ which is much better. He has learned, through the history of his own experience, that this

vain world is no friend of grace to help him on to God. This earth is not his abiding place. He is seeking a building, a house not made with hands, eternal in the Heavens; where he shall be gathered with all the finally ransomed of the Lord of hosts--with the "general assembly and church of the first born, which are written in Heaven, and to God, the judge of all, and to the spirits of just men made perfect. And to Jesus, the mediator of the new covenant, and to the blood of sprinkling that speaketh better things than of Abel." "Wherefore, we receiving a kingdom which cannot be moved, let us have grace whereby we may serve God acceptably with reverence and Godly fear.

We soon, and perhaps very soon, shall be done with all the things that are sublunary in their nature, and these bodies encircled in the mantle of death, and our spirits borne to another world. Death, the king of monsters, is a welcome messenger to the humble child of God: with Christian resignation he exclaims, "I'll gladly go with thee."

Your humble fellow Christian,

JOSEPH STRAWBRIDGE, Jr.

Letter from Elder J. Glenn.

Greene township, Indiana co., Pa., *January* 27, 1847.

Dear Brother Winebrenner:—

I embrace this present opportunity of writing to inform you and all to whom this epistle may come, of some of my travels in this western country.

I left my home on the 2d of December last, intending to visit several of the churches in the West. With difficulty I arrived at old Harmony on the 5th. From thence brother Barkey and myself went to the neighborhood of Muddy creek, where we commenced a meeting. The people came out, the prospects were favorable, and one professed to find pardon on the conditions of the Gospel. Others felt the need of a Saviour, notwithstanding we had some opponents who, to their own shame, endeavored to disturb the meeting.

On Sabbath evening, after preaching by brother Wertz, we gave an invitation for mourners to come out as subjects of prayer. While thus engaged, there was a man opposed us publicly under the pretence of a seeker. He, however, admitted the Saviour might be found in the grove, or in the closet, or anywhere, hut did not know the mourner's bench, or what you may please to call it, was one place among the rest. Such was his consistency and superstition, and after all this, to our astonishment, he professed to be a Christian and belonged to a church. One of those old hope-so-churches. O, how long will men continue to be so inconsistent with themselves, and stand in the way of those who might do good and be useful! The Baptist brethren requested a sermon on the three ordinances of God's house, which was acceeded to by brother Wertz. After service brother Barkey and myself were invited home by one of our Pedo-Baptist friends, who treated us very kindly. But we soon got into an argument with him on the perpetuity of the Jewish church and its ordinances. He is a man of general information, and is reasonable in his arguments. We got along with him with satisfaction. He thinks we can do good there.

We left there and went to Even township. I preached once there, and from that we went to Rockland, and held a meeting over the Sabbath. The prospects were good there.—We attended to the ordinances on Sabbath evening, and had the Cumberlands and Methodists to unite with us. If the meeting had been continued, I think, there would have been much good done there. The brethren were very much revived. May the good Lord bless all the dear little flock in that place.

From there we come and commeneed a meeting near Harmony. The prospects were dull. The people did not turn out to meeting as we desired, yet the brethren seem to be in a tolerably good state there. They have their oppositions to war against, yet still they seem to be going on. May the good Lord also abundantly bless them, and make them all to increase more and more. After this we held a meeting at Slippery Rock over two Sabbaths. At the commencement there was quite an interesting time. Some found it good to attend the meeting, and gave their hearts to God.—Thus they found pardon and acceptance with the Lord.

The brethren and sisters are generally zealous in the cause. May the good Lord bless all His dear little ones throughout this western country!

I came to Harmony, from there to Pittsburg, and from there to Betheny, where I preached twice. From there I came home. From the last information the brethren are all doing well. No more at present, but remain yours in love,

J. GLENN.

Letter from Elder Henry Murray.

Wayne county, Ohio, *February* 5, 1847.

Brother John Winebrenner:—

I take my seat this afternoon, to drop a few lines for the Advocate, which I trust will be read with some considerable interest by the readers of the Advocate. The scriptures say, "That good news from a far country is like cold water to a thirsty soul." I trust I have some of the best kind of news to send to the readers of the Advocate, which is as follows: That sinners are turning to God, and that the cause of God seems to be on the march in this western country.

I would inform you that I commenced a protracted meeting in Smithville, on the 26th of December, and protracted the meeting until the 4th of January, during which time we had quite an interesting time. The little church at Smithville was much revived: a goodly number came forward during the meeting and presented themselves as subjects of prayer, and seven out of that number professed to find peace with God. A number more, in my judgment, were laboring under serious feeling; but in consequence of having no help, with the exception of the brethren in Smithville, and having preached twelve times during the meeting, I was considerably worn down, and therefore was obliged to bring the meeting to a close. I baptized two of the converts and then came home and rested a few days.

I left home on the 11th of January and went to my first appointment on the Stark circuit, it being a distance of 28 miles, got to brother Stump's just as the day was disappearing.—After having warmed myself and got some refreshment, I went to the school-house, a distance of half a mile, and preached from 1 Thess. 2: 14. After preaching we proceeded to organize a church, of eleven members, according to the Gospel order. Next day I left them in good spirits, and my prayer to God is, that the little church in the neighborhood of brother Stump's, may be like the church at Thessalonica, whose fame had spread far and wide.

From brother Stump's I psssed round the circuit; came home on the 22d of January and commenced a protracted meenting in Moreland on the 23d of the month above mentioned. The preachers present in the commencement of the meeting were brothers J. Neil and D. Gill. Brother Megrew was with us two nights and one day--preached once for us; in consequenee of bad health, could not preach more. Brother Neil left on the 25th and brother Gill on the 29th. Since that time I have been protracting the meeting myself, and expect to be with the brethren until Sabbath next; then I expect to leave home.—The result of the meeting thus far has been pretty good. The church in Moreland has been somewhat revived. There have been nine forward to be prayed for, and six out of that number have professed to find peace with God. On last evening we attended the ordinances of God's house, such as the Washing of the saints feet and the Breaking of bread. We had quite a soul cheering time. After which there were six united with the church, according to the Gospel order, two of whom I also baptized by burying the whole body under the water, which undoubtedly was the ancient mode of baptism. O, may God help my brethren with myself to contend earnestly for the faith once delivered to the saints. Pray for unworthy me.

Nothing more at present,

But remain, your brother and

Fellow-laborer in the Gospel,

HENRY MURRAY.

Letter from Elder T. Hickernell.

Zanesfield, Logan county, Ohio, *February* 9, 1847.

Brother Winebrenner:—

This is to inform you, since I wrote last, I have attended several large meetings and had some refreshings from the presence of the Lord. At the large meeting in the Vermillion church four or five were forward to be prayed for, and one or two professed a hope in Christ. One or two also, were converted in the neighborhood of Lexington. I heard by brother Neil, that they were receiving a refreshing at Moreland, Wayne county. I also had a two days meeting in the neighborhood of brother Jacob Pathamore's, Union county, Ohio: the prospects there, were more favorable than any where else. This will come on my circuit in the ensuing year. I have not time to write any more at present as I have twenty-five miles to go to day to an appointment.—Give me credit for the monies for the five new subscribers that I sent you and oblige.

Yours truly,

T. HICKERNELL.

Sabbath-school at Washington, Lancaster county, Pa.

February 15, 1847.

Dear Brother:—

Being absent from home a few weeks, I received a letter from a dear friend, who informed me that the Sabbath-school in the church, at Washington, had commenced some eight or ten days ago; and I must say that I felt rejoiced when I read it.

I have made several attempts, during last summer and fall, to stir up some of the brethren and sisters to get a school started in the brick church; but all seemed to be in vain, until sister Catharine Kauffman went to work and went forth. like an officer on duty, in this good and blessed cause; and it appears that her labors were not in vain; for I understand that there were sixty-three scholars present on the first Sabbath. May the Lord abundantly bless the school! And I hope and pray that sister Catharine may in no wise loose her reward.

I told her not long ago that if she would take charge of the work, it would go on. And, moreover, dear brethren, it is indeed the case, and I have frequently seen it so, that in some cases, one good and faithful sister can do more good than *twenty lazy brethren!!*

Let us then pray that the Lord may bless the offiers, teachers and pupils of this institution, and that we may all travel together up through the delightsome land by the valley of mulberry trees, till we shall arrive in the city, where we will worship our God in peace.

Yours, in love,

ANDREW J. KAUFFMAN.

Letter from Elder E. D. Wertz.

Old Harmony, Butler county, Pa., *February* 12, 1847.

Brother Winebrenner:—

In reading the last of your columns, I am happy to see that the Lord is reviving His work in different parts of God's vineyard, and in particular that we have good tidings from Ohio. May the good Lord give His faithful churches refreshing seasons from His rich and glorious presence, for we are needy!

"—— Lord, revive us,

All our help must come from thee.

I have nothing very particular to report or give, yet we hope a better day is coming for us. I have been in Venango for some weeks, and not altogether in vain; some five or more got religion. In that number is one old sinner of Rockland. A number more have been out to seek for religion—almost persuaded to give their hearts to God. May we yet have a glorious havest time in that part of God's vineyard!

In coming to old Harmony, and entering the house of A. Shantz, I found four of the family sick. From here I went to brother J. Latshaw, and found S. E. Latshaw also taken sick. In Harmony numbers are sick with a bad disease. They are brought very low in a short time. O may this affliction learn the people of this place to fear and love God.

I shall go from this on my way to Pittsburg, to comply with G. U. Harn's request, in holding a meeting in that place.

We want a good number of books. We hope you have got them there. Give us your prayers.

No more at present.

But remember a lover

Of the cause of Immanuel,

E. D. WERTZ.

☞ We have just heard good news from Shippensburg. The Lord is reviving His work among His people. Particulars in our next.

Letter from Brother J. R. Machlan.

NEWBERRY TOWNSHIP, YORK CO., PA., *February* 23, 1847.

BROTHER J. WINEBRENNER:—

I wish to give you and the readers of the ADVOCATE an account of the Newberry protracted meeting, that commenced last Saturday evening three weeks, and closed last Sunday evening, and resulted in the conversion of between twenty-five and thirty souls.

On the second evening of the meeting two professed conversion; on the third night several were forward, and some professed to find peace. After meeting was over, a few of us brethren were invited to go and see and converse with an old Presbyterian lady, aged eighty-four years; and about eleven o'clock the Lord blessed her. She was surprised to find that religion was so simple. She praised the Lord aloud for His goodness and mercies to an aged sinner like her. From that time the work progressed with increasing power, and many were awakened to see that without an interest in the blood of Christ, they would be lost. So powerfully were some wrought on, that they took their hats and fled from the house.

We had the ordinances of the Lord's house last Saturday evening, when the converts nearly all communed. On Sabbath morning we had an interesting time at experience meeting, when some united with the "Church of God." A solemn feeling seemed to prevail from the commencement of the meeting.—And I trust that we may yet see more fruit brought forth, and especially of the labors at the late meeting. Pray for us.

J. R. MACHLAN.

NEWS DEPARTMENT.

Newspapers.—A table, comparing the number of newspapers with the amount of population in each country, has recently been published, which, if accurate in its statement, shows the people of the U. States to be the most enlightened under the sun. Newspapers are the cheapest of all kinds of literature, and few that can read at all, are willing to be deprived of this source of amusement and instruction. Therefore, the comparison of the newspapers and the population of a country may considered as a fair measure of its intelligence. The United States, with a population of 19,000,000, has 1,250 newspapers, or about 15,112 to each newspaper; Great Britain and Ireland with a population of 29,000,000, has only 480 newspapers, or 60, 416 to each journal; France, with 34,000,000 inhabitants, has 250 newspapers, or 136,000 persons to to each; Spain, with 14,000,000, has only 12 newspapers, or 1,166,000 persons to each, the least in proportion of any other country; Russia has 15,000,000 inhabitants, 288 newspapers; Holland has 3,633,000 inhabitants, 150 newspapers; Belgium has 3,250,000 inhabitants, 62 newspapers; Denmark has 2,000,000 inhabitants, 80 newspapers; Switzerland has 2,100,000 inhabitants, 30 newspapers; portugal has 3,800,000 inhabitants, 17 newspapers: Russia in Europe has 42,000,000 inhabitants, 84 newspapers; Austria has 33,000,000 inhabitants 91 newspapers.

Oppression of Ireland.—Much has been said upon this painful topic, and the poverty, ignorance and general wretchedness of the mass of the population has been traced to different sources. Perhaps, however, the following estimates may expose one of these evils:

"The London Standard says, it has been calculated that the Romish Clergy in Ireland receive annually for confessions the sum of $1,350,000; for christenings, $150,000; for unctions and burials, $270,000; for marriages, $1,350,000; for prayer out of purgatory, $450,000; for collections at chapels, $2,410,000; for curate collections, $101,000; for Government grant at Maynooth College, $45,000." Total, $6,135,550.

The State Printing.—On Tuesday last being the day allotting the State Printing, under the lowest-bidder system, at 12 o'clock the members of the Senate were introduced, and the Convention of both Houses was organized for this purpose. The bids were required to be made at the rate per cent. below the prices fixed in the State Printing bill, and were as follows:

ENGLISH PRINTING.

J. M. G. Lescure, - -	65 per cent.
Emanuel Guyer, - -	62½ "
John P. Rutherford, -	61 "
I. G. M'Kinley, - -	60 "
Theo. Fenn, - - -	56 "

GERMAN PRINTING.

John F. Keepers, - -	55¼ "
Jacob Baab, - - -	55 "
I. G. M'Kinley, - -	51 "
Charles Swartz, - -	50¼ "
Geo. Bergner, - -	56¼ "
Valentine Hummel, -	33 "

J. M. G. LESCURE being the lowest bidder for the English printing; and BERGNER for the German; it was allotted accordingly.

Manufacture of Gun Cotton.—The Courier des Etats Unis states that a house in Philadelphia has announced that it has purchased from Prof. Schonbein, the earliest inventor of gun cotton, the exclusive right to manufacture this cotton in the U. States. This house adds, that towards the middle of February they will be ready to supply all orders which shall be addressed to them. A paper calculates that the consumption of this cotton will be for one year in this country at least as much as 250,000 bales.

Churches in New York City.—The number of churches in each denomination is as follows:—African Union 1—Baptist 23—Congregational 5—Dutch Reformed 17—Friends 4—Jewish 9—Lutheran 3—Methodist Episcopal 27—Methodist Protestant 1—Presbyterian 31—Reformed Presbyterian 2—Associate Reformed 2—Associate Presbyterian 2—Protestant Episcopal 37—Roman Catholic 16—Unitarian 2—Universalist 4—Welsh 2—Miscellaneous 18—Total 206.

The Anti-Renters Pardoned.—The Governor of New York has pardoned the anti-renters, who set the laws at defiance in that State. Dr. Boughton, Van Steinburgh, Earl and O'Connor have been pardoned but not restored to citizenship, while the others are fully restored.

Pennsylvania Railroad.—The U. S. Gazette of Tuesday last says:—"We understand that the Mayor of this city, yesterday, subscribed for thirty thousand shares of the Pennsylvania Railroad Company, and paid the first instalments, viz:—$150,000. This, with the individual subscription, will enable the Commissioners to apply to the Governor for letters patent, and then the stockholders will elect a Board of Directors, and the work will be entered upon."

Manufacturers in the South.—From an article in the Tuscaloosa Monitor, we learn that there are eighteen cotton factories in Georgia. It is thought that there is a capital of a million and a half invested in these factories, and that they pay a dividend of from 18 to 24 per cent. on this capital. There are, besides, some other similar works in course of erection.

The Native American Convention.—Which met in this borough on Monday last nominated EMANUEL C. REIGERT, Esq., of Lancaster city, for Governor, and Capt. ROBERT H. MORTON, of Harrisburg, for Canal Commissioner. Mr. Reigert had verry little oppositon and Capt. Morton was nominated by acclamation.

Conviction of Haggerty.—John Haggerty, of Lancaster, who was charged with the murder of Melchoir Fordney and Catarine Tripple, on the 17th of October 1846, has been convicted of murder on the first degree, and sentence of death was passed upon him, by the Hon. ELLIS LEWIS.

Perpetual Imprisonment in Wisconsin.—A bill has passed the Assembly of the Wisconsin Legislaturn to substitute perpetual imprisonment for capital punishment in that State. The same bill has been ordered to a third reading in the Council by a vote of 7 to 6.

Decision.—We see it stated in several exchanges that the Post Master General has decided that printers can send their bills to their subscribers, free of postage.

Scotland.—The distress in Scotland seems scarcely less than in Ireland, and earnest appeals are made for assistance.

☞ There are seven Cotton Factories in Allegheny city, opposite Pittsburg, which consume about 5,000,000 pounds of cotton every year, which at ten cents per pound, costs $500,000. The manufactured articles produced are worth about $1,000,000, thus leaving a created capital of half a million of dollars.

☞ On Friday week, the House of Representatives of Delaware passed an act for the abolition of Slavery in that State. The vote stood 12 to 8.

☞ Fresh Shad sold at Washington, D. C., last week, at 25 cents each, and were plenty.

☞ Ice *broken*, and ice *melted*, represent the two kinds of repentance.—*Nevins.*

MISCELLANEOUS.

Luck.

Rev. H. W. BEECHER says in one of his lectures:—

"I may here, as well as any where, impart the secret of *good* and *bad luck*. There are men, who supposing Providence to have an implacable spite against them, bemoan in the poverty of a wretched old age the misfortunes of their lives. Luck forever ran against them and for others. One with a good profession, lost his luck in the river, where he idled away his time a fishing when he should have been in the office. Another, with a good trade, perpetually burnt up his luck by his hot temper, which provoked his employers to leave him. Another, with a lucrative business, lost his luck by amazing diligence at every thing but his business. Another, who steadily followed his trade, as steadily followed his bottle. Another, who was honest and constant at his work erred by perpetual misjudgment;—he lacked discretion. Hundreds lose their luck by endorsing; by sanguine speculations; by trusting fraudulent men; and by dishonest gains. A man never has good luck who has a bad wife. I never knew an early rising, hard-working, prudent man, careful of his earnings, and strictly honest, who complained of bad luck. A good character, good habits and iron industry are impregnable to the assaults of all the ill luck that fools ever dreamed of. But when I see a tatterdemalion, creeping out of a grocery late in the afternoon, with his hands stuck in his pockets, the rim of his hat turned up and the crown knocked in, I know he has bad luck,—for the worst of all luck is to be a sluggard, a knave, or a tippler."

Heating Rooms.--Seasonable advice.

There is a great deal of science in the heating of rooms; and in Philadelphia, where in almost every house anthracite coal is used, it is a matter of much importance that a knowledge of the proper mode should be widely extended. Upon it the purity of the atmosphere and the health of the inmates of the house depend. On this point the following extract from a scientific journal contains some hints which may be useful:

"Rooms heated with anthracite coal, and rooms heated with close stoves in which wood is burnt, have very dry atmospheres. The use of water in such rooms is very congenial to health, but the water should not be placed in an iron or tin vessel upon the stove, for the reason that it will undergo that degree of heat which will make its vapors offensive and injurious to breathe. It is injurious to the human system to breathe putrid wat-

er vapors of this kind, as it is to breathe vapors from stagnant ponds in hot weather. If water is used upon a stove, an iron pan should be made use of, and this filled with dry sand; on the sand set an earthen bowl filled with clean water, which should be changed twice a day, and the bowl washed and kept as clean as if used for a drinking vessel. Where hard coal is burned in a grate, a glass globe suspended in the room, filled with clean pure water, and as the heated air rises to the top of the room, it will steadily evaporate the water and moisten the dry and heated air. Persons who prefer the atmosphere of salt water vapor, can add salt to the water, or if they prefer an aromatic atmosphere, they can add Cologne water, or any other perfume which they prefer. It is as important to have clean air for breathing as to have clean water for drinking. Basement rooms, where hard coal is burnt, should be frequently ventilated. Small children accustomed to stay in basement rooms, find a bad air near the floor. This air should be removed by allowing the doors to be opened frequently to let in fresh air. A little care in these matters will tend wonderfully to comfort and enjoyment."

Little Emma.

Mr. Editor—Being a constant reader of your excellent paper, and ever interested in that department devoted especially to children, I take pleasure in contributing for it an account of one affecting and happy death which took place in our village a few days since.

Little Emma was ten years old. She had been for two or three years a constant scholar in the Sabbath-school. Opposite her name, in her teacher's class-book, every Sabbath, was the number of a book noted —taken, returned.

She was taken sick. Day after day she was confined to her little bed. The disease assumed a more malignant form. The skill of her physician was baffled.—The anxiety of her parents for her recovery was written in their countenance.—Little Emma discovered it, and asked her kind mother—"Do you think that I'll get well?"

Her mother replied: "I cannot tell you, my dear child; you are very sick."

"I know I am," little Emma said; "I know, too, if I do not recover, I have a home in heaven, which my dear Saviour prepared for me."

The disease was accomplishing its design upon her little form. She grew more feeble, but her hopes grew brighter and brighter, and her conversation more heavenly. Of death she spoke without a tear —of her Saviour with emotions of love.

"I know," she would say, "that he died for me."

One of more mature years could not have entertained clearer views of the great plan of salvation, and brighter dreams of heaven.

The last day of her stay upon earth was at hand. She said—"Mother! I know that I never can get well. I soon must die!"

Her mother asked, "Do you want to die and part with father, mother, brothers, and sisters, or live?"

"Oh, mother!" she replied, "I love you much, my father, brothers and sisters much, my Sabbath-school, playmates and companions, but I love my dear Saviour more, and with him I desire to be."

She was sensible of her approaching dissolution, and called her parents, and brothers and sisters around her bedside. Taking each, separately, by the hand, she asked their forgiveness, wherein she had wronged them, and said, "I forgive you."

After she had thus forgiven, and asked the forgiveness of her family, she took her mother affectionately by the hand, and requested her to distribute her toys and articles of dress to this and that member of the family. Having disposed of her little possessions, she said:

"Now I am prepared to die. I never more shall meet you upon earth—never more go to Sabbath-school. I am done, soon, with the pain of this life. I go to meet my dear Saviour. My desire is that you may so live as to meet me in heaven. Farewell."

Thus ended the life of little Emma.—Although young, she left many evidences of her acceptance at the throne of mercy.

"She knew in whom she trusted."

Yours respectfully,

S. S.

Origin of various Articles of Food and Luxury.

The potato is a native of South America, and is still found in Chili, Peru, and Monte Video. In its native state, the roots are small and bitter. The first mention of it by European writers is in 1588. It is now spread over the world. Wheat and rye originated in Tartary and Siberia, where they are still indigenous. The only country where oats is found wild is in Abyssinia, thence may be considered a native. Maize or Indian corn is a native of Mexico, and was unknown in Europe until the discoveries of Columbus. The bread fruit tree is a native of the South Sea Island, particularly of Otacite. Tea is found a native nowhere except in China and Japan, from which country the world is supplied. The cocoa nut is a native of most equinoctial countries, and is one of the most valuable trees, as food, clothing and shelter are afforded by it. Coffee is a native of Arabia Felix, but is now spread into both the East and West Indies. The best coffee is brought from Mocha, in Arabia, where about fourteen millions of pounds are annually exported. St. Domingo furnishes from sixty to seventy millions of pounds yearly. All the varieties of the apple are derived from the crab apple, which is found native in most parts of the world. The peach is derived from Persia, where it still grows in a native state, small, bitter and with poisonous qualities. Tobacco is a native of Mexico and South America, and lately one species has been found in New Holland. Tobacco was first introduced into England from North Carolina, in 1589, by Walter Raleigh. Asparagus was brought from Asia; cabbage and lettice from Holland; horse redish from China; rice from Ethiopia; beans from the East Indies; onions are natives of various places both in Asia and Africa. The sugar cane is a native of China, and from thence is derived the art of making sugar from it.

Singing in the Family.

We visited at the house of a friend not long ago, where the members of the family all sing regularly at worship, and we could not help wishing that the practice was more general. It adds greatly to the interest of devotional exercises especially among children. It makes the family altar a pleasant place, even to those who have not learned to render to God the service of the heart.

Besides, singing in the family circle has a good influence directly on the affections. The moral influence of vocal music, especially music of a sanctified character, has always been happy in the extreme. It exercises a hallowed power over the soul—it sweeps the secret strings of virtue and purity there, and sets them all in harmonious vibration. As it drove the demon from the depraved and wretched monarch of Israel, so it will banish from the chambers of the soul the dark spirits of vice and crime, and excite a purer and holier feeling.

Five Maxims to be observed through Life.

1. Never regret what is irretrievably lost.
2. Never believe that which seems improbable.
3. Never expose your disappointments to the world.
4. Never complain of being ill used.
5. Always speak well of your friends, and of your enimies speak always good but never evil.

POETRY.

For the Church Advocate.

THERE'S JOY IN HEAVEN.

BY JOHN F. WEISHAMPEL.

Tune:—"*A life on th' ocean wave.*"

There's joy in Heav'n above,
There's joy on earth below,
For those who Jesus love,
And his salvation know;—
Then all who seek in vain,
Unceasing joys to gain,
For Christ leave sin behind,
And then true joy you'll find.

There's joy in Heav'n above,
There's joy on earth below,
For those who Jesus love,
And his salvation know.

This world can but afford
A transitory bliss:
But he who loves the Lord,
Perpetual joy is his;—
'Tis his while life shall last,
'Tis his when life is past,
'Tis his on Canaan's shore,
'Tis his forevermore.

There's joy in Heav'n above, &c.

When life is past and gone,
And in our graves we lie:
If there we be alone,
We shall forever die;
But who on Christ believe,
Though dead, again shall live:
Their Guide through death he'll be
To immortality.

There's joy in Heav'n above, &c.

And when the trump shall sound,
And all the saints shall rise,—
Who sleep beneath the ground;—
With unbeclouded eyes
Then they their Lord shall see,
And ever with him be,
And sing the Saviour's praise,
Aloud, through endless days.

There's joy in Heav'n above, &c.

With endless joy in view,—
O what a happy thought!—
I bid the world adieu,
And seek its pleasures not.
Nay, give me Jesus here,
And give me Jesus there:
Without him all is pain,
But with him all is gain.

There's joy in Heav'n above, &c.

There's joy in Heav'n for me,
A crown of glory bright;
And I shall honor'd be,
By Him, who is the Light.
My soul shall ever bloom,
My body leave the tomb,
And raise the anthem high'r,
With the angelic choir.

There's joy in Heav'n above, &c.

RELIGIOUS NOTICES.

A two-days meeting will be held at Shepherdstown, Cumberland county, on the first Saturday and Sabbath in March next. Brothers Mackey and Winebrenner may be expected, if the Lord permit, to attend the meeting.

A Protracted Meeting will commence at Washington, Lancaster county, on the 13th of March. Preachers and people are invited to attend.

Another at Bainbridge, Lancaster county, commencing on the 20th of March.

A general invitation is hereby extended to preachers and the surrounding churches to attend.

Another at the River school-house, York county, commencing on the 13th inst.

Ministers and people of the neighboring churches are invited to attend.

THE MARKETS—CORRECTED SEMI-MONTHLY.

HARRISBURG.

FLOUR—Wheat, per barrel,	$5 20	a 5	55
Do. Rye, do. - -	4 00	a 4	12½
CORN-MEAL, do. - -	4 00	a 4	12½
GRAIN—Wheat, per bushel,	1 10	a 1	12½
Do. Rye, do. - -	80	a	85
Do. Corn, do. - -	70	a	75
Do. Oats, do. - -	33	a	35
BEEF—Per cwt., - - - - -	4 50	a 5	00
PORK— do. - - - - -	5 00	a 5	25
FLAX-SEED—Per bushel, -	1 10	a 1	12½
BUTTER—Per pound, - -	15	a	20
EGGS—Per dozen, - - - -	10	a	12½
HAMS, - - - - - - - -	10	a	11
LARD, - - - - - - - -	8	a	10
TALLOW, - - - - - - -	8	a	10
HARD SOAP, (dried) - -	6	a	7
POTATOES, - - - - -	75	a 1	00
ONIONS, - - - - - - -	31	a	50
APPLES, - - - - - - -	75	a 1	00
PEACHES, (dried) - - -	1 50	a 2	00
FEATHERS, - - - - -	45	a	50
WOOL, - - - - - - -	30	a	50
BARLEY, - - - - - -		a	75
SALT, - - - - - - - -		a 1	88
HAY, - - - - - - - - -	8 00	a 9	00

PHILADELPHIA.

FLOUR—Wheat, per barrel,	$5 75	a 5	87½
Do. Rye, do. - -	4 50	a 4	62½
CORN-MEAL, do. - -	4 50	a 5	62½
GRAIN—Wheat, per bushel,	1 20	a 1	25
Do. Rye, do. - -	82	a	85
Do. Corn, do. - -	85	a	90
Do. Oats, do. - -	40	a	42
BEEF—Per cwt., - - - - -	5 50	a 7	00
PORK— do. - - - - -	6 50	a 6	75
FLAX-SEED—Per bushel, -	1 20	a 1	25

MARRIAGE NOTICES.

"I saw two clouds at morning,
Tinged with the rising sun,
And in the dawn they floated on,
And mingled into one."

MARRIED--On January 23d, 1847, by Elder J. M. Klein, Mr. BENJAMIN GIFFORLD, to Miss ELIZABETH WHITEHEAD, both of Susquehanna township, Cambria county, Pa.

On the 25th ult., by Elder T. Strohm, Mr. S. M. CLARE, to Miss SOPHIA SMITH, both of Landisville, Lancaster county, Pa.

On the 21st ult., by Elder J. C. Booth, Mr. DAVID STERICK, to Miss JULIAN M. MIESHY, both of Newburg, Cumberland county, Pa.

By Elder J. Brewer, Mr. BENJAMIN MENGAL, to Miss DOWATER FIGHT, both of Schuylkill county, Pa.

On the 21st, ult., by the Rev. J. Castle, Mr. JACOB WEAVER, to Miss CATHARINE SHUPP, both of Harrisburg, Pa.

On the 11th ult., by the same, Mr. DAVID NELSON, of Carlisle; to Miss SARAH E. HARRIS, of Harrisburg, Pa.

On the 7th ult., by Rev. C. W. Scheaffer, Mr. JOHN HARTZ, to Miss ELLEN SNYDER, both of Dauphin county, Pa.

On the 8th., by the same, Mr. ALEXANDER VANARSDALE of York county, to Miss ELIZABETH SPEESE of Cumberland county, Pa.

On the 11th ult., by the same, Mr. JACOB N. SHUPP, to Miss BARBARA PECK, both of Dauphin county, Pa.

OBITUARY NOTICES.

"Leaves have their time to fall,
And flowers to wither at the north wind's breath,
And stars to set, but all,
Thou hast all seasons for thine own, O Death!"

DIED—On the 20th ult., in this borough, Mr. JOHN CHASE; in the 72d year of his age.

On the 18th ult., JACOB MERKEL, of Cumberland county, Pa.; aged 73 years 10 months and 8 days.

ADVERTISEMENTS.

TYPE FOR SALE.

THE Editor of the Advocate offers for sale the following fonts of type:

1. One font of second-hand Long Primer, weighing about 150 lbs., at 12½ cents per pound.

2. One font of second-hand Brevier, weighing about 200 lbs., at 18¾ cents per pound.

3. One font of second-hand Small Pica, of from 150 to 200 lbs., in weight, at 15 cents per pound.

4. One font of German Pica, at 20 cents per pound.

5. Several small fonts of Agate and bold-faced Minion, to suit purchasers, at 50 cents per pound.

MEDICINES WARRANTED TO CURE.

1. FEVER and AGUE;
2. DYSPEPTIA;
3. PILES; and
4. CONSUMPTIONS.

These diseases are warranted on the fair and reasonable terms of "NO CURE, NO PAY."

For sale at the office of the Advocate

Mrs. McNeal's Family Pills.

THESE celebrated Pills are prepared and sold by Mrs. M'Neal, of Harrisburg, Pa. They are confidently recommended for the prevention and cure of Female Complaints, Sick Headache, Dyspeptia or Indigestion, Costiveness, Boils, Eruptions of the skin, Colic, Foul Stomach, Dysentery, Billious Complaints, Fevers, &c.

They are made of purely vegetable matter, and are in no case or stage of disease dangerous or hurtful; but always safe, easy and efficatious in the removal and cure of the aforenamed diseases; especially the first named, and all such as arise from a disordered stomach and impurities of the blood. These Pills have been in private use for many years, and are known to be good, as many in and about Harrisburg can testify. Recommendations and puffs have never been sought after. The merits of the Pills will be the best and the only recommendation relied on.

DIRECTIONS FOR USE.

Adults will take from one to five Pills, about one hour after meal, once or twice a day; children, in proportion to their age, will take from one-half to two or three Pills.

For sale at her residence, corner of Second street and Liberty alley. Also, by Jacob Bener, Middletown; Abraham Brenneman, Elizabethtown; Jacob P. Brady and John Server, Mount Joy; John C. Landis, Landisville; Christian Kauffman, Washington; Pinkerton and Smeltz, Lancaster; Frederick May, Bainbridge; Mr. Boak, New Cumberland; J. Miller, Lisburn; T. Reeme, Shiremanstown; Henry Lees, Mechanicsburg; Singiser and Paul, Churchtown; H. Hollar, Shippensburg; Mr. Reeme, Linglestown; Henry Wingart, Landisburg; and at this Office. Price, 25 cts.

P. S.—Mrs. McNeal also cures the Piles, Rheumatism, Whild-fire, Wounds, Sores, and Pains of all kinds, by words or otherwise, almost instantaneously. Terms moderate.

Mrs. McNeal's PILE SALVE is warranted to cure the Piles in an easy and speedy way. For sale as above. Pr. 25 cts. [Jan. 15.—tf.

BRUSH MANUFACTURERS.

Davies & Sutton,

Corner of Tenth and Callowhill streets, Fourth Story,

PHILADELPHIA.

Brushes of all discriptions made to order.

[Feb. 15.—tf.

PROSPECTUS.

J. WINEBRENNER & CO. propose to publish, by subscription, a Portrait and Improved Edition of the work entitled,

"THE HISTORY OF ALL DENOMINATIONS IN THE UNITED STATES."

The work shall contain several new articles, and some of the old ones improved. It shall also be embellished with fifteen or twenty splendid Portraits of leading men belonging to the different Religious Denominations represented in the work.

It will be printed and published in a large octavo form—on good paper and in extra gilt binding—and delivered to subscribers at *Two Dollars and fifty cents* per copy, payable on the delivery of the work. Common addition at *One Dollar and seventy-five cents.*

SUBSCRIBER'S NAMES.	PLACE OF RESIDENCE.	NO. OF COPIES.

PROSPECTUS.

J. WINEBRENNER & CO. also propose publishing, by subscription, a work entitled,

A PRONOUNCING AND PICTORIAL BIBLE AND THEOLOGICAL DICTIONARY.

1. This work shall contain a short but comprehensive explanation of all the principal Bible and Theological terms.
2. It shall give a Classical Pronunciation of the same, which has hitherto been a great desideratum in all similar works.
3. It will be embellished with numerous engravings, illustrative of ancient places, customs and things.

CONDITIONS.

1. The work will be about the size of the *History of Denominations*, containing from between seven to one thousand pages.
2. It shall be well printed and bound, and delivered to subscribers at *Two Dollars and fifty cents* per copy, payable on the delivery of the same.
3. Whenever three thousand names shall have been procured by the different Agents, the work shall be put to press. A list of the names of subscribers shall be appended to the work.

SUBSCRIBER'S NAMES.	PLACE OF RESIDENCE.	NO. OF COPIES.

P. S.—☞ Fifty or more Agents wanted for the sale of the above works.

☞ Any person sending us four good subscribers for the foregoing works, and becoming responsible for the payment of the same, shall be entitled to two copies.

☞ Editors with whom we exchange, who will copy these Prospectuses, and give them four or five insertions, shall be entitled to a copy of each of the above the works.

LIST OF THE GENERAL AGENTS.

We hereby announce the following brethren General Agents for the Church Advocate, viz:

Elder EMANUEL LOGUE, of Mount Pleasant, Iowa, is our General Agent for that State. All persons, therefore, wishing to subscribe for the Advocate, or to make remittances for the same, will please address him as above.

Brother JOHN SHULER, of Ottawa, Illinois, is our General Agent for that State.—Persons in said State, wishing to order the paper, or to pay for it, are requested to address brother J. Shuler.

Dr. J. BOBBS, of Indianapolis, Indiana, is our Agent for the Southern and Central part of Indiana.

Elder JOHN MARTIN, Marcy, Larange county, Indiana, is our Agent for the Northern part of Indiana; him, therefore, the people of that part of the State will address.

Brother JOHN ACHEY, of Dayton, and CHRISTIAN WINEBRENNER, of Miamiesburg, Montgomery county, Ohio, are our General Agents for the south-western part of Ohio. To them the people of that quarter will apply, who may have business with the Advocate office.

Elder THOMAS HICKERNELL, of Mendon, Mercer county, Ohio, and Dr. GEORGE B. SHRINER, of Westminster, are our General Agents for the north-western part of Ohio.

Mr. JOHN P. WINEBRENNER, of Wooster, Wayne county, Ohio, is our General Agent for Eastern and Southern Ohio. To him payments can be made, or orders sent by sub-agents and others, in that part of the State.

Elder GEORGE U. HARN, of Pittsburg, Pa., is our general Agent for the West Penn. Eldership. To him the sub-agents and others will address orders and make payments.

Brother SAMUEL HINNY, of Springville, Lancaster county, Pa., is our agent for Mount Joy, Richland, Springville, and the surrounding neighborhood.

Brother LEVI SLINGLUFF, of Martinsburg, Blair county, Pa., is our general agent for Morrison's Cove.

Brother JOHN K. BUSER, of Highspire, Dauphin county, Pa., is our general agent for Highspire and the neighborhood.

BOOKS FOR SALE.

The Editor of the Advocate offers for sale the following valuable Books, viz:

1. The Comprehensive Commentary, 6 vols. at	$12 00	per copy.
2. Dwight's Theology, 4 vols.,	8 00	do
3. Calmet's Bible Dictionary,	3 50	do
4. Pulpit Cyclopedia,	2 50	do
5. British Sketches, 4 vols.,	4 00	do
6. Rollin's History, 2 vols.,	3 50	do
7. Polyglott Bibles 18mo.	1 00	do
8. Finney's Theology,	2 50	do
9. Polyglott Bibles, 32mo. extra gilt binding,	1 50	do
9. History of all Religious Denominations,	2 50	do
10. Wandering Soul,	1 00	do
11. Traveller's Guide to the West,	75	do
12. Ref. and Pron. Testament,	50	do
13. View of the Formation, Government and Discipline of the Church,	37½	do
14. Treatise on Regeneration,	50	do
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THOMSONIAN BOTANIC PHYSICIAN,

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THE CHURCH ADVOCATE.

A Family Paper---Devoted to the Diffusion of Bible Truth, Religious News and General Intelligence.

ONE DOLLAR AND TWENTY-FIVE CENTS A YEAR. "EARNESTLY CONTEND FOR THE FAITH WHICH WAS ONCE DELIVERED TO THE SAINTS." PAYABLE ALWAYS IN ADVANCE.

VOLUME XI. HARRISBURG, Pa., MARCH 15, 1847. NUMBER 22.

THE ADVOCATE

Is printed and published in Mulberry street, near the Railroad Bridge, Harrisburg, Pa.,

By JOHN WINEBRENNER, V. D. M., Editor.

Terms and Regulations.

The Church Advocate will be printed and published semi-monthly, on a large super-royal sheet, at $1,25 per volume, payable always in advance, or within the first three months of taking the paper.

All persons failing to comply with these terms, shall have their papers stopped at the expiration of the first quarter, from the time the paper is sent, and be held accountable for two quarters; that is to say, for 62½ cents; which sum shall be invariably exacted before the paper will be re-sent.

All the accredited ministers of the Church of God, and such other persons as shall have regular certificates of their appointment from the Editor, shall be the only authorized agents for this paper.

Letters and communications addressed to the Editor, through the Post-Office, must be *post-paid*, except those containing remittances.

EDITORIAL DEPARTMENT.

Another Request.

We are thankful to those of our friends who have sent us the *third* and *eighth* numbers of the Advocate. We shall be much gratified to have a few more sent us, and also the THIRTEENTH NUMBER. Who will be kind enough to oblige us, from among those who do not file their papers? From those who file them we do not ask the favor.

"Publisher" Agents.

We are requested to urge the Agents for the *Gospel Publisher* to finish up collecting all the dues between this and the first of April, and to remit the moneys collected forthwith to Eder Joseph Ross, *treasurer*; or, if more convenient, to Elders Wm. Hinney, or Abraham Brenneman, *committee*.

Our Agents.

We request our Agents, for the Advocate, to collect the dues, *for the first quarter*, from all our delinquent subscribers forthwith. There are about three hundred and fifty who stand delinquent on our books. These are all indebted *sixty-two and a-half cents* each. This sum we want them to pay up. Yet, if they prefer it, they may still have the whole volume by paying one dollar and twenty-five cents. They may have their choice, then, provided they will settle their accounts between this and the first of April next. The Agents will please see them on the subject.

Proposition for Reducing our Terms.

If our friends will get us five hundred *new subscribers*, the terms of the Advocate shall be reduced to one dollar per annum. Who will lead off in making the effort? Who and how many will follow suite? Let us hear from some of you by the time of our next number, and from all by the time of the commencement of the next volume. We invite all to exert themselves in behalf of our enterprize, and for the reduction of our terms.

Decennial Anniversary.

The Twentieth Semi-Annual Examination will take place at the Lyceum Female Institute, near Mount Joy, Lancaster county, Pa., on the 31st of March, 1847.

This celebrated Institution was removed from Philadelphia to Mount Joy, where it has been in operation for the last ten years. It is now, therefore, concluded on to celebrate a Decennial Anniversary. Invitations are to be sent to all the old scholars and friends of the Seminary, and every thing is to be done that can be done, for the interest of the occasion. The friends of the Institution, generally, are invited to attend.

A Small Beginning.

We proposed some time ago to send the Advocate gratis, for one year, to every person who would procure us *five new subscribers*, and become responsible for the payment.—This proposition has been accepted and responded to by several of our friends and brethren, to-wit:

Elder T. Hickernell has sent us	5	*new subs.*
Elder David Neidigh, Jr., do. -	4	do.
Elder Jacob Brewen, do. -	6	do.

Now how many more, we ask, will agree to this proposition, and have their names added to this list? Try, brethren, and see what you can do!

Prospectuses.

We have issued two Prospectuses for two new books, which will be found on our last page, and for which we want some good Agents. We want both *State* and *County* Agents to solicit subscribers for the works, and to sell books for us whilst they are canvassing the ground as solicitors.

Any person wishing to engage in this business, and who shall come well recommended, may find employment on liberal terms.

Canals Opened.

The Chesapeak and Ohio Canal was opened on the 22d ult.

The Pennsylvania Canal was opened on the 10th inst.

Plagiarism.

What is plagiarism? It is literary theft, or the art of giving another man's writing as his own.

There are a good many would-be-writers and speakers in our day, who are guilty of playing this game, and thus attempt to exalt themselves above their measure. Some few of these literary knaves have made their appearance among the contributors to the columns of the Advocate. We shall mention no names, nor expose any one beyond what they have done it themselves, with the intelligent readers of our columns. Yet we hope and request that no one will act the plagiarist in his contributions hereafter. If any person or persons will send us good pieces or extracts from any author for the columns of the Advocate, we shall take a pleasure to insert them for the benefit of our readers, provided they are properly credited; but we are not willing to publish the productions of wise heads over the signatures of *numskulls* and *block-heads!* who are silly enough to attempt to raise their own reputation by sheer fraud and stealth. Let plagiarists, then, beware!

Elder E. D. Wertz's Appointments.

Brother E. D. Wertz will preach, Providence permitting, at the following places, to-wit:

At brother John Hess', Washington county, April 8th; at brother Henry Sherich's, Washington county, April 9th; in Aleppo township, Greene county, April 10th, 11th and 12th.

☞ The brethren at the aforesaid places are requested to make the appointments known in their respective neighborhoods.

War and Mail Steamers.

A bill passed both Houses of Congress providing for the construction and employment, by the government, of sixteen war and mail steamers.

The bill provides, first, for the construction of four war steamers of the first class.

Secondly, a line of mail steamers from New York to Liverpool, consisting of five ships of not less than twenty thousand tons each.

Thirdly, a line of mail steamers from New York to New Orleans, touching at Savannah in Georgia and Havana, with a branch line from Havana to Chagres, comprising five ships of not less than one thousand five hundred tons each, the ships of both lines to be constructed under the direction of the Navy Department.

Fourthly, a line of steamers from Panama on the Pacific, to Oregon, touching at the intermediate ports.

These vessels, so employed, are to be subject to the order of and purchase by the Government at any time. They are all to be commanded by Naval officers; and a Mail Agent and four Passed Midshipmen are to be placed on board of each, the latter as watch officers and for improvement in the management of steamships.

Nominations.

The Native American Convention, which met in this place on the 22d of February last, nominated for Governor, Emanuel C. Reichart, of Lancaster county. For Canal Commissioner, Robert H. Morton, of Dauphin county.

The Democratic Convention, which met here on the 4th inst., nominated for Governor, Francis R. Shunk, of Harrisburg, the present incumbent. For Canal Commissioner, Morris Longstreth, of Montgomery county.

The Whig Convention, which assembled here on the 9th inst., nominated for Governor, General James Irvin, of Centre county. For Canal Commissioner, Joseph W. Patton, of Carlisle, Cumberland county.

COMMENTARY ON MATTHEW V. 19.

"Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach THEM, *the same shall be called great in the kingdom of heaven."*

This text we have been requested to explain. We cheerfully comply with the request by giving our opinion.

The *commandments* spoken of in this text, refer, we think, to the precepts of the law. This is plain from the preceding context.

The *kingdom of Heaven*, primarily, means the kingdom of glory. This is clear from the succeeding context.

Whosoever, then, shall *dissolve*, *disannul*, or make *void* one of the least of the Divine precepts, and shall teach others to do the same, shall be called, accounted or esteemed, the least and unworthiest of all men, by the inhabitants of Heaven. But, on the other hand, whoever shall do and teach them, the same shall be called, accounted and esteemed, the greatest and worthiest among men, by the dwellers in the kingdom of God.

This passage shows that in Heaven they have a knowledge of the character and doings of men on earth; and hence they not only "rejoice when sinners repent," but also judge of the merits and demerits of men, and especially of the teachers of religion. If then the *disannulling* of the least commandment of the law of Moses is condemned and disapproved of in Heaven, how much more the destroying, making void, or setting aside of

the commandments of Jesus Christ. O! ye disobeyers, corruptors and false teachers, in all sects and parties, pause and consider your ways: for Solomon said, "There is a way that seemeth right to man, but the end thereof *are* the ways of death." Prov. 16: 25. And Moses said: "A Prophet shall the Lord your God raise up to you of your brethren, like to me; him shall ye hear in all things whatsoever he shall say to you. And it shall come to pass, *that* every soul which will not hear that Prophet, shall be destroyed from among the people." Acts 3: 22. 23.

Revival News.

"Praise the Lord, call upon his name, declare his doings among the people, make mention that his name is exalted." Isaiah 12: 4.

We feel thankful that we can still record good news concerning the Lord's doings among the people in various places. The Lord has exalted His name in a glorious manner among the people of Shippensburg. Brother J. C. Owens writes as follows:

"The good Lord is doing a great work among us. Our meeting has been in progress for ten days and fifteen nights. We have had as many as twenty-two out at once to be prayed for. The work is still increasing. It is said there has never been such an excitement in Shippensburg on the subject of religion. Many have been powerfully converted. Our revival is of the right kind. Heads of families and grown persons are its subjects. We keep up our meetings day and night, and have crowded congregations.—Were it not for the preachers of other denominations, I would be bad off for help. The Lutherans, German Reformed and Methodists, are all at work with us. This is the way things ought to be."

Brother J. Ulsh, in Pfauts' Valley, Perry county, writes us the following concerning the state of things in that quarter:

"There is at this time a meeting in progress in our school-house. Several have, I trust, embraced religion since it commenced.

"The cause of God appears to look up in this section of country. There is a considerable stir in Turkey Valley. Several protracted meetings were held there by the Brethren and Methodists, during which time there were nine or ten brought from darkness to light, and I hope from the power of Satan to God. We still look for better times."

The church in brother Basehore's neighborhood is also enjoying a refreshing from the presence of the Lord. About 15 or 20 have professed a change, and the work is still going on with unabating power. We hope some of the preachers will go up to the help of the church in that place.

In Middletown, Dauphin county, the revival is still in progress. Meetings are held every night; the congregations are large, and many appear to be under awakenings. The number of converts, since the commencement of the work, are about thirty. We hope Bishop J. Flake will give us a particular account of the work for our next paper.

Jim Riggs Sentenced to be Hung!

A colored man, by the name of *Jim Riggs*, was tried lately at Orwigsburg, Schuylkill county, for the murder of Charles Gunder, a foreigner. He was found guilty, and is sentenced to be hung.

Obituary.

Died, on the 3d of March, 1847, John Heck, sen., of Milltown, Cumberland county, Pa. aged 77 years.

Brother Heck emigrated from Berks to Cumberland county, in the spring of 1785, the time of the great Ice flood. He bought a farm at the mouth of the Cedar Spring, where Milltown is now located, and where he resided, since his emigration from Berks county, to the time of his death.

He was an industrious, kind and benevolent man, highly esteemed and respected by the community generally.

As a Christian, he was remarkable for his hospitality and liberality. His house was not only a preaching place, but also the poor man's and preacher's home, for many years past. As a member of the "Church of God," he done much in support of the same. We hope his children and brethren in the church will remember and imitate his example: then may they hope that their last end, like his, will be peace.

Our Book Agents.

We request all our book Agents who are in arrears, for a longer time than six months, to settle their accounts by the first of April next. And further, we wish hereby to give notice that hereafter no one can have a longer credit than six months.

CONTRIBUTORS' DEPAR'T.

ELDER THOMAS' REPLY TO ELDER MILLER.

Lancaster, Lancaster county, } *February*, 1847. }

Brother Winebrenner:—

As brother Wm. Miller has at last appeared in the columns of the Advocate, as the disclaimer of all social institutions except the family and the church, and has assigned a few reasons as sufficient to decide his course with respect to them; I ask the liberty, through the same medium, to show, however satisfactory those reasons may be to his own mind, they are not exactly conclusive to mine.

But before I enter upon a scrutiny of his reasons and arguments, let me remark; It would have been much more satisfactory, had brother Miller made a plain, open, manly demonstration against the particular institution that his main force is leveled at, instead of (keeping out of view his principal object) endeavoring to involve the members of any one of them in the defence and advocacy of all. However, as he only deals in general principles, it will only be expected that I shall follow where he leads. And his first reason for not joining a benevolent or moral reform institution is,—

1. "They are human in their origin."

1. This I admit to be true respecting the means and measures employed to carry out the great principles of some of those social institutions, but touching the great principles themselves, I affirm it is not true, as I shall attempt to prove in the sequel.

Now with regard to my admission of means employed and measures used, being human in their origin, this strikes with as much force against the domestic or family institution, as against those alluded to above. And I ask, are there no means or measures used in the church, for the carrying out of the great principles of Christianity, but just such as we have a divine warrant for in the Bible? "God has never (says brother M.) instituted more than three institutions," viz: "the family, the church and the state—the two former approvingly, the latter as a necessary evil. See I Sam. 8th chapter."

Suppose, for argument sake, this position to be correct; does this prove that all the instrumentalities or means necessary in carrying out the principles of those three institutions, for maintaining order in those organizations, are divinely appointed? If this is not proved, and it is clear it cannot be, then it is evident that God has left some things in the government of our families, and in the carrying out His great purposes by the church, and in the state, too, to the dictates of reason, and the nature of the circumstances in which mankind may be placed.

Yet, keeping always in view the great cardinal principles of those institutions, will brother M. affirm that all the means he uses for the government of his family, for the education of his children, &c., are appointed? or that he has a direct warrant from the Bible for all the means and measures he employs in the promotion of holiness among men? If he will not affirm this, (and I presume he will not) then is it not as clear as a sun-beam, that a part of the instrumentality he does use must be of "human origin?"

If the above position be correct, and I think it is, brother M., to be consistent with himself, must give up the dictates of reason and common prudence in the government of his family, abandon all means and measures used by the church not clearly revealed in the Bible, and wait for a fresh revelation from Heaven before he dare proceed one step further than what is written in the scriptures. In a word, he must give up every thing connected with moral or benevolent enterprises that is of "human origin."

On brother M's principle, how can he educate his children by human means? He must, to carry it out, keep them from the public or district schools: he must necessarially either educate them in his family, or in the church, unless he proves our institutions of learning are not "human in their origin." The same principle, if carried out, would prevent brother M. from letting any of his family, who might be so unfortunate as to become blind, deaf, or insane, enter any of those institutions organized by the humane and benevolent, for ameliorating the condition of the unfortunate, because these institutions, in brother M's. sense, are all "*human in their origin.*"

I have argued this point on the ground that what brother M. would not do himself, he would not allow any of his family to do.

2. Notwithstanding I may not be able to give chapter and verse from the Bible for any of those benevolent institutions to which I might feel myself at perfect liberty to attach myself; yet that, to my mind, is no argument to prove that they are with respect to their great cardinal principles of "human origin." Great principles are eternal and unchangeable in their nature, always the same in whatever embodiment they may appear.—But that the outward garb, or form, in which they may be embodied will make no difference in their influence upon mankind, I will not attempt to say; but, I will say, where there is direct revelation to the contrary, every member of the human family is left free to judge how he may best promote them for the good of his fellow-men and God's glory.

But I proceed to my main argument; and this is founded upon *man's social relations.*

Now man, with all his powers, physical, intellectual and moral, (I mean his original faculties) is divine in his origin. This will not be disputed. Any *social relation*, therefore, that may grow out of his original constitution, with any of his species, in the very nature and fitness of things, cannot be considered a relation of mere "human origin." There may, therefore, be social institutions growing out of our social relations, in perfect accordance with the divine order of things.

Social institutions are those which form the basis, or grow out of the various relations of human society. Man is a social being. His physical, mental and moral constitution, has a manifest reference to a state of social existence.

Destitute of the strength which distinguishes many animals, unfurnished by nature, either with weapons to resist, or speed to escape from their attacks, care for his safety alone would lead him to unite himself in close alliance with others of his species. The years of childhood and old age are conditions in which he must of necessity depend upon others, and in claiming, during these periods of infirmity, sustenance and protection from his fellowmen, he should not only consent in the days of his strength to anticipate and deserve them himself, but also contribute his share as a reciproeal duty for the good of others.

If, therefore, my second argument be sonnd, and I think it is, there is a social relation existing between man and his fellow-man, not necessarially based upon, nor connected with the family, the church, or state relations, and in some instances must operate independent of, though not contrary to any of those relations.

The inference then is clear, that social institutions may exist, based upon our social relations, independent of family, church, or state, in perfect conformity with the divine order of things. I might illustrate this by a thousand comparisons, but one simple one may suffice. Suppose a herd of hungry wolves should be prowling around and through brother M's. neighborhood, destroying the flocks and herds of the farmers, and endangering their lives and the lives of the members of their families, and their number and ferocity was such, that nothing short of a body of armed men would be sufficient to exterminate them, and quiet the fears of the inhabitants. And for this purpose these farmers organize themselves into a body—would there be any thing improper or unlawful in such a society? Such things have occurred in this country, and may again. Here then is a social organization founded upon the social relations of society, based upon reason—*our common* humanity demands it, the peace and safety of the neighborhood demands it. This, then, for the time being, or for the period for which it was organized, would, to all intents and purposes, be a social institution, and a benevolent one too in its object. But it is neither a family, a church, or state institution. Now, on brother M's. principle, were he called upon by these neighbors to join them in expelling these destructive animals from the neighborhood, his reply would be: "No gentlemen, I

can't join you. I belong to two divine institutions, the family and the church; and as you have no divine warrant for an organization to destroy wolves, I cannot conscientously identify myself with you. If you belonged to my family, or the church, I would; as it is, I cannot; your institution is "human in its origin."

Brother M. may object to the above illustration, because it does not partake of a moral reform association; but as my object is to show that certain social associations may of necessity grow out of our social relations, distinct from our family, church or state relations, my object is gained, and his 1st reason, viz: They are "human in their origin," vanishes like the "baseless fabric of a vision."

Remark:—Brother M., in the above illustration, may answer his own question whether such a connection would make him a better Christian, husband, father, neighbor, or citizen! I hesitate not to say, it would prove him a more useful neighbor and citizen, while it would not change any of his divinely appointed relations.

3. Having, as I think, removed the foundation of brother M's building, I shall now make a short analysis of the building itself. And,

1. Did I wish to be critical, I might ask brother M. how he would prove from the 8th chapter of 1 Samuel, that God ordained the state institution as a necessary evil! All that can be proved in the obove scripture is, a change in the administration of the laws of the state, not the ordination of a state institution: this existed long before. But as this is only a small blunder, and not essential to the main subject, it may pass.

2. Touching what brother M. has said regarding the family institution, I agree with him.

3. Respecting the constituent elements of the church with its cementing principles and reforming powers, all he said is good and true.

4. As to the question whether a connection with any of those institutions would make him a better Christian, husband, father, neighbor, or citizen, I answer: It might not change any of the moral quality of those several relations, but I am certain it would make him a more intelligent one, and I think a more useful member of society.

5. "It is a reflection on the benevolence and goodness of God, in not providing the necessary means for the reformation of the world without the aid (it should be) and assistance of the institutions of men." Now in the whole of the above, and what follows in this paragraph, brother M. is evidently fighting with a ghost of his own fancy. If brother M. had taken the pains to inform himself upon this subject, he would have learned long since that none of his brethren to whom he appeals, in the next paragraph, ever united with or advocated any institution that was designed to supersede the church, or conflict in the least with her interest. Yet the ground he assumes is, that all social institutions not clearly ordained by the Lord are designed to tear up the foundations of society and destroy the family, the church and the state relations; or if not destroy them, take all the reforming power they possess from them and mold it in a manner unauthorized. Don't get alarmed brother M. There is plenty of evil still to combat.—Intemperance, slavery, war, poverty, famine and wretchedness, still exist to an alarming extent. And notwithstanding the existence of many benevolent and moral reform associations, the church is not stripped of her power or instrumentality. She has or might have all she ever possessed, and may she not use it as successfully as ever she did? And when she has done all that she can do to reform and save the world in her organized capacity, may not I, an humble member of her community, join with my neighbors to put out a fire that is raging and consuming the substance of a poor fellow citizen? or unite with them to restore a poor inebriate who lies in the gutter, self-degraded and forsaken by many of his fellows? But suppose we only succeed in restoring him so far as to make him a good citizen, father, husband and neighbor, would this be a reflection upon the goodness and benevolence of God, &c? No, you would say if you do it as a Christian, it would not. Its your duty. But if you do the *former* as a member of a fire association, or the *latter* as a member of a temperance society, then it reflects upon the goodness and benevolence of God, because all benevolent feeling and reforming power belongs to the church.

This is clearly the ridiculous position to which brother M's logic leads.

And now I ask in either of the above cases, how am I to act? If my neighbor's house is burning down, shall I stand still and let it burn on, until the church comes together to put it out? or shall I join some Fire company that is actively engaged in pouring water upon the fire? In the second case, shall I do nothing to save the man from the effects of intemperance unless I can act alone, or in connection with the church? If I operate at all, either with the Fire company or with the temperance society, let the emergency be what it may, I am not only consenting to the lawfulness of such organizations, but for the time being, I am actually associated with them. The mere formalities of joining an institution cannot alter the operative principle of the institution, any more than joining a local church can make a man a Christian, or the not formally joining, (if he acts in concert with Christians) destroy his Christianity. Away then with such subtleties and sophisms, that would call it a reflection upon the benevolence and goodness of God, for a Christian to act in perfect accordance with his social relations.

Ireland at this very time is withering under the blighting curse of famine and pestilence, as a consequence. Thousands are perishing daily for want of bread. She appeals to the sympathies of the benevolent of all lands, especially to our own, and her cries have pierced the hearts of thousands out of the church as well as in it, and they respond to her cries by forming societies all over the land to collect and send money and provisions for her relief. These are social institutions, benevolent societies, "human in their origin," for there is not a word about them in the Bible. And all this sympathy and benevolence, according to brother M., is a reflection on the benevolence and goodness of God. If I did not know brother M's. practice to be better than the principle he has laid down, I should be tempted to advise him to take a voyage to the Island of Juan Fernandez, where Selkerk wrote upon the rock:

"I am monarch of all I survey,
My right there is none to dispute," &c.

6. He says, "I would ask my dear brethren, &c., what can any of these societies boast, of that is good, that Christianity does not abundantly supply?" I answer emphatically; nothing. Christianity I understand to be a pure set of holy benevolent principles. Hence Christianity supplies temperance societies with their principles. It supplies benevolent societies with their principles. And as far as non-resistant societies follow these holy principles, they are supplied. I thank brother M. for the proof, as it is ample.

II. "In these associations, the good and the bad, the saint and the sinner, Christ and Belial, are in the same work of reformation."

1. In the above reason and arguments that follow, it is so evident that brother M. raises the same false issues that I have answered under the first head: that it is almost a work of supererogation to attempt an answer to this. Now brother M. is assuredly laboring under one or the other of two grand mistakes. Either he believes these societies profess to be religious societies in an evangelical sense, or he believes there can be no reformation in morals short of evangelical holiness. It is certain that reasoning from one or both of these errors as his premises, is the cause of the blunders he has fallen into in nearly every paragraph he has written. I will inform brother M. again, that I advocate the claims of no society as a religious society, in the strict sense of the term, but that of the "Church of the living God." And with regard to the second error, it is passing strange that a man with the discriminating powers of mind, which brother M. possesses, should not be able to distinguish between a moral institution and one purely religious. But so it is, and hence he talks of sinners "promoting holiness, and the ungodly being vociferous for the spread of righteousness," &c. Now all this reasoning is good; I have not a word to say against it if properly applied. But in his train of reasoning, it's not to the point; it don't touch the case in hand; its all based upon a false foundation. If he were delineating the character of a Christian minister, with reference to his holy office and work, it would be perfectly relevant; but as it is, it is adding his fifth wheel to the wagon.

I have but one or two questions to answer upon this point and I shall leave it. These are with reference to what he says about example. I believe in the doctrine he sets forth. To promote holiness, a man should set a holy example. Well, to promote temperance, a temperance example must be given. Temperance societies do this, and this is all they profess to be. Benevolent societies give liberally to the sons and daughters of affliction. This being the object of their association they frequently give a tangible evidence of their sincerity. The only question left, is the abstinence from all intoxicating drinks, in view of all the dreadful evils arising from its use, a right principle in a sinner! If it is, then it can't be wrong in a Christian. These two men, therefore, on the subject of temperance, are under the influence of a right principle in their individual capacity, and both influenced by the same principle on this subject. Now suppose they join together to infuse their principle into the minds of others, who may be under the blighting curse of intemperance. Here then is a temperance society. These men, one a Christain, the other a sinner, join together on this point because they see alike, and feel alike, and are wise enough to know their united efforts will be more efficient than if divided. Where, brother M., is the moral wrong? There is no change of principle by the union; they feel and see as they did before; and can a principle that is morally right when held by the two individuals separately, become morally wrong when the holders unite together to make the principle more operative? This position is so clear that none but a jaundiced eye and a prejudiced mind can fail to see the force of the conclusion.

2. "True reformers must sympathize with sinners." True, brother M's. good temperance men sympathize with the intemperate. Hence they make use of all the available means within their reach to save them.

Regarding "the public head being generally right on the subject of sin:" I remark, however true this may be with regard to other things on the subject of temperance, it has, until of late, been almost universally radically wrong; and that some men's heads are still wrong on this subject, I want no better example than brother M. himself. It is a well known fact that but a few years ago dram drinking was almost a universal practice. Ministers, elders, deacons, church members, fathers, sons, mothers and daughters, all to a greater or less extent were in the habit of taking their todies and julips, &c., and there was nothing dishonorable in the practice, because public opinion sustained it. Now the thing is changed. Public opinion has stamped such a practice with infamy. Was public opinion right then? If it was, it is wrong now. If right now, it surely must have been wrong once. What, I ask has made this change? what has converted the public sentiment on this great moral question? That it has been converted in part, no reasonable man will deny. This revolution has been effected by the agitation of this question, and the organization of temperance societies; not as brother M. intimates, by law enactments to restrain vice. Law cannot progress a step faster than the public sentiment demands it; for no law can be operative when not sustained by public opinion. The conclusion then is, if a total abstinence community is more moral than a drunken one, and if temperance societies promote the first, and destroy the latter, by giving a healtny moral tone to public sentiment, they cannot be wrong.

Again, respecting "these influences ceasing to act, or public opinion turning back," &c., I ask why, brother M., does that public opinion that is almost always right turn back? Yes, says brother M., it does. And why? because these influences cease to act. I ask no clearer demonstration of their utility. If religious influences cease to act, will not irreligion prevail! will not those who have been Christians plunge again into the vortex of sin? It can't be otherwise. It is evident, therefore, to prevent backsliding, these religious influences must be constantly exercised. And on the samo principle to prevent intemperance, temperance influences must be constantly used to save men from plunging into the vortex of intemperance.

I again thank brother M. for the service he has done the cause I advocate in this paragraph. I shall not attempt to reply to brother M's. remarks any further at present.

1. Because I have written perhaps more

already than can be published in one number of the ADVOCATE, though I hope if possible the Editor will not deny it.

2. Because these remarks are mere inferences from premises answered above.

3. I prefer answering brother M. when we meet face to face.

Yours, fraternally,

EDWARD H. THOMAS.

Read the Scriptures.

AN excellent method of enkindling piety, is reading the scriptures. A Christian, indeed, should have this sacred book ever folded in his breast. There is a richness and a comfort in it that nothing else can equal. Every word is big with instruction—every sentence is divine. It is a mine, perpetually opening—the deeper we dig, the richer is the ore. It is a feast adapted to *every* taste—the most exalted understanding must admire—and the lowest cannot fail to comprehend its instructions. If people only read for the sake of entertainment, where can they find a book equal to the BIBLE? What other production, either ancient or modern, has such striking passages of the pathetic and sublime?—the vehement and impassioned? Where are there such lofty images, such grand conceptions, or such picturesque and animated descriptions, as in the Psalms? There is scarcely a person in the world to whose case some of them are not adapted, nor a sorrow which they cannot soothe. In one part plaintive, affecting, penitential; in another full of triumph and exultation—ennobling, elevating. Here describing the immensity, Majesty, Omnipotence and Omnipresence of God: there the littleness of the world, and the vanity of man. Whoever can read them without emotion, must be pronounced void both of piety and taste. The sacred stories of the scriptures are related with amazing simplicity. The parables are beautiful, pointed and instructive. And the epistles of St. Paul are a model of the sublimest and most energetic eloquence, that can be found in any age, or in any language.

When the immortal LOCKE and NEWTON had dived into every other kind of knowledge, they sat down to contemplate the vanity and poverty of all, compared with the richness of the scriptures. The famous BACON, an oracle of learning in his day, confessed them to be the source of real wisdom. The illustrious SELDON, on his death-bed, assured Bishop USHER that the whole of his immense library could not give him half the comfort which he derived from one single sentence of the inspired writings. 'Tis true the old scriptures may, in part, appear dry and insipid; but when you consider them as typical of the new, and affording a strong collateral testimony to the truth of revelation, as describing the circumstances, manners and anecdotes of a peculiar chosen people, whose history, rebelion, captivity and dispersion, are interwoven with the whole system of Christianity, we will read them with a greater relish, and a more Godly edification.

Jesus Christ is the foundation of the Apostles and Prophets. All the incidents we read, point to him as their origin and their end. The great Corner Stone in Zion—the Lamb slain from the foundation of the world. The bondage of the children of Israel in Egypt, is an image of our captivity to sin, and their deliverance of our redemption through the blood of Christ. Their journeying through the wilderness is a strong picture of our wearisome passage through this vale of tears. Moses is the Saviour, making waters of comfort gush from the stony rock. The manna is the food of his word, and the waters are the graces of his Holy Spirit. The beautiful and affecting history of Joseph, is an emblem of that better personage, who was envied, hated, persecuted, and murdered by his brethren, for the general salvation. Abraham is a striking image of the Almighty, offering up his only son, and all the ceremonies of the law point to that true blood of sprinkling, which alone can take away the sins of the world. Thus is every page holy; thus do we tread every moment on consecrated ground, and thus every word, when properly understood, is spirit and life.

But of all the scriptures, the Gospels are certainly the most edifying and instructive. They are plain, forcible and spiritual. They come from the very mouth of holiness and wisdom, and do not admit of any wrong constructions, or doubtful interpretations. If there was only the fifth chapter of St. Matthew's Gospel extant, we should have an incomparable abridgement of Christianity sufficient to direct our faith, or animate our practice, and flash confusion on that host of writers, who have built so many wrong and dangerous opinions on the pretended basis of revelation.

The sayings of our Lord are so very obvious, as to need little or no explanation. They are a precious wine, which the profane wisdom of scholars and philosphers have mixed with water. If men had only studied them with earnestness, instead of their own interests, prejudices and passions, we should never have been distracted with so many systems of error and superstition.

As we read, we should meditate. Meditation is the stomach, which digests this food. Reflect many hours for reading one; for there is such a condensed richness in the scriptures, that one single verse will often suggest ample fund for serious contemplation. Every moment that we pursue this book, we should consider ourselves as in the immediate presence of God. Fancy, we hear Him deliver the commandments in all the thunder and lightnings of the Mount; remembering that though Heaven and earth fail, one jot or tittle shall in no wise pass from the law, till all be fulfilled.

We should also examine ourselves by the promises and threatenings as we go along, and not forget to bless God, upon our knees, that He has given us such a lamp for our feet, and such a light to our path. Without this sacred volume, the world would be at this very moment dark, gloomy and unenlightened, worshipping stocks and stones; perhaps offering human blood, and tormenting themselves with burdensome ceremonies that have no manner of connection with the heart, and perplexed with a thousand enigmas, which it never could solve. The light which superficial sceptics have, they have, in a great degree, derived from the scriptures. The arguments which they level against Christianity, have been suggested by the light of Christianity itself. More anon.

J. C. B.

NEWBURG, *Feb.* 22, 1847.

May a Christian Defend his Life, Liberty, Property, Character, or Religion, with Carnal Weepings?

This is a plain, simple and fair question, and one that is fraught with eternal consequences. I am well aware there are both temporal and eternal interests connected with this question; but as the eternal are of infinite more importance than the temporal, and as the lesser interests must give place to the greater, therefore a Christian must sacrifice his temporal interests to secure his eternal; that is, if the former stands in competition with the latter. The former, I know, also will give way to the latter in the minds and actions of all true disciples of Jesus Christ, especially if they remember the sayings of the great Teacher: "And there went great multitudes with him; and he turned and said to them, If any man come to me, and hateth not his father, and mother, and wife, and children, and brethren, and sisters; yea, and his own life also, he cannot be my disciple." Again he said: "And he said to them all, if any man will come after me, let him deny himself, and take up his cross daily, and follow me; for whosoever will save his life, shall lose it; but whosoever will lose his life for my sake, the same shall save it." Luke 9: 23, 24.

Now in order to show you that life is greater than all temporal blessings, hear the Great Teacher again: "Therefore, I say to you, take no thought for your life, what ye shall eat, or what ye shall drink, nor yet for your body what ye shall put on." Look also at the following great question: "Is not the life more than meat, and the body than raiment?" I answer, YES; and who will dare answer, *No?* It will surely be admitted that human life is greater than any other earthly blessing; for if life is lost, all other earthly blessings are lost with it; but if the former is retained, there is a possibility of regaining the latter. But taking it for granted that natural life is the greatest of all natural blessings, I shall here propound the following question, viz:

Can a Christian kill his Enemy to save his own Life?

Don't be frightened at this proposition. This brings to view, at once, the great and true gist, and point of the subject. When the varnish and rose buds are all stripped off from the subject, and you see it in its naked form, then you are prepared to pronounce your best judgment.

If a Christian may use the sword in defence of his temporal life, may he not use it also in defence of eternal life? If he may fight in defence of earthly blessings, may he not fight in defence of Heavenly blessings, also? If he may fight for straws, may he not fight for dollars? There is an infinitely greater difference between straws and dollars, than there is between earthly and Heavenly blessings. You can never make any person of good sense believe, when the subject is fairly stated before him, that it is wrong to fight for Heavenly things, who is taught to believe it right to fight for earthly blessings.

Brethren, I call upon you, in the name of the Lord, (for my heart feels much interested on this subject) to consider this question. I have remained silent on this subject, till I do believe I would be criminal in the sight of God and man, to be silent any longer: I mean with the pen.

I ask then, brethren, if a Christian may use the sword in defence of his religion or his life, what would become of the spirit of martyrdom? The example of Christ and the Apostles? The precepts: "Resist not evil"—"overcome evil with good"—"turn the other cheek"—"love your enemies"—"pray for them that persecute you, and spitefully use you"—"if your enemy hunger, feed him; if he is thirsty, give him to drink"—"beloved, avenge not yourselves, but give place to wrath, for it is written, 'Vengeance is mine, and I will repay, saith the Lord.'" These are a few among many other passages to the same effect, which I think would be useless to name, for they are as common as household furniture.

I really think a good brother could hardly run into such a fatal error, unless an evil eye of unbelief had overtaken him. "If thy eye be evil, then thy body shall be full of darkness; and if that light which is in thee be darkness, how great is that darkness."

Some may perhaps object and say, that self-defence is the first law of nature. It may be so, for aught I know; but I do know that it is not the first law of grace. If self-defence be right because it is natural, then it would follow that it must be right to hate an enemy; for it is just as natural to hate an enemy, as to defend self. By nature we are all the children of wrath, but it is by grace we are the sons of God.

In conclusion I would say, I do not wish to spin out this article too long, for I know there are fearful consequences to the carnal mind, or to flesh and blood, in living out this blessed doctrine. But so long as I hear the voice of the blessed Jesus say, "Fear not him that can kill the body," and have His blessed example and precepts for my guide, to my mind, they all vanish like fog before the rising sun. If men will look at consequences in becoming Christians, Christianity will be expelled from the earth in twenty years from this time. I would advise all men to count the cost before they set out to be Christians; for if they are not willing to sacrifice all things that stand in the way of their duty to God and man, they will certainly be accounted as enemies, and not as friends, when they come to cast up the sum of all their labors; and then, instead of hearing that blessed sentence of approbation, they will hear that dreadful sentence of detestation, "Who hath required this at your hands?"

WILLIAM MILLER.

ORRSTOWN, PA., *Feb.* 28, 1847.

Child of the Living God.

CHILD of the living God! Happy the being who is entitled to the name! "For his is the kingdom of heaven: rejoice and be exceeding glad, for great is your reward in heaven." Many there are who aspire for the name, but few shall gain it. Who are the fortunate few? Prove yourselves by your faith, your manner of living, and your conduct in suffering. Faith lays the foundation, life or deed builds thereon, and suffering fortifies; by death the building is finished, and a great deal depends on how a thing is *finished.* If the last stroke is to be applied effectually, every one that was made before must have been good.

Upon these four points, faith, life, suffering and death, I will say a few words to my readers, availing myself largely of scripture, and the opinions of wiser heads than mine.

1.—Faith. "He that believeth on the Son hath everlasting life; and he that believeth not the Son, shall not see life, but the wrath of God abideth on him." (*a*) How must we believe? From the inmost of our hearts, and with all our strength, like David: "Thou art mine: what thou art, thou art to me: all thou hast is mine. Lord, if I only have thee, I care not about heaven or earth." And then "by prayer and supplication let your requests be made known to God." (*b*) "The Lord is nigh to them that are of a broken heart." (*c*) "We have the testimony of David that a 'poor man cried, and the Lord heard him.'" (*d*)

When we have thus obtained, and thus practice faith, we have laid the foundation for our future welfare. We must now commence to build upon it. How may we know that we are building? Examine,—

2. Your Manner of Living. How must this be? "Walk in love, as Christ also has loved us." (*e*) Charity characterizes the Christian. It includes all our duties towards man, as faith does towards God. What charity will do and not do, you can see. 2 Cor. 13. If we have this in our hearts, we can throw ourselves into the arms of Jesus and say, "I am thine; what I am, I am in thee, and all I have is thine." Nothing evinces a more charitable disposition than a practice of moderation. Sectarianism is the most unchristian motive on earth. "There is nothing in the world more wholesome or more necessary for us to learn, than this gracious lesson of humility, moderation and forbearance, without which no man is or can be a Christian." (*f*) May we all, in our respective stations, become more disposed to provoke one another to love and good works, and less disposed to backbite and devour one another for our opinions. May Christianity have its roots in our hearts rather than in our heads. May it shew forth its fruit in the purity and integrity of our lives, rather than in the vehemence and subtilty of our disputes." (*g*) In all persuations, the bigots are persecutors; the men of a cool and reasonable piety are favorers of toleration; because bigots, not taking the pains to be acquainted with the grounds of their adversary's tenets, conceive them to be so absurd and monstrous, that no man of sense can give in to them in good earnest: for which reason they are convinced that some very bad motive induces them to pretend to the belief of such doctrines, and to the maintaining them with obstinacy. This is a general principle in all religious differences, and it is the corner-stone of all persecution."

3.—Suffering. "All that will live Godly in Christ Jesus, shall suffer persecution;" (*h*) but when it comes to this, many back out. But we must "run with patience the race that is set before us;" (*i*) we must have patience in tribulation, and endure to the end. "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake." (*j*) Patience in suffering proves a strong faith. Peter has said, "Think it not strange concerning the fiery trial which is to try you, as though some strange thing happened to you:" much more "rejoice, inasmuch as ye are partakers of Christ's suffering," (*k*) and inasmuch "as the trial of your faith being much more precious than gold that perishes, though it be tried with fire, might be found to praise, and honor and glory at the appearance of Jesus Christ;" (*l*) for "if ye be without chastisement, whereof all are partakers, then ye are bastards, and not sons." (*m*) "Wherefore, let them that suffer, according to the will of God, commit the keeping of their souls to him in well-doing, as to a faithful Creator." (*n*)

It appears, then, that all who wish to be children of the living God, must suffer. But this is only for a short time! Rejoice, my soul, "the Lord shall deliver me from every evil work, and will preserve me to his heavenly kingdom." (*o*) "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?" (*p*) No, verily not! "The sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." (*q*) In Heaven "we shall hunger no more, neither thirst any more; neither shall the sun light on us, nor any heat: for the Lamb which is in the midst of the throne shall feed us, and shall lead us to living fountains of water; and God shall wipe away all tears from our eyes." (*r*) "And then we know that we shall be like him;" (*s*) "and we shall receive the crown of life, which the Lord hath promised to them that love him." (*t*) Yes, our bondage here shall end, and we, "as the ransomed of the Lord, shall return and come to Zion with songs and everlasting joy upon our heads; we shall obtain joy and gladness, and sorrow and sighing shall flee away." (*u*)

Death will close our earthly career. His grim visage is staring in our faces. Soon this mortal frame must crumble to ashes. A few fleety hours, and we shall stand upon Jordan's stormy banks. The wind will blow!—the waves will roar! Have we courage to enter its waters, and strength to reach the opposite shore? Have we built upon a solid foundation? Have we material enough to finish the structure? It must be finished!—and finished well! It requires not only a solid foundation to stand against the floods, but the material of the building must be good, and it must be finished well and durably, that the storm may not blow it down, and all be lost. If our faith and our deeds will not hold out to death, all our singing, and praying, and preaching, will have been in vain.

May the Lord help us and stand by us: may He give us a spirit of endurance and perseverance: may He fill our hearts with wisdom and truth, and guide us to our end: may we always know and perform our duties, and all of us be united in love and friendship. "Let us trust in the Lord with all our heart, and lean not to our own understanding. Let us in all our ways acknowledge him, and he shall direct our paths. Let us not despise the chastening of the Lord; neither be weary of his correction; for whom the Lord loveth, he correcteth." (*v*)

H. J. B.

Lingletown, *Feb.* 1847.

(*a*) John iii. 36. (*b*) Rom. xii. 9.
(*c*) Phil. iv. 6. (*d*) Psalms xxxiv. 18.
(*e*) Psalms 6. (*f*) Eph. v. 2.
(*g*) Bishop Hall. (*h*) Bishop Watson.
(*i*) 2 Tim. iii. 12. (*j*) Heb. xii. 1.
(*k*) Matt. v. 11. (*l*) 1 Pet. iv. 12. 13.
(*m*) Pet. i. 7. (*n*) Heb. xii. 8.
(*o*) 1 Pet. iv. 19. (*p*) 2 Tim. iv. 18.
(*q*) Rom. viii. 35. (*r*) Rom. 18.
(*s*) Rev. vii. 16, 17. (*t*) John iii. 2.
(*u*) James i. 12. (*v*) Isaiah xxxv. 10.

Letter from Brother A. D. Williams.

Hamilton College, N. Y., *February* 24, 1847.

Brother Winebrenner:—

Yours of the 17th ult., and also the papers and pamphlets that you had the goodness to send me, came duly to hand; for which you will please accept my thanks. Allow me, however, to correct your compositor in relation to my letter published in the Advocate for January 15th, so as to read Arminian, instead of *Aminian*, and fifty-five thousand communicants, instead of *fifteen*.

I cannot refrain from expressing my satisfaction with the spirit of all you sent me, and from hoping that the correspondence thus commenced may continue in the same spirit, and cement most strongly the bonds of Christian affection. Error of every kind and of Protean shapes is increasing and growing bold on every side; and not content with appearing in its own proper character, it has but too often been successful in introducing itself as an "angel of light." Catholicism is a striking and fatal example of this; and while leading her minions down to the pit, corrupting and poisoning all by her fiendish touch, she successfully persuades them that she is conducting them to the very gates of Paradise. With satanic exultation, errors apparently of the most opposite character, and seemingly composed of the most discordant elements, are uniting, agreeing only to oppose, and if possible destroy virtue, and happiness, and holiness. Intemperance, licentiousness, war, and a thousand other desolating scourges ravage our land and the world, while Christians have not been awake to the importance of uniting in opposition to a common foe.

To be sure, I would not have that union which, like the mechanical mixture of oil and water, unites under the influence of excitement only to separate with loss in the first interval of quiet; but that union of aim and object, actuated by the same hallowed spirit, pointing only to Heaven and human salvation, that like melted wax mingles and loses all traces of its former plurality or separation.—So if Christians do not in the main agree in sentiment, union of feeling or of action is impossible, and they should be content to "agree to disagree," and exercise that "charity which thinketh no evil and hides a multitude of sins." But if they are united in sentiment, they should be by all means in feeling and action; for it is also true in religion that "union is strength."

It is a matter of rejoicing that Christians are beginning to lay aside contention and division, and to exalt "Christ and Him crucified." The morning of a better day seems to be dawning, and gives hopeful promises to Zion. Many arousing from their lethargic slumbers, are beginning to cry like the weeping prophet, "Oh that my head were waters and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people;" or, like the sweet songster of Israel, when his harp unstrung had been hung upon the willow: "Restore to me the joys of thy salvation; uphold me by thy free spirit; then will I teach transgressors thy ways, and sinners shall be converted to thee." As a consequence revivals are becoming more frequent, and the song of the new convert has once more become a sound familiar to our ears, and gladened our hearts.

That God may give you, and the people with whom you are connected, abundant success, is the prayer of your unworthy brother in Christ.

A. D. WILLIAMS.

Letter from Elder John Hickernell.

Bethany, Westmoreland county, Pa., *March* 3, 1847.

Dear Brother:—

I have one more round to make on my large field of Gospel labor, and then I shall wind my course to the head waters of the Susquehanna river, in compliance with the appointment I received at our last Eldership. This I conceive to be the duty of every one in order to keep up a pleasant co-operation.

I think there are none of our beloved brethren in the ministry that are going to disobey instructions, but will, so far as I have understood, be true to their trust. Brother Wertz is preparing for his place of destination.—Brother Klein is already prepared for his appointment. We hope the brethren in the North will see to have him moved this spring. The preachers in Ohio that belong to this Eldership, viz: brothers Cook and Richmond, are already on their fields of labor.

How pleasant it is when brethren live together in love, and union, and especially brethren in the ministry. When this is the case, then when they meet in their nnual Elderships, they can sympathise with each other and lay their minds together for adopting the most appropriate method for the spread of the Gospel, and apply themselves with unabating zeal and delight to the performance of duty.

I cannot reconcile the conduct of those who can quote the apostle, "Wo is me if I preach not the Gospel," and then pursue a course which is diametrically opposed to it. It is said actions speak louder than words.—Oh that we felt more interested for the spread of the Gospel and for the salvation of souls! This would stimulate us to go forward in duty, like an apostle, willing to spend and be spent for Christ and His cause.

A word to my dear brethren in the ministry of the West Pennsylvania Eldership. Let us, my brethren, go on as co-workers together, as wise master builders, laying no other but the true foundation, which is Christ Jesus. The Lord has done much for us the few years we have been in these Western regions. It is true, if we were to enter into those accommodating systems we might soon grow strong in numbers, but this is not our business.—Our business is to do the work of an Evangelist, and make full proof of our ministry.

I here will give you a short detail of my last trip to Virginia. In this place I frequently wished for help, and several times requested some of the brethren in the ministry to assist, but all proved vain: I mean the local not the traveling brethren. A few weeks ago, I went there to hold a protracted meeting. However, before I reached the place, I was informed that all, with the exceptions of three or there abouts, had embraced religion under the labors of the Wesleyan Methodists. I knew not what course to pursue in preaching until I got to the place. Then hearing that an allegation was made by one in the neighborhood that there were no churches in existence now that are like the churches in

the days of the apostles, I concluded to enlighten the people on this subject, and that there were churches in existence now of the same character with the churches of God in Judea. I delivered five discourses on primitive church policy. The result was good, the preaching well attended, the excitement run very high, but very friendly. Some said as soon as I would have the great superstructure finished they would go into it. Three embraced religion. Three were baptized. Nine united together in church fellowship. Others said if they had known that I would have baptized them without requiring them to leave their church, they would have been baptized. Others observed they would wait till their preacher would come around, and if he did not baptize them, they would not fellowship him any longer.

In this agitated state I left them, and started for the north part of my circuit. What an immense amount of good might be done in these quarters and all around my circuit, if laborers could be obtained. I hope the time is at hand when preachers and churches will be more active.

No more, but remain your brother,

JOHN HICKERNELL.

Letter from Elder J. Stamm.

HINKLETOWN, *Feb.* 11, 1847.

BROTHER WINEBRENNER:—

I take up my pen once more to drop a few lines for the ADVOCATE, in order to inform the readers of the same of the state of religion in this place.

I rejoice to let you know that Elder T. STROHM organized a small church here, on the evening of the 5th ult. I was appointed Elder, and brother ROHRERS Deacon. Brother R. speaks in public, and I hope and trust in God that he will be of much help to further on the cause of God in this place. I also hope this little church may be a blessing to the town and neighborhood. I also rejoice greatly that the time has come and the hour arrived, when a church could be established in this place. We hope the Lord will add to the number, and revive His work more and more. This is my prayer—Amen and Amen!

Will the brethren remember us, and visit us, and preach for us?

Brothers WINEBRENNER and S. BOWMAN, when will you pay your vows and come to this place, as you promised! The Lord help us to do all the good we can!

I remain yours in love,

J. STAMM.

Letter from Elder John Hickernell.

BETHANY, WESTMORELAND co., PA., 1847.

BROTHER WINEBRENNER:—

Not long since I had the privilege of conversing with an old gentleman on many points of religion. Among the rest, the washing of the saints' feet and baptism were talked of. On these subjects he took the position that many take in the present day, that the washing of feet should be attended to when necessary; that is, when the feet need cleansing, or when a man is sick, and not able to attend to it himself. I asked him to prove that, but he failed in the attempt. He further stated that he was not prepared at present to prove it. He asked me whether I did not believe that a man could get to Heaven without attending to baptism? This question has very frequently been propounded to me. The reason why many ask that question is, they wish us to say what Christ has not said. My reply was this: that if I said that a man could get to Heaven without baptism, I might be asked to prove it, which I could not do. I further stated that God has committed an important trust in the hands of His ministers, that they should go and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatever He had commanded them.

Now for me to say any thing else would be trifling with God. Far be it from me, that I should adopt this accommodating system for the purpose of gratifying the carnal propensities of men! No, never shall I, by the help of God, teach men that they can be saved by disobeying the Lord. It was for salvation, and to be honored by my Lord, when He shall be revealed from Heaven with His mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ, that I submitted to be led into the water, and be buried with Christ in baptism—not excluding any other duty made obligatory upon me. Why should I decline in telling others to do the same, if I love them as myself, knowing that these duties are founded upon infalible authority?

Yours in love,

JOHN HICKERNELL.

NEWS DEPARTMENT.

The Peace Bill.—AN ACT *approproating three millions of dollars, to enable the President to conclude a treaty of peace and limits with Mexico.*

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That whereas a state of war now exists between the United States and the Republic of Mexico, which it is desirable should be speedily terminated upon terms just and honorable to both nations; and whereas assurances have heretofore been given to the Government of Mexico that it was the desire of the President to settle all questions between the two countries on the most liberal and satisfactory terms, according to the rights of each and the mutual interests and security of the two countries: and whereas, the President may be able to conclude a treaty of peace with the Republic of Mexico prior to the next session of Congress, if means for that object are at his disposal:

And whereas, in the adjustment of so many complicated questions as now exist between the two countries, it may possibly happen that an expenditure of money will be called for by the stipulations of any treaty which may be entered into: therefore the sum of Three Millions of Dollars be, and the same is hereby appropriated, out of any money in the Treasury not otherwise appropriated, to enable the President to conclude a treaty of peace, limits and boundaries with the Republic of Mexico, be used by him in the event that said treaty, when signed by the authorized agents of the two Governments and duly ratified by Mexico, shall call for the expenditure of the same, or any part thereof; full and accurate accounts for which expenditures shall be by him transmitted to Congress at as early a day as practicable.

JOHN W. DAVIS,
Speaker of the House of Representatives.
G. M. DALLAS,
Vice President of the United States and President of the Senate.

APPROVED, March 3, 1847.
JAMES K. POLK.

Shocking Tragedy.—Murder and Suicide, on Tuesday of last week, Mr. Daniel Snyder, of upper Mahantango, was murdered by his wife, who it appears, arose about 6 o'clock in the morning, and while her husband was yet asleep, struck him in the forehead with an axe, killing him with a single blow. The eldest son who slept on the second floor, was attracted to the scene of murder by the groans of the father, when he was told by the mother that she had "done it." She then attempted to throw herself into the well, but was prevented by the interference of some of the children. She then rushed into the house and immediately cut her throat with a razor.

Mrs. Snyder had been for some time previous confined in the Almshouse, as a lunatic, but her reason having, to appearance, returned, she was permitted to return home, where she had not been more than about two weeks when the awful tragedy took place which has left a family of nine children in a moment, as it were, to deplore the loss of both father and mother.—*Miner's Journal.*

The new Regiment.—The War Department will accept seven companies from New York and three from New Jersey, making one regiment for these two States. From Rhode Island, one company, Maine three, New Hampshire two, connecticut two, and Vermont two, or one regiment from New England. From Maryland four companies, and Delaware one. It is said that Pennsylvania and Ohio will each furnish a regiment; and that North Carolina, South Carolina and Virginia, conjointly, will furnish one. Three companies will be accepted from Illinois. The mounted regiment will probably be raised in Tennessee and Kentucky. I have not been able to ascertain the proportion from other States.

A Will.—The Rev. Ezekiel Cooper, who died recently in Philadelphia, is supposed to have been the Wealthiest Methodist preach in America—Leaving an estate of the value of from $150,000 to $200,000. He was buried as per will, in the front of St. George's Church, leaving that Church $1000 to supply its poor with wood in winter; the New York Book Concern $1000, to pay for printing Bibles; $1000 to vartous M. Churches in Philadelphia, and ten annual ground rents of $30 each, for the benefit of worn out preachers. The balance is variously willed.

Louisiana Sugar.—The editor of the N. Orleans Tropic speaks in high praise of a sample of grown and manufactured in Louisiana. The process of manufacture is a new one, and the sugar almost snowy white, perfectly dry, coarse grained, and entirely free from dirt.

Astronomical Discovery.—Sir Wm. Hamilton, member of the Irish Royal Academy, announces in the Dublin Evening Post, an astronomical discovery of great importance. He professes to have discovered, aided by mathematical calculations, the true centre of our solar system, that is to say, the point round which the sun herself turns, and the planets which are only her satellites. Sir William states also, like an observer in Liverpool, and like some astronomers in New York, that the new planet of Le Verrier is surrounded by a luminous ring like that Saturn.

Baptist Missions.—The zeal and success of our baptist brethren are worthy of admiration. During the past year, the Missionary Union has received $90,000 into its treasury from the contributions of the churches. Eleven new missionaries have been sent to the heathen. The Union, now supports about two hundred and fifty missionaries, American and native. It is expected that the Rev. Mr. Abbott, whose health has improved during his visit to this country, will resume his labors among the Karen during the next season.—*N. Y. Evangelist.*

The Cholera.—A letter from Constantinople of the 17th of December has the following: News have been received from Persia that the Cholera was still raging and sweeping off thousands. At Oroomiah the mortality was upwards of 200 a day on the poor population of 10,000. I have just seen a doctor assuring me that, accordin to statisties the deaths had greatly exceeded the worst year of the plague; he calculates that more than 100,000 have been destroyed. I do not think the statement exaggerated in the least.

Local Alliance.—An Alliance of evangelical Christians has been formed in Richland county, Ohio, comprising seven or eight denominations. They meet once a month in various parts of the county—laymen as well as ministers—and by interchange of sentiments endeavor to ascertain their points of agreement, and how far Christian union is profitable. They intend to become auxiliary to the American Evangelical Alliance, when formed.

Cheap Postage.—We know not when or where the experiment of comparative freedom was ever more successful, than in Great Britain under the cheap postage system. The result is, that the annual income to government from the Mail service, over all expenses, exceeds *four millions of dollars*, although letters are carried throughout the Kingdom for a *penny* in advance, and newspapers for *nothing*, and both are delivered to individuals, at their doors, without charge.—*N. Y. Jour. of Com.*

Emigrants Arrived.—From a report made to Congress, we learn that the following numbers of emigrants have arrived in the United States from Europe, for the year ending September 30, 1846; Maine, 5,930; New Hampshire, 25; Massachusetts, 14,079; Rhode Island, 83; New York, 98,863; Pennsylvania, 7,235; Delaware, 6; Maryland, 9,337; Virginia, 82; North Carolina, 3; South Carolina, 408; Louisiana, 22,148; Florida, 90; Texas, 254—Total, 157,647.

Appointments by the President—*By and with the advice and consent of the Senate.*—David Tod, of Ohio, Envoy Extraordinary and Minister Plenipotentiary near his Majesty the Emperor of Brazil, vice Henry A. Wise, recalled at his own request.

John R. Clay, Charge de Affaires at Peru.

Richard Rush, of Pennsylvania, Envoy Extraordinary and Minister Plenopotentiary to his Majesty the King of France.

George W. Hopkins, of Virginia, Charge de Affaires of the United States to the Queen of Portugal.

MAJOR GENERALS.

Thomas Hart Benton, of Missouri.
William Cumming, of Georgia.

BRIGADIER GENERALS.

George Cadwalader, of Pennsylvania.
Enos D. Hopping, of New York.
Franklin Pierce, of New Hampshire.

The Commerce of Baltimore.—During the month of February, there arrived at Baltimore from foreign ports, three ships, 3 barques, 10 brigs, and 14 schooners—and coastwise, 8 ships, 11 barques, 15 brigs, and 47 schooners. Total of foreign arrivals 30, coastwise 81—whole number 111; of which 105 were American, 4 British, and 2 Bremen. Number of clearances to foreign ports during the same period:—Ships 9, barques 14, brigs 13, schooners 8—total 44; of which 35 were American. 2 British, 6 Bremen, and 1 French.

The License Law.—Petitions from all portions of the State of Maryland are pouring into the Legislature, praying that the question of License or no License may be submitted to the voters of each district in the State. We have every reason to believe that the members of the Legislature are disposed to submit this important question to the people for their action and decision.—*Annopolis Repub.*

Relief to Ireland and Scotland.—The collection in the Roman Catholic churches in New York on the 31st ult., in aid of the starving population of Ireland, amounted to from $12,000 to $15,000.

The churches of the same denomination in Boston and its vicinity have contributed upwards of $19,000. which sum was sent out in the steamer Cambria, which left Boston on Monday for Liverpool.

Destitution in Scotland.—At a public meeting recently held in Edinburg, for the relief of the sufferers in the Isles and Highlands of Scotland, it was stated that there were 350,000 individuals deprived of their usual means of support, and that 150,000 required *food immediately* to prevent them from dying of starvation.

Arrival of Imigrants.—The following were the arrivals of immigrants at N. Y. during the month of February: From Great Britain 3,248; France 337; other ports 67; total 3,652. In April and May the aggregate number will be greatly increased.

Canal Opened.—Water was let into the Chesapeake and Ohio Canal on Monday the 22d ult.

M. E. Church—*North.*—The minutes of 1846 of the Northern Division of the "M. E. Church," report a membership of 612,125 whites, and 20,515 colored; being a decrease of 12,173 whites, and 224 colored.

From Pittsburg.—The stockholders of the Pittsburg and M'Connelsville Railroad met on the 25th ult., and adopted resolutions unfriendly to the Baltimore connection and favorable to the Central route.—They adjourned until the 27th of April.

License Law in Delaware.—The bill authorizing the people to decide by ballot whether the license to retail intoxicating liquors shall be permitted among them, passed the House—Yeas, 12 Nays, 5.

Abolition of Slavery.—The Government of Uruguay, South America, have abolished slavery throughout that republic.—The owners of slaves are to be re-imbursed at the public expense.

The License Question.—In Warren county, in this State, an election was held to test this question, and every township except one voted for "*no license*" by large majorities,

Comparative Value.—While corn in England is worth two dollars and sixteen cents a bushel; it brings but little more than nine cents in the interior of Illinois.

☞The bill which passed the Senate on Wednesday the 3d inst., authorizes the Postmaster General to establish a mail route to Oregon and appropriates $100,000 for the service. The bill allows a selection between Charleston, Savannah, Pensacola and New Orleans as the starting point—thence to Havana—thence to Chagres, and across the Isthmus to the Pacific

☞The city of Bremen has subscribed $100,000; the government of Prussia $100,000; the free city of Frankfort $20,000, and other cities sums corresponding to their abilities, towards the establishment of the steamship line between New York and Bremen.

☞General Ramsey has been confirmed as Colonel of the Pennsylvania and Virginia Regiment; Capt. Johnson of the Army, as Lieut. Colonel; Messrs. Hunter of Carlisle, and Morgan of Bradford county, as Majors; Lieut. Lewis Carr, promoted to a Captaincy, and assigned to the command of a company.

☞The number of German emigrants who arrived at Galveston, Texas, during the quarter ending the first of December, 1846, was 4020, and the number will continue to increase.

☞The British Government has given notice that it will pay the freight of any provisions or clothing which may be sent to Ireland from America.

☞Forty-one vessels, chiefly freighted with breadstuffs for Great Britain, have been lost at sea since October.

☞Oregon city is inhabited by 500 souls, and contains 80 houses. Three years ago its site was occupied by a forest.

MISCELLANEOUS.

Good Resolutions.

The following most excellent resolutions were found in the pocket-book of the late Rev. John H. Rice, D. D., after his death. They are worthy not only of being extensively circulated through the medium of the press, but also of being engraved on the heart of every one who desires to live a consistent Christian life:

"What I resolve, that I will endeavor to do.

"1. To keep under my body, and change my physical constitution. Take food for nourishment, and not for pleasure. Take no more than is necessary, and be indifferent as to the quality. Sleep for refreshment, and not for indulgence.—Harden and subdue my flesh by labor, directed to useful purposes. Endeavor to do as much useful work every day as I can. Dress as cheaply as comports with decency.

"2. To use all my property for benevolent purposes. Pay every thing I owe, as soon as possible. Save all that I can by simplicity of living, and by practicing self-denial. And give all I can in the exercise of sound discretion, to objects of benevolence. Never spare person, property, or reputation, if I can do good.—Necessary that I should die poor.

"3. As to my disposition and conduct towards others:

1. Endeavor to feel kind towards every one. Never indulge anger, malice, envy, jealousy, towards any human being.

2. Endeavor to speak as I ought about every one—aiming, in all that I say, to promote the comfort, improvement, and happiness of every one who lives.

3. Endeavor to act so as to advance.

1. The present comfort.

2. The intellectual improvement.

3. The purity and moral good of my fellow-men.

"As to my Creator, to endeavor to fix more deeply in my mind all the truth that I can possibly discover respecting Him; and to feel, think, and act, in every respect in correspondence with that truth.

"Finally; when I have done all, to acknowledge that I am nothing, that I deserve nothing, and that my Creator has a right to do with me as seems good to him."—*Morning Star.*

MARY.—Who does not love the common yet beautiful name, Mary? It is from the Hebrew, and means a "tear drop." What sweet and joyous hours of other days—what pleasing associations, does not the very name call up in every heart? Who knows aught ill of Mary?—Who that does not love the name? If there is anything gentle and valued and womanly, what Mary possesses it not? Was it not Mary who was

"Last at the cross,
And earliest at the grave?"

And was not Mary the mother of the Saviour of the world?

GOLD AND DROSS IN THE CRUCIBLE.—Let gold be heated ever so long in the crucible, and it remains. But dross goes off in a smoke. So it is with truth and falsehood in the crucible of free investigation.—*Anon.*

Differences of Opinion.

I am determined not to quarrel with other evangelical bodies of Christians, so long as I see the enemy at work, and Christ, the Captain, calling me to take the field against him. Let us go and make mankind Christians first, and then discuss whether they shall be of our denomination or not.

I wish for the sake of sound doctrine that the brethren would love each other. For one I am determined to do so. I will not call any brother a fox though he should have some degree of management about him; nor a bear, though he may not have all the civility in the world; nor a snake in the grass, because he does not tell me all his plans. If I really do fear that any one, called a brother, bears none of the lineaments of the first-begotten, I will tell the Lord my fears, and pray for him; and before I have done at the throne of grace, I will say, "search *me* O God, and know *my* heart; try *me* and know *my* thoughts, and see if there be any wicked way in *me*."—*Nevins.*

Truth and Love.

I am sure truth never lost any thing by by being spoken of in love. I am of opinion that a principle reason why we are not more of one mind, is that we are not more of one heart. How soon they who feel heart to heart, begin to see eye to eye! The way to think alike is first to feel alike; and if the feeling be love, the thought will be truth. I wish, therefore, for the sake of sound doctrine, that the brethren would love one another.—*Dr. Nevins.*

WRITE IT IN GOLD.—'The great comprehensive truths,' says President Quincy, 'written in letters of living light on every page of our history are these: Human happiness has no perfect security but freedom; freedom, none but virtue; virtue, none but knowledge; and neither freedom, nor knowledge, has any vigor or immortal hope, except in the principles of the Christian faith, and in the sanctions of the Christian religion.'

MARRIAGE NOTICES.

"I saw two clouds at morning,
Tinged with the rising sun,
And in the dawn they floated on,
And mingled into one."

MARRIED—On the 30th ult., by Elder Wm. McFadden, Mr. WILLIAM WHITE to Miss ELIZABETH WELLS, both of Harrisburg.

On the 7th inst., by the same, Mr. JACOB KREISER to Miss POLLY KLEINFELTER, both of Lebanon county, Pa.

WANTED.

A SITUATION for a young man as teacher of a Select, Common or Academical school—for the summer season, or during the year. The young man has had considerable experience as a teacher; can teach English Grammar, Geography, Arithmetic, Surveying, Algebra, Geometry plain and solid, Trigamometry plain and spherical, Application of Algebra to Geometry, Anolytical Geometry, Mensuration, Natural Philosophy, Chemestry, Geology, Geography of the Heavens, Moral and Menial Science, and the elements of the Latin, Greek and German languages. Applicants will please address the Editor of the ADVOCATE. March 15—3t.

THE MARKETS—CORRECTED SEMI-MONTHLY.

HARRISBURG.

FLOUR—Wheat, per barrel,	$5 12½	a 5	18
Do. Rye, do. - -	4 00	a 4	12½
CORN-MEAL, do. - -	4 00	a 4	12½
GRAIN—Wheat, per bushel,	1 06	a 1	08
Do. Rye, do. - -	67	a	68
Do. Corn, do. - -	67	a	68
Do. Oats, do. - -	35	a	36
BEEF—Per cwt., - - - - -	5 00	a 5	50
PORK— do. - - - - - -	5 00	a 5	25
FLAX-SEED—Per bushel, -	1 10	a 1	12½
BUTTER—Per pound, - -	15	a	20
EGGS—Per dozen, - - - -	10	a	12½
HAMS, - - - - - - - -	10	a	11
LARD, - - - - - - - -	8	a	10
TALLOW, - - - - - - -	8	a	10
HARD SOAP, (dried) - -	6	a	7
POTATOES, - - - - -	75	a 1	00
ONIONS, - - - - - - -	31	a	50
APPLES, - - - - - - - -	1 00	a 1	50
PEACHES, (dried) - - -	1 50	a 2	00
FEATHERS, - - - - -	45	a	50
WOOL, - - - - - - -	30	a	50
BARLEY, - - - - - -		a	75
SALT, - - - - - - -		a 1	88
HAY, - - - - - - - -	8 00	a 9	00

PHILADELPHIA.

FLOUR—Wheat, per barrel,	$5 75	a 5	87½
Do. Rye, do. - -	4 50	a 4	62½
CORN-MEAL, do. - -	4 50	a 4	62½
GRAIN—Wheat, per bushel,	1 20	a 1	25
Do. Rye, do. - -	82	a	85
Do. Corn, do. - -	81	a	83
Do. Oats, do. - -	40	a	42
BEEF—Per cwt., - - - - -	5 00	a 6	00
PORK— do. - - - - - -	6 50	a 6	75
FLAX-SEED—Per bushel, -	1 20	a 1	25

ADVRETISEMENTS.

M'ALLISTER'S OINTMENT.

It has POWER to cause all external SORES, SCROFULOUS humors, SKIN DISEASES, POISONOUS WOUNDS to discharge their putrid matters, and then heals them.

It is rightly termed All-healing, for there is scarcely a disease, external or internal, that it will not benefit. I have used it for the last fourteen years for all diseases of the chest, consumption and liver, involving the utmost danger and responsibility, and I declare before Heaven and man, that not in one single case has it failed to benefit when the patient was within the reach of mortal means.

I have had physicians, learned in the profession. I have had ministers of the Gospel, judges of the bench, aldermen, lawyers, gentlemen of the highest erudition, and multitudes of the poor use it in every variety of way, and there has been but one voice—one universal voice—saying: "M'Allister, your Ointment is GOOD."

CONSUMPTION—It can hardly be credited that a salve can have any effect upon the lungs, seated as they are, within the system. But, if placed upon the chest, it penetrates to the lungs, separates the poisonous particles that are consuming them, and expels them from the system. It is curing persons of Consumption continually.

HEADACHE—The salve has cured persons of the headache of twelve year's standing, and who had it regular every week, so that vomiting took place.

Deafness and Ear Ache are helped with like success.

RHEUMATISM—It removes almost immediately the inflammation and swelling, when the pain ceases. Read the Directions around the box.

COLD FEET—Consumption, Liver Complaint, pain in the chest or side, falling off of the hair, one or the other always accompanies cold feet. (This Ointment is the true remedy.) It is a sure sign of disease to have cold feet.

In Scrofula, Old Sores, Erysipelas, Saltrheum, Liver Complaint, Sore Eyes, Quinsy, Sore Throat, Bronchitis, Broken or Sore Breast, Piles, all chest diseases, such as Asthma, Oppression, Pain—also Sore Lips, Chapped Hands, Tumors, Cutaneous Eruptions, Nervous Diseases and of the Spine, there is no medicine now known as good.

SCALD HEAD—We have cured cases that actually defied every thing known, as well as the ability of fifteen or twenty doctors. One man told us he had spent five hundred dollars on his children without any benefit, when a few boxes of Ointment cured them.

BALDNESS—It will restore the hair sooner than any other thing.

BURNS—It is the best thing in the world for Burns. (Read the Directions around the box.)

WORMS—It will drive every vestige of them away. (Read the Directions around the box.)

There is probably no medicine on the face of the earth at once so sure and so safe in the expulsion of worms.

CORNS—Occasional use of the Ointment will always keep corns from growing. People need never be troubled with them, if they will use it.

PILES—Thousands are yearly cured by this Ointment.

JAMES M'ALLISTER & CO.
Sole proprietors of the above medicine.

CAUTION—No OINTMENT will be genuine unless the name of James M'Allister, or James M'Allister & Co., are written with a pen on every lable.

☞ **PRICE, 25 CENTS PER BOX.** ☜

Agents: Wm. Bell, Harrisburg; M. Lutz, do.; Jacob Bener, Middletown; M. M'Barren, Portsmouth; J. & L. Reigel, Mechanicsburg; G. W. Singiser, Churchtown; Smith & Henry, Lebanon; C. Roth, Bloomfield: Jacob Keiser, Petersburg; Clemins & Parvin, Pottsville; Samuel P. Sterret, Mount Joy; Geo. Ross, Elizabethtown; Henry Thatcher, Newport; Brown & Ritter, Pittsburg; John Lloyd, Mount Pleasant; Jacob Welty, Greensburg; Stephen Culberson, Shippensburg; John Diller, Newville; and sold by the druggists in Philadelphia, and our agents in every town in the State. March 15—4t.

TYPE FOR SALE.

THE Editor of the Advocate offers for sale the following fonts of type:

1. One font of second-hand Long Primer, weighing about 150 lbs., at 12½ cents per pound.

2. One font of second-hand Brevier, weighing about 200 lbs., at 18¾ cents per pound.

3. One font of second-hand Small Pica, of from 150 to 200 lbs., in weight, at 15 cents per pound.

4. One font of German Pica, at 20 cents per pound.

5. Several small fonts of Agate and bold-faced Minion, to suit purchasers, at 50 cents per pound.

MEDICINES WARRANTED TO CURE.

1. FEVER and AGUE;
2. DYSPEPTIA;
3. PILES; and
4. CONSUMPTIONS.

These diseases are warranted on the fair and reasonable terms of "NO CURE, NO PAY."

For sale at the office of the Advocate

BRUSH MANUFACTURERS.

Davies & Sutton,

Corner of Tenth and Callowhill streets, Fourth Story,

PHILADELPHIA.

Brushes of all discriptions made to order.

[Feb. 15.—tf.

PROSPECTUS.

J. WINEBRENNER & CO. propose to publish, by subscription, a Portrait and Improved Edition of the work entitled,

"THE HISTORY OF ALL DENOMINATIONS IN THE UNITED STATES."

The work shall contain several new articles, and some of the old ones improved. It shall also be embellished with fifteen or twenty splendid Portraits of leading men belonging to the different Religious Denominations represented in the work.

It will be printed and published in a large octavo form—on good paper and in extra gilt binding—and delivered to subscribers at *Two Dollars and fifty cents* per copy, payable on the delivery of the work. Common edition at *One Dollar and seventy-five cents.*

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J. WINEBRENNER & CO. also propose publishing, by subscription, a work entitled,

A PRONOUNCING AND PICTORIAL BIBLE AND THEOLOGICAL DICTIONARY.

1. This work shall contain a short but comprehensive explanation of all the principal Bible and Theological terms.

2. It shall give a Classical Pronunciation of the same, which has hitherto been a great desideratum in all similar works.

3. It will be embellished with numerous engravings, illustrative of ancient places, customs and things.

CONDITIONS.

1. The work will be about the size of the *History of Denominations*, containing from between seven to one thousand pages.

2. It shall be well printed and bound, and delivered to subscribers at *Two Dollars and fifty cents* per copy, payable on the delivery of the same.

3. Whenever three thousand names shall have been procured by the different Agents, the work shall be put to press. A list of the names of subscribers shall be appended to the work.

SUBSCRIBER'S NAMES.	PLACE OF RESIDENCE.	NO. OF COPIES.

P. S.—☞ Fifty or more Agents wanted for the sale of the above works.

☞ Any person sending us four good subscribers for the foregoing works, and becoming responsible for the payment of the same, shall be entitled to two copies.

☞ Editors with whom we exchange, who will copy these Prospectuses, and give them four or five insertions, shall be entitled to a copy of each of the above the works.

LIST OF THE GENERAL AGENTS.

We hereby announce the following brethren General Agents for the Church Advocate, viz:

Elder EMANUEL LOGUE, of Mount Pleasant, Iowa, is our General Agent for that State. All persons, therefore, wishing to subscribe for the Advocate, or to make remittances for the same, will please address him as above.

Brother JOHN SHULER, of Ottawa, Illinois, is our General Agent for that State.—Persons in said State, wishing to order the paper, or to pay for it, are requested to address brother J. Shuler.

Dr. J. BOBBS, of Indianapolis, Indiana, is our Agent for the Southern and Central part of Indiana.

Elder JOHN MARTIN, Marcy, Larange county, Indiana, is our Agent for the Northern part of Indiana; him, therefore, the people of that part of the State will address.

Brother JOHN ACHEY, of Dayton, and CHRISTIAN WINEBRENNER, of Miamiesburg, Montgomery county, Ohio, are our General Agents for the south-western part of Ohio. To them the people of that quarter will apply, who may have business with the Advocate office.

Elder THOMAS HICKERNELL, of Mendon, Mercer county, Ohio, and Dr. GEORGE B. SHRINER, of Westminster, are our General Agents for the north-western part of Ohio.

Mr. JOHN P. WINEBRENNER, of Wooster, Wayne county, Ohio, is our General Agent for Eastern and Southern Ohio. To him payments can be made, or orders sent by sub-agents and others, in that part of the State,

Elder GEORGE U. HARN, of Pittsburg, Pa., is our general Agent for the West Penn. Eldership. To him the sub-agents and others will address orders and make payments.

Brother SAMUEL HINNY, of Springville, Lancaster county, Pa., is our agent for Mount Joy, Richland, Springville, and the surrounding neighborhood.

Brother LEVI SLINGLUFF, of Martinsburg, Blair county, Pa., is our general agent for Morrison's Cove.

Brother JOHN K. BUSER, of Highspire, Dauphin county, Pa., is our general agent for Highspire and the neighborhood.

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The Editor of the Advocate offers for sale the following valuable Books, viz:

1. The Comprehensive Commentary, 6 vols. at	$12 00	per copy.
2. Dwight's Theology, 4 vols.,	8 00	do
3. Calmet's Bible Dictionary,	3 50	do
4. Pulpit Cyclopedia,	2 50	do
5. British Sketches, 4 vols.,	4 00	do
6. Rollin's History, 2 vols.,	3 50	do
7. Polyglott Bibles 18mo.	1 00	do
8. Finney's Theology,	2 50	do
9. Polyglott Bibles, 32mo. extra gilt binding,	1 50	do
9. History of all Religious Denominations,	2 50	do
10. Wandering Soul,	1 00	do
11. Traveller's Guide to the West,	75	do
12. Ref. and Pron. Testament,	50	do
13. View of the Formation, Government and Discipline of the Church,	37½	do
14. Treatise on Regeneration,	50	do
15. Hymn Books at different prices.		

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THOMSONIAN BOTANIC PHYSICIAN,

HAVING returned from the West, would respectfully offer his professional services to the public. Pure Thomsonian medicines, Books, Syringes, &c., kept constantly on hand, wholesale or retail. Office in Chesnut st., two doors from Second st. [Nov. 16—tf.

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A *GRADUATE OF THE JEFFERSON MEDICAL COLLEGE*, Philadelphia, tenders his professional services to the public. *OFFICE* in Third street, opposite Herr's Hotel. [Jy. 15.—tf.

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THE ADVOCATE

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By JOHN WINEBRENNER, V. D. M., Editor.

Terms and Regulations.

The Church Advocate will be printed and published semi-monthly, on a large super-royal sheet, at $1,25 per volume, payable always in advance, or within the first three months of taking the paper.

All persons failing to comply with these terms, shall have their papers stopped at the expiration of the first quarter, from the time the paper is sent, and be held accountable for two quarters; that is to say, for 62½ cents; which sum shall be invariably exacted before the paper will be re-sent.

All the accredited ministers of the Church of God, and such other persons as shall have regular certificates of their appointment from the Editor, shall be the only authorized agents for this paper.

Letters and communications addressed to the Editor, through the Post Office, must be *post-paid*, except those containing remittances.

EDITORIAL DEPARTMENT.

LIST OF ACKNOWLEDGEMENTS.

Names.	Am't pd.	Names.	Am't pd.
Andrews, Samuel	$ 50	Miller, Jacob J.	$ 62
Anderson, Samuel	1 00	Minsker, Peter	50
Anderson, John	1 00	Newman, Michael	62
Bigham, Solomon	1 00	Ney, Ellen	1 25
Blond, William	50	Ober, Benjamin	1 00
Briggle, John	62	Oren, Jesse	62
Boyer, wilkin	1 25	Plaster, George	50
Brenzor and Wonder,	1 25	Philips, Margaret	62
Coon, George	62	Rupley, George	62
Conrod, Philip	1 25	Sherich, Elder Samuel	62
Bare, Mary	37	Stair, Peter	62
Fasic, William	1 00	Winebrenner, Eliza	62
Garmon, Rebecca	1 00	For the 12th volume.	
Maxwell, Elder David	62	Fisher, Samuel	1 25
M Carly, John	62	Miller, Henry	1 25
Miller, John C.	1 25	Zimmerman, John	1 25

EXTENSION OF CONTRACT.

Lancaster, Pa., *March* 9, 1847.

Brother Winebrenner:—

I have conversed with brother Garlk since I received yours, touching the continuation of the Advocate; and so far as we, the *Publishing Committee of the General Eldership*, are concerned, we are perfectly satisfied that you should continue it for another year, under the old contract. So if you see proper, you can make the necessary arrangements, and go on. We have received no other proposal for publishing it.

Give my love to the brethren in Harrisburg, keeping a good share for yourself and family.

E. H. THOMAS,

In behalf of the Publishing Committee.

NOTICE.

From the foregoing document, our patrons will perceive that we have our contract extended for another year. The substance of the contract is this: After the payment of all expenses and a reasonable salary, we are to pay a bonus of one dollar for every paying subscriber on our list, to the Publishing Committee of the General Eldership, to be divided among the several Annual Elderships, in proportion to their numerical strength. We give this timely notice for reasons given in the following appeal.

EDITOR'S APPEAL.

Yet two weeks more, and this volume will be completed. By that time, or at least by the first of May, the time when the first number of the next volume will be issued, we should like to know whether five hundred new subscribers can be raised, or not. We have proposed to reduce the terms of the Advocate to *One Dollar per Annum*, provided said number of new subscriber can be procured. Our present number of subscribers will not justify the reduction; but with an addition of five hundred more, we can afford to publish the paper at *One Dollar*; and we shall willingly make the reduction as soon as our list of subscribers will justify it.

We now, therefore, appeal to the Agents and patrons of the Advocate for aid and co-operation, in swelling the list of our subscribers. Doubtless, the thing can be done. All that is wanting is effort, on the part of our friends of the church and our cause, to ensure and secure the desired object. What then can we say to enlest our brethren and friends in this cause? We have already pointed to the noble and worthy examples in other denominations. We have shown the benefits and advantages that would accrue to the cause from the success of such an effort. We have dwelt some on the chagrin, shame, mortification and loss, of another suspension of the organ of the church. What more, then, can we say to induce you to act, and to act promptly, in this matter? We can only add, by way of encouragement, what in substance we have said before, let each minister try to get five new subscribers, and he shall receive his own paper gratis during the next year; and let each present subscriber try to get at least one more new subscriber, and then each one will be sure to get his paper a quarter dollar cheaper, and so all will be benefitted—the cause will be promoted—and God will be glorified.

Be sure then to make a timely effort, each one in his or her own proper person, and this good and desirable work will be easily accomplished. And remember, moreover, all we ask you to do, and all you intend to do, we shall expect you to do, between this and the commencement of the next volume, on the first of May ensuing.

Error Corrected.

The letter in the 21st number of the Advocate, giving an account of the Sabbath-school in Washington, Lancaster county, Pa., and signed *Andrew J. Kauffman*, ought to have had the signature of ANDREW H. KAUFFMAN. It was an oversight of the compositor.

A Request.

Our friends and brethren will oblige us very much, if they will be careful, when sending us new subscribers, to give the Post Office, county and State, of each subscriber, in a plain legible hand: and when they remit money, always do the same. This will be a small matter for them to observe, and will save us a vast deal of trouble and perplexity.

Our Travelling Agent.

Information is hereby given, that we have appointed our young brother, John Strayer, as a travelling Agent for the Church Advocate, and other purposes. He will visit the churches within the bounds of the East Pa. Eldership, during the spring and summer seasons, for the purpose of soliciting subscribers, selling books and collecting dues. Elder Strayer has been in delicate health for some time past. With a view to improve his heal h by travelling, and to aid us in our operations as editor of the Advocate, he has agreed to accept this agency. We hope our brethren and friends, generally, will receive him kindly, and assist him in the prosecution of his work, as it becomes Christian friends and professors of religion.

Adjournment of the Legislature.

The Legislature of Pennsylvania adjourned on Tuesday the 16th ult. The most of the members were from the working class of our citizens, and hence they did not neglect to improve the time whilst they were together. They toiled and labored like men. They were in session seventy-one days, and passed about four hundred and fifty bills and resolutions. This was *bravo* for a short session. Yet we regret that they did not prolong the session a week or ten days longer, so as to have time to pass some fifty or a hundred bills more, and among them some very important and necessary ones.

The License Bill.

This bill was shamefully mangled and bandied about by the *pro license* members in the Legislature, till it was finally defeated, (what little was left of it) for want of time to get the Executive approval.

We hope that the friends of temperance and good order will give due notice to all parties,—Whigs, Democrats and Natives,—both here and throughout the State, that they be more careful than usual as to whom they shall nominate for the Legislature next fall. Men who are Anti-Democratic, or who are opposed to let the people govern themselves, and decide questions of public policy at the ballot-box, are unworthy of a seat in the Legislature. Such was the character of some of the members of the late Legislative body. We hope the good sense of our citizens will dictate the propriety of marking them, and of filling their places with wise and good men, who are Democratic Republicans in theory and in practice, in private and public life.

LICENSE CASES

Decided by the United States Supreme Court.

These cases came up, by way of appeal, from Massachusetts, New Hampshire and Rhode Island, for trial in the Supreme Court of the United States. The facts in the cases were these:

Sundry persons having violated the license laws of said States, were prosecuted under the laws for said violations, and judgments given against the defendants. An appeal was taken to the Supreme Court. The ground of appeal was that the State had no authority to make any restrictions on the subject, it being a matter of commerce, over which the General Government had exclusive control. The cases were very ably argued in the Supreme Court, both at the last and the preceding term. There were six of the nine Judges upon the bench—Taney, McLean, Wayne, Nelson, Woodbury and Grier.

The opinion given by the Court upon the important license cases, was as follows:

"The judgment of the Lower Courts are affirmed, and the Supreme Court decides that the States have a right to regulate the trade in, and licensing of, the sale of ardent spirits."

A shrewed editor down East has aptly and pertinently said:

"Lawyers and pettifoggers have made some astonishing pleas in justification of this murderous business, upon the unconstitutionality of the License Laws, while their hard-hearted clients have heretofore been encouraged in their work of death."

But now the question of constitutionality, this decision of the Supreme Court has happily put to rest and settled beyond legal controversy, in favor of the right and power of the States to pass laws prohibiting the sale of spirituous liquors.

Let the friends of temperance take fresh courage and push forward the noble and glorious cause of moral reform. The temper-

ance banner is destined to wave in triumph over *King Alcohol*, and all his factors and pettifoggers.

New Postage Law.

The late Congress remodled the Post Office Law. The following is a brief synopsis of the rates of postage, and the rates of commissions to Post Masters, under the new law as amended:

1. All *newspapers* within the State, - 1 cent.
If out of the State, and more than one hundred miles, - - - - - 1½ "
2. All *transient newspapers*, sent by mail, each, - - - - - 3 "
Circulars and handbills, printed or lithographed, each, - - - - 3 "

Transient newspapers, circulars and handbills, must, *in all cases*, be PRE-PAID, or they will not be sent.

3. Letters to different persons cannot be enclosed, in the same envelope, under a penalty of *Ten Dollars*.

4. Letters, newspapers, and packages not exceeding one ounce in weight, addressed to Officers, Musicians and Privates of the U. S. Army, in Mexico, to pass *free*. The address must state—"Belonging to the Army."

5. Members of Congress to have the franking privilege as fully as before the passage of the act of 1845.

Post Masters are allowed,

On any sum over two thousand four hundred dollars, twelve and a-half per cent.; (present rate eight per cent.)

On all sums arising from the postage on newspapers, magazines and pamphlets, fifty per cent.; (present rate fifty per cent.)

On the amount of postages on letters or packets, received for distribution, seven per cent.; (present rate five per cent.)

On a sum not exceeding one hundred dollars, forty per cent.; (present rate thirty per cent.)

On a sum over the first hundred, and not exceeding four hundred dollars, thirty-three and one-third per cent.; (present rate twenty-five per cent.)

On a sum over and above the first four hundred, and not exceeding two thousand four hundred dollars; thirty per cent.

False Teaching.

Our Lord charged the Jews with false teaching when they taught for *doctrine* the commandments of men. If, in making this allegation, Christ was blameless, then may we be justifiable in charging some of our neighbors with identically the same thing.

One of them, in pleading for the right of *infant sprinkling*, but a short time ago, stated, among other things equally unscriptural, that "every parent who neglected to have his children baptized, transgressed an express and positive command of God."

Now we would respectfully request the so-called Reverend gentleman to please give us some Bible authority for this assertion? If there is in all the Bible "an express and positive command for infant sprinkling," we have yet to learn where it is to be found: and it is precisely so with the most of the people of Harrisburg.

We have read and searched the scriptures of truth over and over, and we have never found either *precept* or *example* for the ceremony of infant sprinkling. Hence we cannot but believe that there is *false teaching* among us, even as there was among the ancient Jews: and one, not the least of those errors, is, the teaching and practice of *infant sprinkling*, (obviously a human invention) for an institution of God. Every ordinance of God is founded on statute law. Where there is no such law, there can be no transgression. When, therefore, ministers are bold to declare from the pulpit, "that every parent that neglects to have his children baptized, transgresses an express and positive command of God," we cannot forbear to challege him to the proof.

CONTRIBUTORS' DEPAR'T.

Sketch of a Sermon,

Delivered at the new Bethel, in the City of Utica, N. Y., February 7, 1847.

By A. D. WILLIAMS, V. D. M.

TEXT—"*Glory to God in the highest, and on earth peace; good will to men.*" Luke 2: 14.

As a whole, the history of the world is a continued story of bloodshed. Every page is reddened and gory with human slaughter, and the whole of its thrilling narrations is little else than the recitals of feuds and quarrels, and the exhibition of the damning sin of ambition. Real peace has scarcely been known, and although the temple of JANUS was twice closed during the continuance of the Roman power, yet it indicated little more than that Rome was the mistress of the known world, and that her vassals submitted to her sway because they had not the power to resist. Christ, however, announced the doctrine of peace. His was a mission of mercy—of good will to men.

There is in the text a grand summary of Christianity. Angels, bright spirits from on high, were for once permitted to overleap the battlements of heaven, and exhibit the fulness of their joy to the humble shepherds of Judea's plain; and in one grand concert of song to testify, "Glory to God in the highest, and on earth peace; good will to men." The Saviour, the long promised Messiah, had just been ushered into the world, and what inferior theme, suppose ye, than a grand summary of His gospel could he the subject of their thoughts? Surely none. From the subject, then, we draw this general proposition, viz:

The Essential Element of Christianity is Peace.

In order to a clear understanding of the subject, it is necessary to define what we understand by peace, and its opposite, war.—There is, moreover, a difficulty in distinctly defining them, so as to embrace all their characteristics, and still be significant of them only. But whatever is affirmed of the one, is evidently the antithesis of the other; as these terms are always understood to be respectively the opposite of the other.

Peace, as taught by the Saviour, is not inaction, nor neutrality; for He every where urges His followers to action, and that too of the most energetic and decisive kind. He proclaimed plainly, "He that is not with me is against me." It may safely be affirmed that *Peace is manifested in active exertion for the benefit of mankind*, and on the other hand, that *War is active exertion for the destruction and spoliation of mankind*. Keeping this in view, I remark,—

1. The Gospel is an exhibition of love. It was love that induced the Father to send His Son to redeem the world. It was love that induced the Saviour to suffer for man's salvation; and we are informed that love worketh no *ill* to its neighbor.

2. The Saviour taught and practised peace. He preached: "As ye would that others should do to you, do ye even so to them:" than which, nothing can be more opposed to human slaughter. He commanded Peter to purchase a sword, that in a time when *every principle of defensive war* urged its use, he might give a most decided and pointed disapproval of war. Though at His command, more than ten legions of angels would have rescued him, yet he died upon the Cross. When Samaria had added insult to rejection, he emphatically reproved his disciples for wishing to command fire from Heaven to consume the city. And though his whole life was full indeed of incidents, that, in our estimation, would have justified and even demanded bloodshed, he never for once indulged in either retaliation or self-defence. If Christ is our example, what a rebuke to modern Christian's practice? The Christian's warfare and weapons are not earnal.

3. Christianity is promulgated by means of peace. Unlike Mahomedanism, it does not plant the glittering sword at the breast, and exclaim, "Believe or die." None of the paraphernalia of war is put into the hands of the Christian minister as he goes forth to convert the nations to God. Quite the reverse. They are sent forth as defenceless sheep among wolves. No sword—none but God is their shield.

4. Its influence is peace. Who ever thought of Christianity inciting its possessors to contention and bloodshed? It calms the passions by its majic voice—"Peace; be still!" And it may safely be affirmed, that just in proportion as any nation has become truly Christian, has it ceased to act upon the principles of war.

5. Early Christians would not fight. During the most of the ten persecutions, converts to Christianity were so numerous, that in human estimation they might have successfully resisted those pagan tyrants, or at least procured an undisturbed tolerance. But this they did not do. The testimony of the early Christian writers, on this point, is explicit. TERTULLIAN, CLEMENS of Allexandria, LACTANTIUS, IRENEUS, and JUSTIN MARTYR, all testify that Christians of their times would not enroll themselves in armies; and when arrested for it, their uniform declaration was: "*I am a Christian, and therefore I cannot fight.*" CELSUS, a heathen opposer of Christianity, alledges this against them as a crime. If all this be true, the inference is legitimate and plain, that

War is Incompatible with Christianity.

Nevertheless, let us look for a few moments at its evil effects.

1. It needlessly consumes property. Riches can, and ought to be used for the spread of the Gospel; and yet our present war with Mexico has cost more money already, than has ever been spent to support missionaries.

2. It severs social ties. Not a single principle of love, affection or regard, but what is wantonly and ruthlessly violated by it; and not a single flood-gate of woe or misery that is not opened by it.

3. In the destruction of life, it assumes God's prerogative. He alone gives life, and He alone has authority to take it away; and no one without a sanction from God's throne has any right to destroy it. And where has the Gospel commanded, or even sanctioned war? Echo answers, where?

4. War is contrary to the spirit of Christ, and ordinarily retards the spread of the Gospel. On this point little need be said: every one is conscious that killing human beings is incompatible with religious revivals, and that war cannot feed upon Christian emotions.

5. It violates *every* element of happiness. Every thing conducive to true happiness is opposed to war, and consequently as one prevails, the other is destroyed.

6. Christianity cannot universally prevail until war is no more. To say it could, would be to say that war, with all its horrid cruelties, might dwell in Heaven. No one will for a moment suppose that the Mellennial day will be employed in marshalling armies and killing men. War then must cease before the world can be converted.

Here I might appropriately close; but nature and reason corroborate the sanctions of Revelation. Suffer me to allude to them.

Mankind is a great common brotherhood. They have a common origin and peculiarities, and will have a common destiny. All are destined to die and to be judged according to the deeds done in the body. Man, moreover, is distinguished from the brute only by his human nature, and this human nature, every one will allow, is every where identical. If so, its interests and necessities are every where identical, and consequently cannot conflict. But admiting that they can: Does active exertion, for the benefit of mankind, require human butchery? If you would benefit a man, must you kill him, or his neighbor? Few will so affirm. And yet if it were so, it does not follow that *we* are authorized to do it. God has nowhere made us the executors of such a necessity, if it existed; as it does not.

Still further: Does even the exigencies, to which human nature is liable, require it? I will not say they may not. I will not affirm that in the present state of society, Government may not possess and exercise the power of capital punishment. I will not say that all wars, under the circumstances, were or were not justifiable. But I will unhesitatingly affirm, that *every exigency, seemingly demanding such effusion of human blood, is founded upon the most deep and damning depravity!* And who will say that such depravity is justifiable; or that one crime can sanction another?

But I am met with objections. Does not war sometimes result in good? Was not the iniquitous war upon China conducive to the spread of the Gospel? I answer, yes. Jehovah has always made the wrath of man to praise Him; but that is far from sanctioning the thing itself. If not, "Let us do evil that good may come." But, says another: are not defensive wars necessary? Answer:—That which *creates* such necessity, is not itself necessary or justifiable. And, moreover, where is the line of distinction? If all defensive wars are necessary and justifiable, then was Great Britain necessitated and justified in endeavoring to maintain her sway over this country by the sword. She was fighting, most evidently, in defence of her territory and her power. So, also, would the

slaves in our southern States be justified in insurrection. They have been deprived of all that we hold dear; and yet the most strenuous advocates for defensive wars, among us, would not justify or approve it in either of these instances.

I close by remarking that in nearly, or perhaps all cases at the present time, war may be averted by the proper exertion of either of the parties. But let Christians seriously reflect what is their duty in this matter. May war cease, and universal peace prevail, which the angels in my text announce to be, "Glory to God in the highest."

OBITUARY OF ANN ELIZA LAVERTY.

SHIPPENSBURG, *March* 24, 1847.

BROTHER WINEBRENNER:—

By request of the friends, and for the satisfaction of our relatives at a distance who read the ADVOCATE, and also as a token of respect due to my departed sister, who was taken away in the bloom of youth; I submit a few thoughts for publication in your paper, if you think them worthy.

Yours in love, D. A. L. LAVENTY.

DIED—On the 11th of March, 1847, ANN ELIZA LAVERTY, of Mechanicsburg, Cumberland county, Pa; aged 21 years and six days.

While I am writing I can scarcely believe that she is dead! But it is true! And how truly may it be said of us, "that in the midst of life we are in death." She was one of the most interesting members of our family. While in health, she was of a lively disposition, yet religiously inclined; so much so, that some three years ago she made a public effort to obtain religion, but failed in her attempt. She made no other attempt publicly, until she was taken ill by the *Congestive Fever*, and by which also she was taken away.

She was deeply penitent from the very commencement of her disease, but complained of the hardness of her heart. I was then at home, and tried to get her to reflect fully upon her unsaved state, and also upon the mercies and providences of God toward her in early life, and of the love of God toward sinners in the gift of His Son, &c., until her heart become tender; in which state I was obliged to leave her in the care of skilful physicians, religious instructors, and kind neighbors and friends. But some three weeks previous to her death, while one of her physicians, and others, by her request, were ardently engaged in prayer in her behalf, the blessing of God was vouchsafed to her, and that moment she received the Spirit of adoption in her heart, of which she never doubted afterward.

There was something remarkably strange in her disease; for during the whole course of it, which lasted one hundred and seventy days, her mind was clear, and in the main her voice was audible. Her disease was likewise remarkable for changes. Thrice was I called home, as was expected, to see her take her departure.

When weeping friends told her that she was dying, she requested them not to weep for her; assuring them "that all was well with her," and then kindly exhorted and admonished them, (according to their manner of life) and took leave of them. I trust I never shall forget those kind admonitions, and the happy hours we spent together, altho' they were her dying hours. I must say that the cases of genuine repentance upon a sick and dying bed are rare, but of hers I have no reason to doubt. For when I think of the number of times during her sickness, after her conversion, that her health was partially restored, but again and again she relapsed, and throughout all these changes she could say, "The will of the Lord be done," I cannot but believe she was savingly changed; and although her trials were great, in her dying moments she exultingly could say, "*Glory to God for His mercies!*" while tears of joy rolled down her pallid cheeks.

Whilst witnessing these signs and triumphs of grace, thought I to myself, is this the privilege of a Christian? O happy state! I resolved that hour, by the grace of God, and her request, to live more holy in the future—preach the Gospel—escape the pollutions of the world—and meet her in Heaven. Her departure, to me, was heart-rending, but joyful notwithstanding; and can say with the poet:

"'Tis religion that can give,
Sweetest pleasures while we live;
'Tis religion must supply,
Solid comfort when we die."

And to the friends I would say, in reference to her case:

"Why do we mourn departing friends,
Or shake at death's alarm?
'Tis but the voice that Jesus sends,
To call them to His arms."

My prayer to God is, that He will make this providential call of His, (as He has done to me already) a blessing to all her relatives, associates and acquaintances, so that we may improve thereby, and like her, be enabled to gain the victory over death, through Jesus Christ our Lord. Amen.

D. A. L. L.

God's Displeasure against Sin.

THE displeasure of God against sin, is plainly brought to view in the sacred scripture.—Thus we read, 2 Peter 2: 4. "If God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved to judgment." Sin was also the cause that the first world, and afterwards Sodom and Gommorrah, perished with an awful overthrow, a few souls excepted, who by faith and humble reliance on the promises of God, still remained righteous.—Sin was also the cause that the Jewish people had to suffer so many hardships and punishments, and at last being entirely destroyed as a people. Sin, says Solomon, will ruin a people. And again, it is a reproach to any people. The children of Israel indulged in sin and rebelled against the God of Heaven, till at last they rejected Him altogether, and desired an earthly king, as did the heathens around them. A part of their king's history is given in, 1 Sam'l. 8th chapter. We read in Hosea 13: 11. "God gave them a king in His wrath and took him away in His anger." We find that Saul the first king of Israel soon became selfish, proud and avaricious, and despised, and rejected the word of the Lord, an account of which is given in 1 Sam'l. 15th chapter.

We shall now leave the children of Israel in the condition in which their sins have brought them, and pass on to make a few remarks about the spiritual Israel.

Pride, we argue, is a great evil: and, in order to follow this monster, we are not called upon to visit our large cities, and enter the popular churches there, made up, its to be feared, of wood, hay and stubbles. But let us enter our villages, or country meeting-houses, and what do we learn and see? No sooner than the arch enemy of God and man, has succeeded to study out and bring about a new fashion.—The shape of a new bonnet, or hat, or the cut of a dress or a fine coat; you will soon find professors strutting along as upon tip toe, with all the foolery and vain things imaginable.

But, says one, there is no religion in dress. We admit it. But we argue there is dress in religion. We will here draw an inference.—We pass through our towns or cities, and suffer our eyes to range along the sides of the houses; we discover signs, placed above the doors informing us of the business and occupation of its inmates. Thus we argue, if the heart, which may be considered an inmate in the human breast, did not desire this vain and fanciful show, we would see professors appearing in the house of God in a different garb; and while there, occupying his or her seat in a more humbler posture. Pride extends its braches in many different ways, which we have not now room to notice.—Avarice, or an evil spirit of covetousness and greediness, is another great evil. This induced the king of Israel to despise and reject the word of the Lord. Some professors are so much engrossed with the things of this world, in laying up, in their coffers their gold and silver, that they can never find time of a week evening to attend a prayer or experience meeting. Every hour must be employed to add to this worldly treasure. But follow them to the Sabbath morning, call at their dwelling, invite them to accompany you to the house of God, and what is the reply, a bad cold or severe headache, rheumatism or some other evil desease has made itself visible in their system, and this is their apology for their non-attendance at church. The Sabbath to them is no delight.

But mark! Monday morning comes. Then their indisposition is forgotten and you find them busy again in managing the affairs of their shops, or hurrying their goods to market, or some other useful employment. Query: Can such professors stand in the evil hour of temptation? Echo answers, *No!* They are like an open city without walls—the first attempt of the enemy will likely prove a successful one to overcome them.

But we have another character to describe, whose fate we will let our readers judge. Some professors seldom ever attend the stated meetings. If you do happen to find them present once in three months, they will take their seat in some corner of the room, having no desire to help on in singing, much less in prayer. But follow them to some of the stores, or some other place of resort, and there you will find them colleagued together, having up some foolish question for discussion. And there you will find they are very ready in language, using arguments very strong and powerful to combat with their opponents, in trying to achieve a victory over them. What a pity that men, who might be useful in society, should be engaged in killing time in this way.

Yours in Christian affection,

W. B.

CORRESPONDENCE---No. 7,

Between a Believer in Bible Truth, and a Believer in Storrism.

THE second part shall comprise my reply to that part of your letter, where you intimate that the wicked are composed to combustible matter, and that therefore they will be annihilated. But all this has reference only to the material part of man; as I proved before that man is composed of an immaterial as well as a material part. The passages you cite, therefore, can have reference only to the material part of man. The word *annihilation* is not in the Bible. The words *devour*, *destroy*, *destruction*, *consume*, *perish* and *death*, are used by materialists to prove annihilation; but this is an egregious error. This I shall attempt to prove. I will prove by numerous passages of scripture that those words do not prove *annihilation*: the word *death* I will however reserve for another article.

1.—DEVOUR.

"And they shall *devour* all the people round about." Zech. 12: 6. "For ye *devour* widow's houses." Matt. 23: 14. "For ye suffer if a man bring you into bondage, if a man *devour* you." 2 Cor. 11: 20. "The devil seeketh whom he may *devour*." 1 Peter, 5: 8. "The wood *devoured* more people that day than the sword *devoured*." 2 Sam'l. 18: 8. "He sent divers sorts of flies among them, which *devoured* them." Psalm. 78: 45. "For they have *devoured* Jacob, and laid waste his dwelling place." Psalm 79: 7. "But if ye refuse and rebel, ye shall be *devoured* by the sword." Isa. 1: 20. "Therefore hath the curse *devoured* the earth." Isaiah 24: 6. "For shame hath *devoured* the labor of our fathers from our youth." Jer. 3: 24. "Therefore, all they that *devour*, they shall be *devoured*." Jer. 30: 16. "Nebuchadnezzar, the king of Babylon, hath *devoured* me." Jer. 51: 34. "They are all as hot as an oven, and have *devoured* their judges." Hosea 7: 7. "Strangers have *devoured* his strength, and he knoweth it not." Hosea 7: 9. "But if ye bite and *devour* one another, take heed lest ye be consumed one of another." Gal. 5: 15.

Now according to the language of the Apostle Paul, in this text, there is a possibility of being consumed after being devoured; and therefore *devour* does not signify annihilation. "And fire came down from heaven and devoured them." Rev. 20: 9. Here it is expressly stated that they were devoured; and in the 12th verse we read: "And I saw the dead, small and great, stand before God: and the books were opened; and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works." Now how could those dead be judged, if the word *devour* signifies annihilation, as you suppose? You cannot prove *annihilation* from the word *devour*, unless you deny the doctrine of the resurrection. Now mark! after they are *devoured*, as stated in the 9th verse, and in the 12th and 13th verses, the judgment is represented, death and hell deliver up their dead, and then they are judged. "And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life, was cast into the lake of fire."

2.—DESTROY.

"Wilt thou also *destroy* the righteous with the wicked!" Genesis 18: 23. "The sword

without, and terror within, shall *destroy* both the young man and virgin." Deut. 32: 25. "Get you down from among the Amalekites, lest I *destroy* you with them." 1 Sam'l. 15: 6. "Forbear from meddling with God, who is with me, that he *destroy* thee not." 2 Chron. 35: 21. "Haman had promised to pay to the king's treasuries, for the Jews, to *destroy* them." Esther 4: 7. "The decree was given in Shushon to *destroy* them." Esther 4: 8. "To *destroy*, to *slay*, and to cause to *perish*." Esther 8: 11. "Thou hast also given me the necks of mine enemies, that I might *destroy* them," &c., Psalm 18: 40. "They did not *destroy* the nation concerning whom the Lord commanded them." Psalm 106: 34. "And with thee will I *destroy* kingdoms." Jer. 51: 20. "And commanded to *destroy* all the wise men of Babylon." Dan'l. 2: 12. "And by peace shall *destroy* many." Dan'l. 8: 25. "And shall *destroy* with the brightness of his coming." 2 Thess. 2: 8. "And every living substance was *destroyed*." Gen. 7: 23. "No man shall be able to stand before thee, until thou have *destroyed* them." Deut. 7: 24. "Until they had *destroyed* Jabin, king of Canaan." Judges 4: 25. "Children of Israel *destroyed*, of the Benjomites that day, twenty-five thousand." Judges 20: 35. "Thus did Timri *destroy* all the house of Baasha." 1 Kings 16: 12. "She arose and *destroyed* all the seed royal." 2 Kings 11: 1. "And said to the angel that *destroyed*, it is enough, stay now thine hand." 1 Chron. 21: 15. "For they were *destroyed* before the Lord and before his host." 2 Chron. 14: 13. "The Jews have slain and *destroyed* five hundred men in Shushon, the palace." Esther. 9: 12. "But within a few days he shall be *destroyed*, neither in anger, nor in battle." Dan'l. 11: 20. "Every soul that will not hear that Prophet shall be *destroyed*," &c., Acts 3: 23. "And when he had *destroyed* seven nations in the land of Canaan." Acts 13: 19. "And were *destroyed* of serpents, and were *destroyed* of the *destroyer*." 1 Cor. 10: 9, 10.

Now these passages clearly prove that *destroy* does not mean to annihilate. But if to *destroy* and be *destroyed* proves *annihilation*, then I can prove that the righteous, as well as the wicked, may be *destroyed* or *annihilated*. The first passage of scripture I shall notice, was spoken by the Patriarch Jacob, after his sons Simeon and Levi had slain the Shechemites: "I being few in number, they shall gather themselves together against me, and slay me; and I shall be *destroyed*, I and my house." Gen. 34: 30. "Let them be ashamed and confounded together, that seek after my soul to *destroy* it." Psalm 40: 14. "But those that seek my soul, to *destroy* it, shall go into the lower parts of the earth." Psalm 63: 9. "They that would *destroy* me, being mine enemies wrongfully." Psalm. 69: 4. "They said in their hearts, Let us *destroy* them together, viz: the wicked *destroy* the righteous." Psalm 74: 8. "*Destroy* not him with thy meat, for whom Christ died." Romans 14: 15.

Here I have produced six passages of scripture to prove that the righteous will be annihilated; of to *destroy* signifies annihilation.

It would take up too much space to produce all the passages of scripture that could be adduced; but I will give six, where the Israelites were commanded to *destroy;* and eight where it is said that they utterly *destroyed*. Deut. 7: 2—20: 17. Joshua 11: 20. Judges 21: 11. 1 Sam'l. 15: 3, 18. Joshua 6: 21, 10, 1, 35, 37, 39, 40. 1 Sam'l. 15: 8, 20.

3.—Destruction.

"But the Lord thy God shall deliver them to thee, and shall *destroy* them with a mighty *destruction*, until they be *destroyed*." This is spoken in reference to the Canaanites whom the Israelites were commanded to *destroy*. Deut. 7: 23. "How can I endure to see the *destruction* of my kindred." Esther 8: 6 "Let *destruction* come upon him at unawares; and let his net that he hath hid catch himself: into that very *destruction* let him fall." Psalm 35: 8. "But thou, O God, shalt bring them down into the pit of *destruction*." Psalm 55: 23. "Shall thy loving kindness be declared in the grave? or thy faithfulness in *destruction?*" Psalm. 88: 11. "Thou turnest man to *destruction*." Psalm 90: 3.

In these three last passages *destruction* signifies Hell! "Pride goeth before *destruction*, and a haughty spirit before a fall." Prov. 16: 18. Witness the case of Haman, Esther 6th chap.; and Nebuchadnezzar, Dan'l. 4th chap.; and in neither case does *destruction* signify annihilation. "For wide is the gate, and broad is the way, that leadeth to *destruction*." Matt. 7: 13. In this passage *destruction* signifies hell. For destruction here spoken of is a fixed place, and set in opposition to Heaven. It would be folly to say that a road leads to such a place, if the place was not in existence. "Destruction and misery are in their ways." Rom. 33: 6. If *destruction* signifies *annihilation*, Christians should be cautious; for if they step in the ways of sinners, they might be annihilated.

"To deliver such an one to satan for the *destruction* of the flesh," &c., 1 Cor. 5: 5. If *destruction* signifies *annihilation*, all those persons who are expelled from the church must have their bodies annihilated; for it is said that such are delivered over to satan for the destruction of the flesh or body, that the spirit may be saved in the day of the Lord Jesus. This would be strange, indeed, for the flesh to be annihilated and the spirit saved!

As this sheet is nearly filled up, I will reserve the words *consume* and *perish* for another number.

ALETHES.

The Washington Sabbath-School.

The writer has for above two years been trying to influence the brethren at Washington to institute a Sabbath-school there. Visionary fears, or something equally as chemical hindered them, until of late a sister, yes a sister of the church took the matter in hand and the result is, a Sabbath-school numbering one hundred scholars. We wish the sisters of some other churches would act similarly, and we would see these nurseries of piety established in every church. Thus it should be. We hope the church at Washington will sustain this noble effort to build up the church. In a few short years they will see the youth they are now instructing, standing side by side with the mothers and fathers in Zion; and being taught from their youth in the true principles of religion, will become pillars in the church. What a source of joy it will be to see this take place. Remember the young heart is like soft clay, you can impress it with good and wholesome counsel, which will never be forgotten.

A LOVER OF SABBATH-SCHOOLS.

March 11, 1847.

"I'll leave the Church."

"I'll leave the church." Did a true Christian say that? I trow not. Therefore, I will examine him, and see whether I have formed a proper opinion of him. But I must be brief. Christ says, "in the world ye will have tribulation; but be of good cheer, I have overcome the world." Paul says, "We are made as the *filth of the world*, and are the *off-scouring of all things* to this day." Again, Christ says, "*Strive* to enter in at the straight gate; for many, I say to you shall *seek* to enter in and shall not be able."

In all probability the above passages are suitable for any one using the above expression. One reason for leaving the church is, there is tribulation to endure, difficulties sometimes arise in churches, and this poor specimen of humanity is disgusted! He leaves the church, and the difficulties cease for the time being, for he was a caviller and a base hypocrite. Hypocrites cannot stand tribulation. Some others go with the popular current; which ever way the wind blows that way their vane stands. When a favorable wind blows you can get any number almost of these people to *pretend* religion. But soon an adverse huricane rushes onward, and blows their tinsel pretensions to the four winds.—"I'm as good as any body," "I'll join a more popular church," is the cry. Paul gloried in tribulation and shame for Christ's sake, and was willing to suffer with "the filth of the world and off-scouring of all things," so called by the world; and he desired to reign with them in glory hereafter. And others say, "they are too strict, I can get to Heaven without doing all this." Well, our strictness runs parallel with the Bible, unless you are willing to conform to that, the sooner you leave the church the better, for at least one part, viz: the church; for what is worse than a disobedient church member?

This bow has been strung, and an arrow selected from the quiver, is sent forth at a venture, may it hit the right place, and cause reformation.

ANTI-HYPOCRITES.

March 5, 1847.

Who is fit for an Elder?

1. A man to be fit to rule a "Church of God" *must be a true and tried friend to the church.—Not a Judas*; or he may betray the church as that traitor did Christ. Any man that says he is sorry he ever united with the church, is an enemy to the church, and ought to be *expelled* from the church, instead of giving him the ruling of the church.

2. *He must be a steadfast man.* There are men so constituted in mind, that they have no evenness of temper at all. To-day they are all zeal for the church, but to-morrow they would tear the church to peices. Such men rule by fits, or paroxysms; as long as things please their peculiar fancy and all things go on harmoniously they are heroes, but to unravel difficulties they have never learned, and under such circumstances they can sit idly with morose and ill-tempered countenances, truly contemptible. Surely, all will admit, this man does not make a good Christian; he is less fit for an elder.

3. *He must be a consistent man.* Some men have whims a little too queer. You dare only smile when they smile; dress like they dress; think like they think; do what they do, or you are wrong. They are deadly foes to political elections, but in church elections, they not only vote, but become candidates for church offices. "Consistency! thou art a jewel;" would that men would become consistent.

4. "*He must not be a novice.*" A novice means a person that does not understand his business. Such a person ought never be elected elder, better have no elders, than such as are unfit for the station.

Some men love to be exalted. We remember the case of an ambitious young man that pretended to get religion in order to be elected deacon of the church, but being disappointed, he became a backslider!

An elder must "feed the flock of God, taking the oversight thereof, not by constraint but *willingly*;" but a novice cannot do this.—And some professors are yet in their noviciate although they have for a long time professed religion. To make progress in the school of Christ men must be diligent, watchful, prudent, consistent and prayerful.

AN OBSERVER.

March 9, 1847.

Sabbath-Schools.

In Lancaster county, the "Church of God," has four Sabbath-schools organized. One of the brethren says these Sabbath-schools are the right arm of the church. We think so too. We wish all the members of the church in Lancaster county felt similarly. We want to see some more Sabbath-schools established. Is there no sister of the church at Bainbridge willing to undertake this work? The rising generation is the hope of the church. Bear it in mind. Act upon this important truth.—And a few years will show that it was wisdom's part to organize a Sabbath-school at Bainbridge. This is good connsel for other places in this, and other counties. What we say to one we say to all.. Get to work. The co-operative influence of a Sabbath-school in building up a church is great. While you are instructing children you are teaching yourself.

A LOVER OF SABBATH-SCHOOLS.

March 11, 1847.

Letter from Elder David Neidigh, Jr.

Reedsburg, Wayne county, Ohio,
March 8, 1847.

Dear Brother Winebrenner:—

I wish to inform you and the readers of the Church Advocate, that brother Gill and myself, left our homes on the 19th of February, with our staffs in our hands, for to meet our appointment in the North, on the evening of the same. I met an appointment of mine at brother D. K. Shelly's and preached to a small congregation. The next morning we started for to meet our appointment in Medina county. Through the goodness of God, we were permitted to meet the brethren, and found them all in good spirits. On the evening of the 20th we commenced our protracted effort, in the name of the Lord. We begun to preach the old fashion'd Gospel to the people, when we soon discovered that the people were desirous for to hear and know the truth. The word spoken in weakness was not in vain.—We saw that it began to find way to the hearts of some of the people. When we found that there were penitents in the congregation, we invited them to the alter of prayer: whereupon three came forward, but found no peace in

the Lord that night. The next night they came forward again and one of them professed to find rest to her soul. We continued our meeting four days. During this meeting I baptized one brother, and thank God the Lord owned His ordinance in greatly blessing His children. It was truly a convincing time. It caused sinners to weep and saints to rejoice in the Lord.

We also organized a church in that place of seven members. Brother MOSES GAULT was elected Elder, and brother JOHN OBERLIN, Deacon. This is called the "Church of God" in Homer township, Medina county, Ohio.—On the last night of the meeting we attended to the ordinances of God's house; the washing on the Saints-feet and the breaking of bread. The whole of the meeting was quite interesting. We also told the people what we believed in Reference to church government. The doctrine appeared somewhat new to some of the people in that country, but they gave us their good attention and attendance. I think that meeting will work for good in that country. And I pray God that that little flock will live humble before God and the world—that her number may be increased—that the Lord may get to Himself a great name in that section of the country.

Yours, in the bonds of love,

DAVID NEIDIGH, JR.

Good times at Middletown.--No. 2.

THE blessed work of God must still go on, until the holy temple, built of living stones, has been completed in the heavenly world.

In Middletown, within the last six weeks, about *thirty* souls have professed to turn to God, in repentence; and to believe in Christ Jesus, His beloved Son, as their Saviour.

And still the meetings are kept up every night, with preaching, and prayers, and hymns of praise. Last night four precious souls found peace.

On last Sabbath ten were baptized in the Swatara creek, and found that there is a blessing in following Christ in the outward sign of heavenly grace. They made the good confession,

"This sign does to our faith declare,
Our part in Him who once was dead;
For in His death baptized we are;
And with Him buried as our head."

My faith and hope is in God, and in His only begotten Son Jesus Christ, that the work of salvation will still progress on earth, and very many of the lost and quietly sons of men be made the monuments of His redeeming love. Christ yet must see of the travail of His soul, and be satisfied.

J. FLAKE.

MIDDLETOWN, PA., *March* 10, 1847.

Letter from Brother John Ayres.

IRVIN TOWNSHIP, VENANGO COUNTY, *March* 1, 1847.

BROTHER J. WINEBRENNER:—

I have often thought if some of our young preaching brethren East would venture so far as to cross the mountains they might be the means, in the hands of the Lord, of much good being done. A single proof of this we have, in the case of Brother JOHN HICKERNELL, with many others that we could mention.—Brother H. labored here for about five years and still was new and his labors well received, even the last year. However, the people here think, such young men are scarce. Well it seems that few are willing to venture as did brother H.

Our next western Pennsylvania Eldership is appointed here. We hope to see some of our brethren from the East and West at that time.

All the brethren here that have taken the CHURCH ADVOCATE, appear to be much pleased with it in every way, and I think have a mind to be all in readiness in time for the next volume. I have heard several more talk that they would like to have it, who will, I think, by next May, send in their names and money. We want you, as soon as you receive this, to mail all our papers that come to this place, to Wesley Post office, Irvin township, Venango county: which Post office is within three-fourths of a mile of our meeting-house and it will, therefore, be much more convenient than the way it is at present. I mean those pasers that have been mailed to *Clintonville and Harrisville*. Do this for us, don't forget.

Yours, in love,

JOHN AYRES.

"In Union there is Strength."

ALL know that the mighty cable, which can hold fast the largest ship, is made np of innumerable thready fibres, each of which when alone can be torn apart with the smallest force yet when united in one coil can scarcely be lacerated by the stoutest powers of man or art. To use a figure, the church may be likened to a ship tossed about by the waves of persecution and the storms of tribulation, but let the members composing that church be united like the fibres of the ship's cable, and the storms may howl and winds roll against it with impending power, but it will stand safely; "earth and hell shall not prevail against it." Why? Because the fabric is founded on the rock, and the materials are joined together "as one man in Christ Jesus." Notwithstanding the sayings of wicked men to the contrary.

RUFUS.

March 1, 1847.

Letter from Brother A. J. Kauffman.

WASHINGTON, LANCASTER COUNTY, *March* 17, 1847.

BROTHER WINEBRENNER:—

This is to inform you and the readers of the ADVOCATE, how we are getting along at Washington. While the Lord had been reviving His work among the different churches, He has not altogether forgot His people at Washington. We have had about a-half dozen conversions during this winter, and the church in general strengthened, and built up. Brother STROHM preached his farewell sermon last Sunday and there was a solemn time. Brother STROHM was very much liked by the people in general on this circuit and especially by God's people. *May the Lord bless his labors where ever he goes..*

I also send you a new subscriber for the ADVOCATE. I will try and send you some more soon, to commence with the new volume. I wish you much success with your paper.—I am sometimes astonished at some of the brethren for not subscribing for the ADVOCATE. It is certainly a good paper. Still they object to subscribe. Their great objection is that it is too dear according to other papers. But they don't considder the great quantity of original matter, and the re-setting of type for every paper. I for my part would not miss the communications itself, in the paper, for two dollars per year: besides the many other soul-cheering peices that I find in it from time to time. I should be sorry at all events if I should have to do without it even for one month.

I remain your brother,

A. J. KAUFFMAN.

Good times at Middletown--No. 3.

THE two months past have been seasons of refreshment in Middletown. The power of religion has been felt in the convincing of many, and in the happy conversion of a few, who have yielded their hearts to the sacred influence of divine grace.

At least forty have professed to find the Lord precious to them as their Saviour. The most of these came forward to the altar, at the close of the preaching at night, and sought by prayer and supplication, the rest and peace for which their souls longed. Some found the Lord at home.

The Lord began the work without any other means than our usual meetings for worship, except that the death of a dear child leading its parents to repentance, gave an impulse to the work at first.

We all labored; preachers, and brethren, and sisters; and the holy power to draw, and humble, and bless the soul, came from the Lord. It came graciously to revive, and strengthen, and join together in love, the members of the church. So that the young converts, and those who have been long on the way, now are rejoicing together.

Let us then bless God, and take courage; remembering that it is "Jesus Christ the same yesterday, to-day, and forever," in whom we trust for present and everlasting salvation; and whose work must still go on, until the great multitude which no man can number is gathered.

Last night we celebrated the supper of the Lord; before which, according to the usage here, they washed the saints feet. Very solemn and edifying were all the services in which we engaged. Farewell to Middletown—may I meet many of its people in Heaven.

J. FLAKE.

MIDDLETOWN, *March* 22, 1847.

Letter from Brother S. Fisher, Jr.

March 11, 1847.

TO THE "CHURCH OF GOD:"—

My dear brethren in the Lord, after having examined the ADVOCATE, I feel under some responsibility of recommending it to my brethren, who have not, as yet, taken it, with myself. Whilst looking upon the glorious pages of it, I felt my spiritual strength renewed, and my prospects brightened for immortal glory: the same chain bind me to see the work of God, prosper as do my brethren of the ADVOCATE.

My prayer to God, is, that the light of the Son of God, and His advocates may spread all over the earth, and that darkness may flee away from His children, that we may see the children of night redeemed and made happy in the merits of a crucified Saviour.

May our God smile upon us and bless the means and motives used to promote His kingdom and glory is my prayer, amen.

Your brother, in truth.

S. FISHER, Jn.

Letter from Brother George U. Harn.

PITTSBURG, *March* 20, 1847.

DEAR BROTHER:—

I just returned from a trip down the Ohio river, to Freeman's landing, Brook county, Virginia, where in connection with Elder MYERS we held a protracted meeting for better than a week. Elder MYERS is still continuing it. During my stay four professed religion, and one was reclaimed. Three of the former were baptized and I suppose the other will be 'ere brother M. leaves.

Brother KERR and LADY who live there were much revived and encouraged. He has had many ups and downs in his worldly matters, owing to the dishonesty of those who live on other folks by sharking but is likely to out live all.

We organized a little church, but as no one knew the night before, that we were going to do so, the professors were not all out, the roads being so muddy. There are about ten members in all.

I have not attended a meeting for three years where a more general assent was given to the word we preached, and many were very seriously wrought upon. This place has been neglected by the Western preachers; but how are they to do otherwise? Who can look over brother HICKERNELL'S ground and say he should do more? I have said already the West is ready for harvest, but why will men not deny themselves enough to enter the field of the Lord, and labor?

That part of Western Virginia, also, bordering on Pennsylvania is ready, and many souls might be saved, is my candid conviction if propper means were used. It appears a shame that those places are not supplied.

Yours, &c.,

GEORGE U. HARN.

NEWS DEPARTMENT.

Bread-stuffs and Freights.—It may be a matter of some little curiosity to see what the advance in bread-stuffs and freight has been with in the last six months.

On the 5th August last, the price of a barrel of Genesee flour in New York city, was $4,12½; the freight thereon to Liverpool, 2s, sterling. The price of a bushel of Genesee wheat was 94c.; the freight thereon to Liverpool, 9d, sterling.

On the 17th of February the price of a barrel of Genesee flour in New York, was $7 25, and the freight thereon to Liverpool, 8s. sterling. The price of a bushel of Genesee was 175c. and the freight thereon to Liverpool, 30d sterling.

Thus while the advance in the value of the barrel of flour is about 75 per cent. the advance in the price of the freight thereon to Liverpool is 300 per cent.; and while the advance on the value of the bushel of wheat is about 87½ per cent. the advance on its freight to Liverpool, more than 200 per cent.—*Albany Argus.*

License Law in New York.—It is stated that great efforts are made in New York to obtain the repeal of the license voting of that State. A petition has been forwarded from the city in favor of repeal signed by 5000 names. Between 30 and 40,000 signers have been forwarded against the repeal, and in favor of including the city in the law.

Maryland Legislature.—*The select committee on the* License Law, have reported a bill in favor of the citizens of the state, deciding the question of License or no License by vote. This bill makes trade in any kind of intoxicating liquors, unlawful, in any county, election district or city ward, in which a majority of the voters are opposed to the issuing of licenses for the traffic. Any person who directly or indirectly evades or violates the law, upon every conviction of the misdemeanor, is fined not less than $20, nor exceeding $100.

In their report the committee say;

"We deem it unnecessary to comment upon the astounding facts set forth in this report, of 1500 licensed houses for the sale of ardent spirits, (securing a revenue to the state of some $25,000, and consising the industrious and sober part of the community nearly $123·000, per annum;) if they will not arouse the people of Maryland to a propper sense of duty and action we are free to declare we have not correctly understood their characters."

Patent Dry Brick Machine.—The model of a machine for making bricks, from dry clay, invented by Mr. T. Cubbertson, of of Cincinnati, Ohio, may now be seen at Judson's Hotel, No. 01 Broadway, N. Y. This machine must undoubtedly produce an entire revolution in the art of brickmaking. It is simple in its construction strong, and has but four wearing surfaces, requiring but little power to work, and but few hands to tend it. It is self-feeling and self-delivering, and operates with certainty and accuracy, and is so arrangeil, that by a slight alteration of the moulds alone, bricks of any desirered size and shape may be made, for paving, building arches, lining cisterns, &c., and will throw off upwards of 3,000 good, smooth, firm bricks per hour.

The Baptists.—Baptist Almanac and Annual Register, for 1847. We gather from it the following interesting facts:—

Total number of the members of the Baptist Church in the United States, 722,404: licensed preachers, 1,175; ordained ministers 5,554, churches, 9,795.

Number of members in British Provinces and West Indies, 36,753.

Total number in the United States, including Anti-Mission, Six-Principle, Seventh Day, Church of God, Campbellites, and Christian Connection, 1,000,717.

Total in North America, 1,060.332; Great Britain, 142,025; Europe, 144,115; Asia, 8,130; Africa, 1,114. Grand total, 1,213,711. Churches, 16,835; ordained ministers, 10,062.

General Orders.—We are glad to see that Gen. Scott has issued the most peremptory orders, forbidding under the severest penalties, all needless or wanton violence to the persons or property of the Mexicans; all dismantling of churches or other public buildings. No property is to be destroyed, except by command of a superior officer.

Great Age.—Died at Wexford, Canada West, a few weeks since, Mr. Daniel Aiken, aged *one hundred and twenty years*. He had during his life contracted seven mariages, and had 570 grand-children and great-grand-children—370 boys and 200 girls.

The True Believer.—This is the title of a new work just published by Harper & Brothers, New York, by Prdsident Mahan, of Oberlin College. I have read a good part of it with much emotion. It goes very deep into the heart, and the man who intends to live to the world can never read it with pleasure. The professor of religion who really desires to know God's requirements and his own privileges, would do well to peruse this book. Price 50 cents. It may be had at No. 1, Cornhill, Boston.—E. N.

Among the law Makers.—The Governor, Lieut. Gov., President of the Senate, and House of Representatives of Mass. are tee-totalers. One hundred and fourteen members of the Legislature have joined the Legislative Temperance Society during this session. Many of them were members before. It is interesting to see those in high places thus honoring themselves and their constituents by engaging in this great enterprise.

The Latest of the Mormons.—These deluded victims of a cunning imposture, have well nigh run their course:

"Tidings have recently been received from Council Bluffs, that Brigham Young, 'president of the twelve,' who accompanied the great expedition to California, has died and the other leaders have gained possession of all the money they could, have run off and left their unhappy dupes.—They must inevitably suffer during the winter and spring."

The U. S. Senators.—The terms of service of the following distinguished Senators—all Whigs—expired with the late Congress, and none of them have been re-elected.

William S. Archer, of Virginia; John M. Berrien, of Georgia; Joseph Cilley, of New Hampshire; Thomas Clayton, of Delaware; George Evans, of Maine: Spencer Jarnagin, of Tennessee; James T. Morehead, of Kentucky; J. F. Simmons, of Rhode Island; William Woodbridge, of Michigan.

Slavery in China.—Slavery prevails in China to a considerable extent. Poor people sometimes sell their daughters as slaves. In Canton there are more than 80,000 slaves. The laws do not allow the separation of man and wife, nor the sale of the children of slaves without the consent of their parents. If a slave runs away, violence cannot be used in getting him to come back to his master.

Temperance Triumph in Vermont.—The Windsor chronicle shows that the vote, License or no License, taken throughout the State of Vermont on Tuesday, the 2d ult., has resulted in a remarkable triumph in favor of temperance. So far as has been received, the vote is about two to one against license for the sale of intoxicating drinks, except for medical and mechanical purposes. The anti-license majority will be over 6000!

Poor Emigrants.—Eleven hundred and twenty-four passengers arrived at N. Y. on Tuesday, the 9th ult., from Europe, the greater portion of them apparently in a destitute condition.

Thirty Thousand Three Hundred and Thirty Dollars Reward.—The Adjutant General of the United States Army offers, in the National Police Gazette, a reward of *thirty thousand three hundred and thirty dollars* for the arrest of *one thousand and eleven deserters from the United States Army*. The names and particular descriptions of each soldier are contained in the advertisement.

Seventh Day Baptists.—A committee of the New Jersey Legislature has reported a bill authorizing all persons who conscientiously observe the seventh day as the Sabbath, to be exempt from the penalties of what is called the Sunday Laws; but no labor shall be done on the first day of the week that shall wantonly disturb the first day worshippers.

Niagra Suspension Bridge.—The Queen has approved the bill passed by the Canadian Parliment for the erection of a suspension bridge over the river Niagra Falls and the books for subscription of stock will soon be opened. The work will be in keeping with the magnitude and marvel of the cataract—eight hundred feet long and two hundred high.

A large Charity.—Among the largest donations made by any man in Pennsylvania, for the relief of the suffering poor in Ireland, was that, made several weeks ago, by Gen James Irvin, of *fifty barrels of corn meal!* Such is one instance of the noble hearted benevolence of our noble Whig candidate.

Methodist Theological Institute.—The New England Conferences having resolved to establish a Theological Seminary, the Trustees have accepted, as we learn, the offers made them from Boston, and the Old North Church is to be re-constructed for the Seminary edifice.

Native Copper.—A *boulder* of copper from Lake Superior weighing 2410 lbs. has just been smelted at the cupola furnace of Holly and Delmater, New York, and produced 2212 lbs. of pure copper, or over 90 per cent. It was mined at the location of the Baltimore Company, Ontonogon River.

Iowa.—At the latest dates from Iowa city the Legislature was still in session. There had been no election of U. S. Senators, and there was no probability that any would be elected the present session, as the Democrats are still unwilling to go into an election.

Disturbed State of the Atmosphere and the Earth.—The "Journal of Commerce," during the year 1846, has chronicled the occurrence of twenty-eight earthquakes, in various parts of the globe, which have taken place during a period of eleven months, and also numerous storms of great violence.

Intemperance in New York.—During the last year there were committed to the third District Prison, in New York, 3,274 persons, for drunkenness—2,123 males and 1,151 females. It is not stated whether or not this includes the commitments for the whole city.

Revival in Cincinnati.—A large and encouraging revival of religion is said to be going on in the Bethel chappel, in Cincinnati. Since the 17th of October, 106 new members have been added to the church and conversions have occurred each day of the week before last.

A Wise Movement.—The Boston Whig says that many of the liquor sellers in that city, since the decision of the *license case*, contemplate giving up their business! This sacrifice of respectability and conscience at the shrine of obstinacy, must be a losing business.

Asiatic Cholerra.—The last reports from our missionaries in Persia gives most painful accounts of the ravages of the cholera in that country. In the city of Tabreez alone, 6000 persons died in the course of six weeks; 500 had sometimes perished in a single day.

Lancaster Muslin.—The Lancaster (Pa.) Intelligencer, says:—"Our Cotton Factory, now in successful operation, is turning out muslin of a very superior quality. Specimens may be seen at the store of Messrs. Rotharmel and Beates."

Letters to the Army.—The Post Master General has ordered a playcard to be placed on all the Post Offices, announcing that letters written to those employed in the Army and endorsed "belonging to the Army," will be sent free of postage.

Anti-Young Women Killing Society.—At Hull, England, the Rev. J. Doblin, L. L. D, is establishing an "Anti-Stay and Corset Society," for the purpose of protecting females from the ruinous effects of tight lacing.

Odd Fellow Association.—The Golden Rule says this association, was first established at Baltimore in 1819, with but five members; it has extended itself so rapidly as to number, in 1846, twelve hundred lodges and one hundred thousand members.

A New State.—Among the bills passed at the late session of Congress there is one admitting Wisconsin, into the Union as a State. The Thirtieth Congress, when it meets, will exhibit a representatinn from thirty States.

Anti-Renters.—The anti-renters have recommenced their turbulent agitation. A large body of them met recently in Columbia county, New York, and were addressed in the usual strain by their leaders.

Fast Day.—The Governor of Connecticut has issued his proclamation, recommending Friday, the 2d of April, to be observed throughout the State as a day of humiliation, fasting and prayer.

Fast.—The Governor of Massachusetts by and with the advice and consent of the Council, has appointed Thursday the 8th inst., to be observed as a day of fasting, humiliation and prayer.

Wisconsin.—The Legislature have submitted to the people the question of licensing the sale of ardent spirits.

Sons of Temperance.—In the state of Pennsylvania there are 225 Divisions of the Sons of Temperance, and still increasing rapidly.

License Law.—A bill has passed the Legislature of Ohio giving authority to several counties to vote on the question of License or no License.

☞ "Methodist Biblical Seminary," (for the education of ministers,) is the name of an institution which the Episcopal Methodists have established at Concord in this State. It is to go into operation on the 1st inst. Bishop Hedding is the President, and John Dempster and Osman C. Baker, Professors. This is the first institution of the kind established by the methodists in this country.

☞ The Wisconsin Convention has passed a law against the collection of small debts:—Sec. 1. There shall be no law imposed within this State for the collection of any debts of less amount than one hundred dollars, contracted within this State after the adoption of the Constitution.

—o—

☞ A bill has passed the Legislature of Maryland, providing for the meeting of the Legislature but once in two years, instead of yearly. Elections will take place every two years. This will save the state biennially from $35,000 to $40,000.

—o—

☞ The House of Representatives of Maryland on Saturday passed the bill *providing for Resumption of the Payment of Interest on the Public Debt* of that State, by five majority.

—o—

☞ A new pin making machine has been invented recently, which receives wires by thousands at one end, and throws out pins by hundreds of thousands at the other, papering them as they appear.

—o—

☞ The Smithsonian Institution is to be placed on the Mall at Washington, on a lot between ninth and twelfth street, containing about eighteen acres.

MISCELLANEOUS.

To Servants.

"Servants, obey in all things your masters according to the flesh." Paul.

Any person who hires out, or is put out, for his own good, will see at once that he or she must be under the direction of his or her employer. The master, or employer is to direct *what* you are to do, and *how* it is to be done. The will of the employer is to be your law of action in these matters. You are bound to do as your masters say, without murmuring or complaining; or even asking *why* in all reasonable matters. But should your employers demand unjust labor, either in quantity or time, then it is right of the employed to demur, and if the requirement be not relinquished, then it is their right to quit, and seek another employer.

Servants should always look to the interests of their masters, and desire to be as useful as they can be; for the more beneficial they are to their employers, the better it will be for themselves. Those servants that do the most, and do it the best way, and waste the least, will be entitled to the greatest wages.

Men and women that hire out to serve work, are to accomplish two things, 1st, the good of their employers, and 2d, their own good. Self interest is one of the most powerful motives of action. It is this principle, that gives free labor the advantage over slave labor. The free laborer is stimulated by self interest, but the slave has no such incentive to action.—He toils from daylight to dark,—from the first day of Jan. to the last day of Dec., stimulated only by fear, without the least hope of gain, or profit to himself. Under these circumstances, there need be no wonder why the slaves do but little, and waste a great deal, and why a blight and mildew rests all over the South.

But to return. Many servants always complain of having bad masters. Generally, in such cases, the difficulty is in the servants. As on the other hand, some men and women always have bad servants or are wont to have trouble with them, and keep them but a little while. When this is the case, it may generally be understood that such employers *cannot be suited*, and never ought to have any help.

To all laborers, whether apprentices or journeymen, whether employed in the kitchen, on the farm, in the store, shop, or factory, I wish to say.

1st. You must willingly submit to the just demands of your employers.

2d. You must cheerfully and with manifest interest, perform your tasks.

3d. You should do the best you can, with the least expense.

4th. You should design to be a blessing to your employers, as your own interest is identified with their prosperity.

Finally. Be just, temperate, honest, diligent, and faithful; for you cannot be good Christians without being faithful servants. *Servants obey in all things your masters, according to the flesh.*

Rochester, December 7.

Proposals for Discussion.

I have not had a doubt for years but there are very gross errors amongst us upon the subjects of *immortality, state of the dead, destruction, &c.*, and in consequence of these errors there has been much unkindly feeling with some of God's children. There are many inheed, whose names I could give, that think we that publish religious journals are fearful to have such matters investigated. I am not.—Such discussions are particularly needed. It is possible none of us know the whole truth yet, and if we determine to examine these points with care, doubtless honor will redownd to God. I then state distinctly that the pages of the Christian Review are open to any man living, who will write in the style of a gentleman, to discuss the following propositions.

1. Is the immortality of the scriptures possessed by any man in the present state?

2. Does immortality imply eternal existence merely?

3. Do the souls of men sleep with their bodies from death to the resurrection?

4. Do the scriptures teach that infants, idiots, and the wicked, will finally be destroyed, in the sense of being blotted from existence or annihilated?—*Christian Review.*

WANRED.

A LOAN of $600. Good security will be given. Enquire at this office. April 1—tf.

RELIGIOUS NOTICE.

A Protracted meeting will be held at Uniontown, commencing on the 15th of May next. The brethren are invited to attend.

MARRIAGE NOTICES.

"I saw two clouds at morning,
Tinged with the rising sun
And in the dawn they floated on,
And mingled into one."

MARRIED—On the 9th ult., by Rev. C. W. Schæffer, Mr. Jacob Boyer, of Berks county, to Miss Susan Fleisher, of Dauphin county.

On the 11th ult., by the same, Mr. George Yentzer, of Dauphin county, to Miss Rebecca Aberkey, of York county, Pa.

On the 23d of February by Elder J. Keller, Mr. Valentine Wentz, to Miss Ann Eliza Frizell, both of Uniontown, Carroll county, Md.

On the 28th of October, 1845, by Elder D. Maxwell, Mr. David Wise, to Miss Nancy Plough, both of Shiremanstown Cumberland county, Pa.

On the 8th of January 1846, by the same, Mr. John Dolston, to Miss Mary Fisher, both of York county, Pa.

On the 22d of January 1846, by the same, Mr. Washington Keister, to Miss Elizabeth Strickler, both of York county, Pa.

On the 10th of February 1846, by the same, Mr. John Albrite, to Miss Susannah Price, both of Cumberland county, Pa.

On the 28th of April 1846, by the same, Mr. George Rupp, to Miss Catharine Neidigh, both of Shiremanstown, Cumberland county, Pa.

On the 4th of February, by the same, Mr. John McFadden, to Miss Jane James, both of York county, Pa.

On the 25th of February, by the same, Mr. Israel Sultzberger, to Miss Julian Brennenan, both of York county, Pa.

On the 18th ult., by John Palmer Esq., Mr. George Keel, of Penn township, Perry county, to Miss Catharine Ann Duey, of Leesburg, Cumberland county, Pa.

OBITUARY NOTICES.

"Leaves have their time to fall,
And flowers to wither at the north wind's breath,
And stars to set, but all,
Thou hast all seasons for thine own, O Death!"

DIED—On the 12th ult., Catharine Virginia, only daughter of Andrew J. and Margaret Harbaugh, aged 6 months and 15 days.

'Ere sin could blight or sorrow fade,
Death came with friendly care!
The opening bud to Heaven conveyed,
And bade it blossom there.

In this borough, on the 18th ult., Edward Orth, son of George S. and Catharine Allen, aged 3 years, 11 months and 27 days. And, also, in this borough, on the 19th ult., Henry, youngest son of George S. and Catharine Allen, aged 9 months and 5 days.

Although the dispensations of divine providence may severely afflict our minds by taking from our view the beloved objects of our human affections, yet, when we reflect that an unerring Creator does all for our own benefit, we must come to the truthful conclusion that the removal of those dear children from a sinful world, 'ere their tender, spotless souls are blighted by the withering influence of earthly affairs, is a blessing and not a calamity, or subject of mourning and distress. 'Tis true, God in His holy wisdom,—has implanted in our bosoms affections and sympathies which become severely shocked and painfully disturbed, when the giant grasp of the icy hand of death snatches from our midst, the objects of our cares and attentions—the pride of our worldly life—but, it is nevertheless an important duty to submit to the divine will of Him who doeth all things well.

We can never forget our children dear—
Fancy brings familiar images near;
But we hear no more in their joyous mirth,
Their laughing voices around the hearth,
Where we were wont to caress and love
Those who now are dwelling with angels above
In realms of brightest endless days—
Singing raptures songs and sweetest lays!
Oh! let us bow beneath afflictions rod,
And ever submit to thy will, O, God!

Communicated.

On the 12th ult., at Halifax, in this county, Mr. George Leibrich, aged 68 years and 22 days.

The deceased has left an aged widow, with whom he had lived 46 years, and a numerous family of children and grand-children, by whom, for his kindness, he was greatly beloved to mourn his departure. But they are cheered with the consolation, that their loss is his eternal gain; that as, for more than 30 years he had been an humble follower of the Redeemer, so his last hours were comforted with the assurance of a blissful immortality beyond the grave; far from the noise and tumult of this apostate world, "where the wicked cease from troubling and the weary are at rest."—He yielded his Spirit to Him, who gave it as calmly as if he had been sinking to sleep. "Let me die the death of the righteous, and let my last end be like His."

In the borough of Washington, Lancaster county, on the 11th of March, sister Fany Hysinger, in the 60th year of her age. Services performed by brothers Strohm and Brady.

Sister Hysinger embraced religion about twelve years ago, she was one of the first members of the "Church of God," at Washington, and continued faithful to the end: (which was calm and peaceful) she has left the church below to join the church of the first born above.

In Churchtown, Cumberland county, August 23, 1846, William Rumple, youngest son of William and Catharine Mooney, aged 4 years, 6 months and 2 days.

In the same place, on the 4th ult., Catharine Ross, only daughter of William and Catharine Mooney, aged 2 years, 2 months and 27 days.

"Forgive loved ones, the tributary tear
That mourns your exite from a world like this:
Forgive the wish that would have kept you here,
And staid your progress to the seats of bliss."

On the 3d of December, 1846 Thomas Jefferson Crisswell, aged 2 years, 6 month and 8 days.

At her residence in this place, on the 20th ult., Mrs. Jane Kean, aged 72 years, widow and relict of John Kean, Esq., who was formerly Secretary of the Land Office of this State.

On the 20th ult., Mr. Peter Mooney, aged 55 years.

On the 22d ult., Mr. G. S. Peters, Book-seller and Printer, in the 50th year of his age.

THE MARKETS—CORRECTED SEMI-MONTHLY.

HARRISBURG.

FLOUR—Wheat, per barrel,			$5	12½	a 5 25
Do.	Rye,	do. - -	4	00	a 4 12½
CORN-MEAL,		do. - -	4	00	a 4 12½
GRAIN—Wheat, per bushel,			1	10	a 1 12½
Do.	Rye,	do. - -		68	a 70
Do.	Corn,	do. - -		67	a 68
Do.	Oats,	do. - -		35	a 36
BEEF—Per cwt.,		- - - -	5	00	a 5 50
PORK—	do.	- - - - -	5	00	a 5 25
FLAX-SEED—Per bushel,		-	1	10	a 1 12½
BUTTER—Per pound.		- -		15	a 20
EGGS—Per dozen,		- - - -		10	a 12½
HAMS,		- - - - - - - -		10	a 11
LARD,		- - - - - - - -		8	a 10
TALLOW,		- - - - - - -		8	a 10
HARD SOAP, (dried)		- -		6	a 7
POTATOES,		- - - - -		75	a 1 00
ONIONS,		- - - - - - -		31	a 50
APPLES,		- - - - - - -	1	00	a 1 50
PEACHES, (dried)		- - -	1	50	a 2 00
FEATHERS,		- - - - -		45	a 50
WOOL,		- - - - - - -		30	a 50
BARLEY,		- - - - - - -			a 75
SALT,		- - - - - - - -			a 1 88
HAY,		- - - - - - - - -	8	00	a 9 00

PHILADELPHIA.

FLOUR—Wheat, per barrel,			$5	87½	a 6 00
Do.	Rye,	do. - -	4	50	a 4 62½
CORN-MEAL,		do. - -	4	50	a 4 62½
GRAIN—Wheat, per bushel,			1	25	a 1 30
Do.	Rye,	do. - -		90	a 92
Do.	Corn,	do. - -		85	a 90
Do.	Oats,	do. - -		44	a 47
BEEF—Per cwt.,		- - - -	5	00	a 6 00
PORK—	do.	- - - - -	6	50	a 6 75
FLAX-SEED—Per bushel,		-	1	20	a 1 25

ADVRETISEMENTS.

M'ALLISTER'S OINTMENT.

It has POWER to cause all EXTERNAL SORES, SCROFULOUS humors, SKIN DISEASES, POISONOUS WOUNDS to discharge their putrid matters, and then heals them.

It is rightly termed All-healing, for there is scarcely a disease, external or internal, that it will not benefit. I have used it for the last fourteen years for all diseases of the chest, consumption and liver, involving the utmost danger and responsibility, and I declare before Heaven and man, that not in one single case has it failed to benefit when the patient was within the reach of mortal means.

I have had physicians, learned in the profession. I have had ministers of the Gospel, judges of the bench, aldermen, lawyers, gentlemen of the highest erudition, and multitudes of the poor use it in every variety of way, and there has been but one voice—one universal voice—saying: "M'Allister, your Ointment is GOOD."

CONSUMPTION—It can hardly be credited that a salve can have any effect upon the lungs, seated as they are, within the system. But, if placed upon the chest, it penetrates to the lungs, separates the poisonous particles that are consuming them, and expels them from the system. It is curing persons of Consumption continually.

HEADACHE—The salve has cured persons of the headache of twelve year's standing, and who had it regular every week, so that vomiting took place.

Deafness and Ear Ache are helped with like success.

RHEUMATISM—It removes almost immediately the inflammation and swelling, when the pain ceases. Read the Directions around the box.

COLD FEET—Consumption, Liver Complaint, pain in the chest or side, falling off of the hair, one or the other always accompanies cold feet. (This Ointment is the true remedy.) It is a sure sign of disease to have cold feet.

In Scrofula, Old Sores, Erysipelas, Saltrheum, Liver Complaint, Sore Eyes, Quinsy, Sore Throat, Bronchitis, Broken or Sore Breast, Piles, all chest diseases, such as Asthma, Oppression, Pain—also Sore Lips, Chapped Hands, Tumors, Cutaneous Eruptions, Nervous Diseases and of the Spine, there is no medicine now known as good.

SCALD HEAD—We have cured cases that actually defied every thing known, as well as the ability of fifteen or twenty doctors. One man told us he had spent five hundred dollars on his children without any benefit, when a few boxes of Ointment cured them.

BALDNESS—It will restore the hair sooner than any other thing.

BURNS—It is the best thing in the world for Burns. (Read the Directions around the box.)

WORMS—It will drive every vestige of them away. (Read the Directions around the box.)

There is probably no medicine on the face of the earth at once so sure and so safe in the expulsion of worms.

CORNS—Occasional use of the Ointment will always keep corns from growing. People need never be troubled with them, if they will use it.

PILES—Thousands are yearly cured by this Ointment.

JAMES M'ALLISTER & CO.
Sole proprietors of the above medicine.

CAUTION—No OINTMENT will be genuine unless the name of James M'Allister, or James M'Allister & Co., are written with a pen on every lable.

☞ **PRICE, 25 CENTS PER BOX.** ☜

AGENTS: Wm. Bell, Harrisburg; M. Lutz, do.; Jacob Bener, Middletown; M. M'Barren, Portsmouth; J. & L. Reigel, Mechanicsburg; G. W. Singiser, Churchtown; Smith & Henry, Lebanon; C. Roth, Bloomfield: Jacob Keiser, Petersburg; Clemins & Parvin, Pottsville; Samuel P. Sterret, Mount Joy; Geo. Ross, Elizabethtown; Henry Thatcher, Newport; Brown & Ritter, Pittsburg; John Lloyd, Mount Pleasant; Jacob Welty, Greensburg; Stephen Culberson, Shippensburg; John Diller, Newville; and sold by the druggists in Philadelphia, and our agents in every town in the State. March 15—4t.

TYPE FOR SALE.

THE Editor of the ADVOCATE offers for sale the following fonts of type:

1. One font of second-hand Long Primer, weighing about 150 lbs., at 12½ cents per pound.

2. One font of second-hand Brevier, weighing about 200 lbs., at 18¾ cents per pound.

3. One font of second-hand Small Pica, of from 150 to 200 lbs., in weight, at 15 cents per pound.

4. One font of German Pica, at 20 cents per pound.

5. Several small fonts of Agate and bold-faced Minion, to suit purchasers, at 50 cents per pound.

WANTED.

A SITUATION for a young man as teacher of a Select, Common or Academical school—for the summer season, or during the year. The young man has had considerable experience as a teacher; can teach English Grammar, Geography, Arithmetic, Surveying, Algebra, Geometry plain and solid, Trigamometry plain and spherical, Application of Algebra to Geometry, Anolytical Geometry, Mensuration, Natural Philosophy, Chemestry, Geology, Geography of the Heavens, Moral and Mental Science, and the elements of the Latin, Greek and German languages. Applicants will please address the Editor of the ADVOCATE. March 15—3t.

PROSPECTUS.

J. WINEBRENNER & CO. propose to publish, by subscription, a PORTRAIT AND IMPROVED EDITION of the work entitled,

"THE HISTORY OF ALL DENOMINATIONS IN THE UNITED STATES."

The work shall contain several new articles, and some of the old ones improved. It shall also be embellished with fifteen or twenty splendid PORTRAITS of leading men belonging to the different Religious Denominations represented in the work.

It will be printed and published in a large octavo form—on good paper and in extra gilt binding—and delivered to subscribers at *Two Dollars and fifty cents* per copy, payable on the delivery of the work. Common edition at *One Dollar and seventy-five cents.*

SUBSCRIBER'S NAMES.	PLACE OF RESIDENCE.	NO. OF COPIES.

PROSPECTUS.

J. WINEBRENNER & CO. also propose publishing, by subscription, a work entitled,

A PRONOUNCING AND PICTORIAL
BIBLE AND THEOLOGICAL DICTIONARY.

1. This work shall contain a short but comprehensive explanation of all the principal Bible and Theological terms.

2. It shall give a Classical Pronunciation of the same, which has hitherto been a great desideratum in all similar works.

3. It will be embellished with numerous engravings, illustrative of ancient places, customs and things.

CONDITIONS.

1. The work will be about the size of the *History of Denominations*, containing from between seven to one thousand pages.

2. It shall be well printed and bound, and delivered to subscribers at *Two Dollars and fifty cents* per copy, payable on the delivery of the same.

3. Whenever three thousand names shall have been procured by the different Agents, the work shall be put to press. A list of the names of subscribers shall be appended to the work.

SUBSCRIBER'S NAMES.	PLACE OF RESIDENCE.	NO. OF COPIES.

P. S.—☞ Fifty or more Agents wanted for the sale of the above works.

☞ Any person sending us four good subscribers for the foregoing works, and becoming responsible for the payment of the same, shall be entitled to two copies.

☞ Editors with whom we exchange, who will copy these Prospectuses, and give them four or five insertions, shall be entitled to a copy of each of the above the works.

LIST OF THE GENERAL AGENTS.

We hereby announce the following brethren General Agents for the Church Advocate, viz:

Elder EMANUEL LOGUE, of Mount Pleasant, Iowa, is our General Agent for that State. All persons, therefore, wishing to subscribe for the Advocate, or to make remittances for the same, will please address him as above.

Brother JOHN SHULER, of Ottawa, Illinois, is our General Agent for that State.—Persons in said State, wishing to order the paper, or to pay for it, are requested to address brother J. SHULER.

Dr. J. BOBBS, of Indianapolis, Indiana, is our Agent for the Southern and Central part of Indiana.

Elder JOHN MARTIN, Marcy, Larange county, Indiana, is our Agent for the Northern part of Indiana; him, therefore, the people of that part of the State will address.

Brother JOHN ACHEY, of Dayton, and CHRISTIAN WINEBRENNER, of Miamiesburg, Montgomery county, Ohio, are our General Agents for the south-western part of Ohio. To them the people of that quarter will apply, who may have business with the Advocate office.

Elder THOMAS HICKERNELL, of Mendon, Mercer county, Ohio, and Dr. GEORGE B. SHRINER, of Westminster, are our General Agents for the north-western part of Ohio.

Mr. JOHN P. WINEBRENNER, of Wooster, Wayne county, Ohio, is our General Agent for Eastern and Southern Ohio. To him payments can be made, or orders sent by sub-agents and others, in that part of the State.

Elder GEORGE U. HARN, of Pittsburg, Pa., is our general Agent for the West Penn. Eldership. To him the sub-agents and others will address orders and make payments.

Brother SAMUEL HINNY, of Springville, Lancaster county, Pa., is our agent for Mount Joy, Richland, Springville, and the surrounding neighborhood.

Brother LEVI SLINGLUFF, of Martinsburg, Blair county, Pa., is our general agent for Morrison's Cove.

Brother JOHN K. BUSER, of Highspire, Dauphin county, Pa., is our general agent for Highspire and the neighborhood.

BOOKS FOR SALE.

THE Editor of the Advocate offers for sale the following valuable Books, viz:

1. The Comprehensive Commentary, 6 vols. at	$12 00	per copy.
2. Dwight's Theology, 4 vols.,	8 00	do
3. Calmet's Bible Dictionary,	3 50	do
4. Pulpit Cyclopedia,	2 50	do
5. British Sketches, 4 vols.,	4 00	do
6. Rollin's History, 2 vols.,	3 50	do
7. Polyglott Bibles 18mo.	1 00	do
8. Finney's Theology,	2 50	do
9. Polyglott Bibles, 32mo. extra gilt binding,	1 50	do
9. History of all Religious Denominations,	2 50	do
10. Wandering Soul,	1 00	do
11. Traveller's Guide to the West,	75	do
12. Ref. and Pron. Testament,	50	do
13. View of the Formation, Government and Discipline of the Church,	37½	do
14. Treatise on Regeneration,	50	do
15. Hymn Books at different prices.		

Dr. WM. S. CRESAP,
THOMSONIAN BOTANIC PHYSICIAN,

HAVING returned from the West, would respectfully offer his professional services to the public. Pure Thomsonian medicines, Books, Syringes, &c., kept constantly on hand, wholesale or retail. OFFICE in Chesnut st., two doors from Second st. [Nov. 16—tf.

Dr. ANDREW MILLER, Jr.,

A *GRADUATE OF THE JEFFERSON MEDICAL COLLEGE*, Philadelphia, tenders his professional services to the public. *OFFICE* in Third street, opposite Herr's Hotel. [Jy. 15.—tf.

JOB PRINTING
NEATLY EXECUTED AT THIS OFFICE.

JOSEPH J. WELTMER, Printer.

THE CHURCH ADVOCATE.

A Family Paper---Devoted to the Diffusion of Bible Truth, Religious News and General Intelligence.

ONE DOLLAR AND TWENTY-FIVE CENTS A YEAR. "EARNESTLY CONTEND FOR THE FAITH WHICH WAS ONCE DELIVERED TO THE SAINTS." PAYABLE ALWAYS IN ADVANCE.

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THE ADVOCATE

Is printed and published in Mulberry street, near the Railroad Bridge, Harrisburg, Pa.,

By JOHN WINEBRENNER, V. D. M., Editor.

Terms and Regulations.

The Church Advocate will be printed and published semi-monthly, on a large super-royal sheet, at $1,25 per volume, payable always in advance, or within the first three months of taking the paper.

All persons failing to comply with these terms, shall have their papers stopped at the expiration of the first quarter, from the time the paper is sent, and be held accountable for two quarters; that is to say, for 62½ cents; which sum shall be invariably exacted before the paper will be re-sent.

All the accredited ministers of the Church of God, and such other persons as shall have regular certificates of their appointment from the Editor, shall be the only authorized agents for this paper.

Letters and communications addressed to the Editor, through the Post Office, must be *post-paid*, except those containing remittances.

EDITORIAL DEPARTMENT.

Close of the Eleventh Volume.

This number closes the eleventh volume of this paper. Although it has been issued but semi-monthly this year instead of weekly, as heretofore, yet we venture to say that our readers will find more original matter in this volume than in any previous one. This fact, in itself considered, ought to make it doubly interesting and valuable. And so far as we know it has given general satisfaction. This consideration is highly gratifying to ourselves, as well as to others.

We hope to be able to make the next volume no less interesting and instructive than this one; and therefore we shall rely on our friends and brethren for their continued co-operation in preparing and furnishing suitable matter for the columns of the coming volume, and look not only for their further, but also for an extended patronage.

Lyceum Female Institute.

The twenty first session of this excellent Institution will commence on Monday the 3d of May next. The course of instruction given in this Institute, embraces all the branches of a thorough and polite English and Classical education.

We hope the members of the "Church of God," who have daughters to educate, will patronize this deservedly celebrated school. Prof. N. Dodge, Principal.

New Subscribers.

We want five hundred new subscribers for the next volume. Who will lend us their aid in procuring the wished-for number? May we hope there will be many willing-hearted in making an effort in this project? Those who are willing to do so, we request once more to make an immediate effort. The first number of the next volume will be issued on the first of May ensuing. By that time we wish to know what can be done. Hence we say again, dear brethren, go to work forthwith, and let us see what can be done in this matter. We have a common interest at stake, and our interest is identified with the interest of the cause of religion. Let no one depend on others in this business, but every one who feels concerned for the prosperity of the paper, act promptly for himself.

In sending in the names of new subscribers, be careful to spell their names and Post Offices correctly.

Traducers.

Ought traducers of the brethren be permitted to hold membership in the "Church of God?" By no means. Such persons are the worst kind of miscreants. They prove themselves akin to Belial. No one but a child of Belial will allow himself the liberty of engaging in such a work of darkness. Hence, if churches will connive at such vain talkers, tatlers and false accusers, and retain them in the church, this hurtful *leaven of malice and wickedness* may leaven or corrupt the whole body.

Battle of Buena Vista.

Another memorable and sanguinary battle has been fought between the American and Mexican armies. The Americans, amounting to five thousand four hundred men, were commanded by Gen. Taylor; and the Mexicans, amounting to from fifteen to twenty thousand, by Gen. Santa Anna. The battle commenced in the afternoon at three o'clock, on the 22d of February last, at Buena Vista, about seven miles West of Saltillo.

The fight opened with artilery, and heavy canonade on both sides continued till sunset; but no decided advantage was obtained on either side.

On the 23d, at 10 o'clock, the battle was resumed and kept up, without intermission, until half-past three in the afternoon.

Both armies were closely engaged during the whole time. Gen. Wool advanced with a strong detachment against the Mexican army, but was driven back with immense loss. The Mexican cavalry charged upon him with drawn swords and did great execution. *As Wool fell back, Gen. Taylor advanced with fresh troops and repelled the Mexicans with great slaughter.*

This charge decided the battle, which was not again renewed. The number killed, wounded and missing on the American side are eight hundred and one, to-wit: killed two hundred and ninety-three; wounded four hundred and eighty two; missing 26. The Mexican loss on the battle field, in killed and wounded, is set down at from fifteen hundred to two thousand—besides two thousand or more deserters.

This is inglory enough for two Christian nations. We hope there will now be a speedy sessation of hostilities and an honorable peace.

Battle in New Mexico.

Late advices by express from Santa Fe give the following account of a battle in the Valley of the Moro, near that city. The Mexican insurrectionists, numbering two thousand men, marched down on Santa Fe.

They were met by Capt. Morris' command in the valley of the Moro, and totally defeated. A great number of the enemy were killed and wounded, and the rest fled precipitately to the mountains.

The news of the assassination of Gov. Bent is fully confirmed; twenty-five other Americans fell at the same time.

Investment of Vera Cruz.

The American troops, consisting of ten or twelve thousand men, under the command of Major Gen. W. Scott, landed near Vera Cruz on the 9th of March, formed a line of investment, and now completely surround the city. The positions of divisions were established on the 13th, extending from punta de Hornos, on the right, to Punta de la Catia, on the left, in an unbroken line, and active preparations were on foot for the immediate subjugation of this formidable place.

So closely is Vera Cruz now besieged, and so entirely are every means of communication cut off, that the general impression seems to be that the city will surrender in the course of ten days or two weeks.

Surrender of Vera Cruz.

Since the above was put in type, on the investment of Vera Cruz, we have received official accounts of its surrender, together with the Castle of San Juan de Ulloa.

The bombardment and cannonading of the city commenced on the 22d of March, and continued till the 26th, when overtures were made by Gen. Landero, the commander of the Mexican forces, for the surrender of the city and garrison. Negotiations were accordingly opened for a capitulation. On the 28th the terms were agreed on, and on the 29th the city and castle were given up—the Mexicans laid down their arms—the American troops marched in and took possession of the castle and city.

In the surrender of this Mexican garrison, 5 generals, 330 officers and 4,000 men were made prisoners of war.

The American loss, in killed and wounded, is 65 men. The Mexican loss is not yet ascertained.

By the capture of *Vera Cruz*, the justly styled *Gibralter* of the Mexican coast on the Gulf, the almost entire foreign commerce of the country is cut off, and the Mexican Gulf coast put into our hands.

We hope in God, the next and best of all news, will be that there is a just and honorable peace concluded.

Pennsylvania Railroad Company.

The election held in Philadelphia, on the 30th ult., for the choice of thirteen directors of the Pennsylvania railroad company, resulted in favor of the regular ticket, which was previously agreed upon by a majority of the stockholders, and approved by the city councils. The following are the names of the gentlemen elected:

Thomas P. Cope,	*Richard D. Wood,*
S. V. Merrick,	*Stephen Colwell,*
Robert Toland,	*George W. Carpenter,*
Thomas T. Lea,	*Christian E. Spangler,*
David S. Brown,	*William C. Corbit,*
James Magee,	*Henry C. Patterson,*

John A. Wright.

☞ S. V. Merrick has been elected President.

Officers of Council.

At a meeting of the Town Council, held on Saturday the 3d inst., the following officers were elected:

James M'Cormick, Esq., President.
David Harris, Clerk.
C. Seiler, Treasurer.
John Tway, Supervisor of North Ward.
Daniel Houser, " " South "
A. K. Fahnestock, Henry Antes and W. Cleckner, Watering Committee.
Daniel Snyder, Alexander Sloan and J. Houser, Street Committee for the South Ward.
Michael Whitley, Henry Antes and A. K. Fahnestock, Street Committee for the North Ward.

Appointment by the President.

Col. James Ross Snowden, of Venango county, Pennsylvania, to be Treasurer of the United States Mint at Philadelphia, in place of Isaac Roach, removed.

CONTRIBUTORS' DEPAR'T.

CORRESPONDENCE.—No. 8,
Between a Believer in Bible Truth, and a Believer in Storrism.

4.—Consume.

"Separate yourselves from among this congregation, that I may *consume* them in a moment." Num. 16: 21. "Now, therefore, why should we die? for this great fire will *consume* us." Deut. 7: 16. "Thou mayest not *consume* them at once." Deut. 7: 22. "Thou makest his beauty to *consume* away like a moth." Psalm 39: 11. "That they may want bread and water, and be astonished one with another, and *consume* away for their iniquity." Ezekiel 4: 77. "Depart, I pray you, from the tents of those wicked men, and touch nothing of theirs, lest ye be *consumed* in all their sins." Num. 16: 26. "And there came out a fire from the Lord, and *consumed* the two hundred and fifty men that offered incense." Num. 16: 35. "Shall we be *consumed* with dying." Num. 17: 13. "Slain them with a very great slaughter, till they were *consumed*." Joshua 10: 20. "Then hadst thou smitten Syria till thou hadst *consumed* it." 2. Kings 13: 17. "And hath burnt up the sheep, and the servants, and *consumed* them." Job. 1: 16. "Mine eye is *consumed* because of grief." Psalm 6: 7. "Neither did I turn again till they were *consumed*." Psalm 18: 37. "I am in trouble; mine eye is *consumed* with grief." Psalm. 31: 9. "My strength faileth because of mine iniquity, and my bones are *consumed*." Psalm. 31: 10. "For my days are *consumed* like smoke, and my bones are burned as an hearth." Psalm. 102: 2, 3. "For thou hast hid thy face from us, and hast *consumed* us," &c. Isaiah 64: 7. "And they shall all be *consumed*, and fall in the land of Egypt." Jer. 44: 12. "It is the Lord's mercies that we are not *consumed*, (Jews.) Lam. 3: 22. "And he shall stand in the glorious land, which by his hand shall be *consumed*." Dan. 11: 16.

We are not to infer from the words *consume* and *consumed*, that the wicked will be *annihilated;* for if they signify annihilation, I am at a loss to determine how those wicked men, who were consumed, shall rise again from the dead. And if these words signify annihilation, there is a possibility of the righteous being annihilated.

I will produce several passages of scripture to prove that the word *consumed* is applied to the righteous as well as the wicked. "For we are *consumed* by thine anger." Psalm. 90: 7. "My zeal hath *consumed* me." Psalm 119: 139. "Take heed that ye be not *consumed* one of another." Gal. 5: 15.

5.—Perish.

"Behold, we die, we *perish*, we all *perish*." Num. 17: 12. "For the whole house of Ahab shall perish." 2 Kings 9: 8. For an explanation of this passage, please refer to the 11th verse of the 10th chapter: "So Jehu slew all that remained of the house of Ahab in Jezreel, and all his great men, and his kinsfolks, and his priests, until he left none remaining." "And if I *perish*, I *perish*." Esther 4: 16. "But when they *perish*, the righteous increase." Prov. 28: 28. "Where there is no vision, the people *perish*." Prov. 29: 18. "For it is profitable for thee that one of thy members should *perish*, and not that thy whole body should be cast into hell." Matt. 5: 29, 30. "And they *perished* from among the congregation." Num. 16: 33. "Which *perished* at En-dor: they become as dung for the earth." Psalm 83: 10. "Yea, let them be put to shame, and *perish*." Psalm 83: 17.

To get an explanation of those two passages, read the whole of this 83d Psalm, and then refer to the 4th chapter of Judges; from which no candid mind can come to the conclusion, that the word *perish* signifies annihilation.

"He also *perished;* and all, even as many as obeyed him, were dispersed." Acts 5: 37. "Woe to them! for they have gone the way of Cain, and ran greedily after the error of Balaam for reward, and *perished* in the gainsaying of Core." Jude 11.

Now I will refer you to the 13th chapter of Luke, where we will find the word *perish* fully explained by Him, who spake as never man spake. "There were present at that season some that told him of the Galileans, whose blood Pilate had mingled with their sacrifices. And Jesus, answering, said to them, 'Suppose ye that these Galileans were sinners above all Galileans, because they suffered such things? I tell you, Nay; but except ye repent, ye shall all likewise *perish*. Or those eighteen upon whom the tower of Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? I tell you, Nay; but except ye repent, ye shall all likewise *perish*.'" The first case are the Galileans, whom Pilate slew while offering their sacrifices. The second the eighteen upon whom the tower of Siloam fell, and slew them; and Christ informs those around them, that unless they repented, they should all likewise *perish:* and this prediction was fully verified in the destruction of Jerusalem; for they *perished* miserably. But no further than the corporeal part of man; and therefore the word *perish* cannot signify annihilation.

But if you still insist that it signifies annihilation, I can prove from the Bible that the righteous, as well as the wicked, will be annihilated.

"For David said, I shall now *perish* one day by the hand of Saul." Sam. 27: 1. "There is a just man that *perishes* in his righteousness." Eccl. 7: 15. "The righteous *perishes*, and no man layeth it to heart." Isaiah 57: 1. "And his disciples came to him and awoke him, saying, Lord, save us; we *perish*." Matt. 8: 25. "And they came to him, and awoke him, saying, Master, Master, we *perish!*" Luke 8: 24. "And through thy knowledge shall the weak brother *perish*, for whom Christ died." 1 Cor. 8: 11.

These texts further prove that the word *perish* does not mean annihilation, or else the righteous, as well as the wicked, may be annihilated; for the word *perish* is applied to the righteous as well as to the wicked.

And now, having gone through with the words, *devour, destroy, destruction, consume* and *perish*, I will give five reasons why annihilation will never be effected.

1. Because the punishment of the wicked consists in torment and suffering. Hence Christ says: "And he shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth." Matt. 13: 42, 50. "And shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth." Matt. 24: 51. "And cast ye the unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth." Matt. 25: 30. "If any man worship the beast or his image, &c., the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the holy Lamb: and the smoke of their torment ascendeth up forever and ever." Rev. 14: 9, 10, 11.

2. Because there are different degrees of punishment which the wicked will suffer. The following texts prove this:

"And that servant which knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes." Luke 12: 47, 48.—"Who will render to every man according to his deeds." Rom. 2: 6. "They will be judged according to their works." Rev. 20: 12, 13.

3. Because the punishment of wicked men will be the same as devils or fallen angels.—"Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." Matt. 25: 41. The punishment of devils or fallen angels consists not in annihilation, but torments; "and, behold, they cried out, saying, what have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time?" Matt. 8: 29. "The devils also believe, and tremble." James 2: 18.—Could the devils but persuade themselves that they would be annihilated, they might believe and be at ease, rather, than believe and tremble.

4. Because wicked men will be punished in the same place with the beast and false prophet. "And the beast was taken, and with him the false prophet, &c. These both were cast alive into a lake of fire, burning with brimstone." Rev. 19: 20. "And the devil that deceived them was cast into the lake of fire and brmstone, where the beast and false prophet are, and shall be tormented day and night forever and ever." Rev. 20: 10. "And whosoever was not found written in the book of life was cast into the lake of fire." Rev. 20: 75. "But the fearful and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake, which burneth with fire and brimstone; which is the second death."

5. Because the punishment of the wicked is called an everlasting punishment. "And these shall go away into everlasting punishment; but the righteous into life eternal." Matt. 25: 46. The happiness of the righteous does not consist in eternal being, but in eternal well being; and as the punishment of the wicked, stands in opposition to the happiness of the righteous, it must consist not in the loss of being, but of well being, and, in suffering the contrary.

More arguments might be adduced; but as this article is lengthened beyond my expectation when I commenced it, I will now close for the present.

ALETHES.

Thinketh no Evil.

That is, charity "believes no evil where no evil seems to be," and gives every man credi for his profession, uprightness and zeal, while there is nothing in his daily walk or spirit inconsistent with his profession. A man who has it in possession is unwilling to put the worst construction upon all the words and actions of his fellow-men. Professor Finny says, "A man that is always putting the worst constructions on the words and actions of his fellow-men, has the devil in him, and not the Holy Ghost. He has that in him that makes him think evil of others. One that is honest and simple-hearted himself, will be the last one to think evil of others." He is not always smelling heresy and evil in others, and trying by every means within his reach for their injury. He never tries to pull others down to build himself up, but throws the broad mantle of charity around his fellow-beings and strives to do them good. Let all examine themselves, and see if they have this charity in possession.

Tribute.

February 6, 1847.

Dear Brother Winebrenner:—

I here find a little leisure to myself; and as time is precious, I think it not prudence to be altogether idle, while something may be done to edification or advantage, either at home or abroad, in church or out of it. In short, I mean we should lay ourselves out for usefulness under every circumstance in life. I do not here fancy to myself that I shall accomplish a great thing in this communication, but fully content with small matters of my own. The subject which I have in contemplation cannot be considered a small one, but the manner of treating it may be small. My subject is tribute. This subject is contained in the following passage:

"Render, therefore, to all their dues, tribute to whom tribute is due, custom to whom custom, fear to whom fear, honor to whom honor.'

The Apostle here wished to impress on the minds of the church, at Rome, the propriety of being good citizens of the state, as well as good Christians in the church. He exhorts them and says, "Let every soul be subject to the higher powers, for there is no power but of God: the powers that be are ordained of God. Whosoever, therefore, resisteth the power, resisteth the ordinance of God; and they that resist, shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power, do that which is good, and thou shalt have praise of the same." The first item that strikes attention, is Tribute. I shall now inquire *of* whom and *to* whom tribute is due? As a people and as a nation, there is tribute due to our Government. This tribute is always made by our wise rulers to correspond with our circumstances, or as near so as discretion can devise. This tribute is collected from the people to liquidate the demands which a nation naturally or circumstantially is in want of. We then, as good citizens, ought always to give willingly a helping hand to sustain and defend our Government, and that under the most critical circumstances, as well as the most flourishing. Tribute does not only imply our ratio of duties and taxes, but it also implies a gift of ourselves and actions, when necessity demands it. For as the revenue of a nation is made up by small sums individually, so is our unflinching army, as a means of defence,

made up of tributaries from the North, South, East and West; and by so doing, I consider we are rendering tribute to whom tribute is due; at least, in some sense of the word, in a natural point of view.

I have now touched on tribute due in a temporal point of view; but let us consider it further in a religious point of view. I shall now inquire from whom and to whom tribute is due in the commonwealth of Jesus Christ.

In the first place I would say, that continual and everlasting tribute of honor and respect, and submission is due from the children of men to Jesus Christ, who is the Head of the Church. This may be done by preaching, or by promulgating and advocating the pure and unadulteratiug doctrine of the Gospel of our Lord.

But I would further remark, that tribute is due to the ministers of the Gospel, who labor in word and doctrinc, who spend and are spent for the salvation of souls.

There is tribute due to the missionary cause, and that not only of gold and silver; but inasmuch as a war exists between the kingdoms of light and darkness, there are therefore, soldiers of the Cross due, as a tribute to the kingdom of Christ. These ranks of soldiers might easily be filled up, if the necessary tribute of gold and silver were furnished: for it is not reasonable that a man should go a warfare at his own charges.—Again: I say that tribute is due to all religious papers and periodicals. The object of these are to scatter light where darkness reigns. For that purpose I consider they are the most powerful engines now in use, without any exception. Great pity, indeed, that so few are well supported.

There is also tribute due to every local "Church of God," from every member, rich and poor. That tribute should be rated according to that which he has, and not according to that which he has not. For it is obvious that a continual expense hangs upon the church: such as building meeting-houses, furniture for the same, keeping them in repair, furnishing light and fuel, and a host of other things too tedious to mention.

Again: We may say with propriety that tribute is due the officers of the church, viz: Elders and Deacons: if not in gold and silver, at least of honor and esteem; because on them is laid the management of the church; and if they do business right, they should have double honor and respect as a tribute.

FRANK.

Letter from Elder M. S. Cook.

Pittsburg, *March* 26, 1847.

Elder J. Winebrenner—

Esteemed Sir:—I arrived in this place this morning, in the steamer Messenger, from Southern Ohio, where I have been on a preaching expedition of four month's absence from my companion and family.

On the 28th of November I left home and proceeded to the church near Columbiana, and preached twice on the 30th. This little band appeared to be maintaining their integrity.—On the 1st of December I gathered up my all, and proceeded on my way to Athens county, passing through Guernsy county, where I was detained about four days in consequence of the unusual rise of the water, which swept away bridges, fences, roads, &c., in a way unknown here before. While these signal displays of divine power and majesty were transpiring, men, the least thankful and dutiful of all God's creations on earth, were busily engaged in sinning against Him.

While in the above neighborhood, the whole community were thrown into a paroxism of excitement, by the intelligence of the drowning of a poor unhappy inebriate, the victim of one of the *licensed human butchuers*, to be found in nearly every village or cross-road in the country. He and daughter, an amiable young woman of about eighteen years, had been on a visit to Zanesville, and were returning in a buggy, and when within six miles of home, stopped at a *Slaughter house*, falsely called a house of entertainment, where the father became quite intoxicated, insomuch that the daughter entreated the *"fiend in flesh"* with tears, to give him no more of the dreadful poison. All her tears and prayers were unavailing, and when she saw he was too drunk to drive home, endeavored to prevail on him not to go on till sober. They started, however, and had not driven far, till the drunken man ran the vehicle off the road into the Leatherwood creek which was over-running its banks. The horse, father and girl, all plunging into the angry flood: the former two drowning immediately, but the latter being saved by clinging to the wheel of the floating carriage, till a passer-by discovered her, and rescued her by throwing her a rope. When brought to land, she was entirely exhausted, but recovered. She is but one of a numerous family bereaved of a drunken father.—Oh! if this was only one case in a thousand of a similar nature; but this is an every-day occurrence. To that tavern keeper I would say, "Man, look at the tears of that daughter on the picayune received from her father which sealed his death, and listen to his groans in each of thy casks! Hear his drowning wailing, as he sank to a drunkards eternity, and remember you may brazon your face, and line your heart with steel, but God will bring him and you, face to face, at the Judgment of the great day! How will you then meet that ghastly dispairing soul?"

In this place I preached twice and the people turned out very strong, and were very anxious for more preaching of the kind. I design another visit.

From thence I went to Morgan county, on the 10th, and spake four times to large audinances. I am pressed to return again, and I fancy prospects are good for planting a church.

I arrived at Athens county, on the 15th, and preached in Amos township, and twice in the congregation of God in Alexander township. I arrived just after brother J. Hickernell had left, and where I intend being during his visit, but the high waters prevented me. To them I spoke four times, and the church was happy, and the Lord seemed to be with us.

Thence I went to Meigs county, and held a series of meeting in Chester townsship. The result was, the Lord was with us. Some concluded to go into an organization on my return. From this I proceeded to Cioto county, and found brother Witherrup and family, formerly of Schrubgrass, in Venango county, Pa. I preached four times. Prospects somewhat flattering. Thence I went to brother Zortman's, in Adams county, on the 21st of January.

Here I must stop to notice the conduct of a little Cornelius, the potter, who formerly belonged to one of the churches of God in Venango county; but because prudent people did not see fit to countenance his ignorance and laziness, by granting him a recommendation as a minister of Christ, although frequent and repeated efforts were made by him to obtain one, he went off in a pet. But this is not the worst feature about his course. Among other lies with which he abounds, is that of charging the churches of God with holding a human and written discipline, but secretly. Now every man of sense knows, that were it the case, it could do no harm, if it is kept as private property.

But then it proves all the ministers and members of the "Church of God" hypocrites; for while they publicly preach, they have none; they keep it secret. This is the charge. If true, then we must be a set of hypocrites, *en masse*.

It is not true that one of the churches or Elderships, out of the four, ever adopted it as such.

There is not an article of faith in it. So that had your "View of the Church" (for that is what is referred to) been written for that purpose, it differs widely from any I have ever seen. But if folks wish to try me about its secresy, let them agree to buy it of me, and I will procure as many as they will buy. This is the only thing our opponents could get hold of, and what has surprised most is, that disciples, who profess much friendship to us in many places, should take up with such a fellow. Now I warn them likewise, unless he is a better man than when he left Pennsylvania; and this he certainly is not, or he would do justice to himself and the brethren there.

I preached five times here and then felt it my duty to expose the irregularities of the Cornelias, the potter, who, like Alexander the coppersmith, hindered the cause of God. This I did by calling a meeting, and getting a committee appointed by the audience to examine the facts. Said committee reported to my satisfaction, and the report was adopted by the congregation almost unanimously. I then preached in the lower part of the church, and attended to the ordinances and had a reviving time. Here I baptized two young men, and received in all four to the fellowship of the church—returned to brother Zortman's again—preached a number of times, and received six into fellowship, making ten in all. I left the church much revived, and returned to Cioto county preached in the neighborhood of brothers Cramer's and Witherrup's. The prospects here are, that a small church will be formed if I can reach them again, which I expect to do. From this I went to Chester township, in Meig's county, and preached four times and organized a church of nine members on the third of march brother Levi Rice was elected Elder. This was a melting time; more so than any I ever was at when organizing a church. On the fourth we preached on feet-washing, and and attended to the ordinances. Thence I went back to Alexander township, to brother Parken's, a United brother preacher, near Athens. He and family are truly kind and hospitable. They appear unprejudiced. I preached to his class three times and then visited the church at brother Seth S. Richmond's, and preached once. The church is in fair standing here.—On the twenty first I preached my last at Chester church, and am now up the river to get my family, and move to Chester township, Meigs county, Ohio. You see there is some little doing in the West, and I am pleased to learn that the Lord is in the Eastern churches also. Indeed, the field is wide here, but we want men to labor who will do so—not for gain—but the glory of God. Our income is very small, but still we are determined to hold on.

Yours, fraternally, M. S. COOK.

Letter from Brother E. Logue.

Iowa, *March* 4, 1847.

Brother Winebrenner:

These few lines will inform you that I am blessed with tolerable good health at present; and Mrs. Logue is regaining her health fast; and our little son, which is now four months and a-half old, is growing finely. Our spirits are also tolerable good, and are still delighting in the service of God, and the comfortable hopes of Heaven.

Religion, upon the whole, appears to be on a low ebb; although I have a little good news to communicate to you and the friends of the Advocate.

I held a protracted meeting a few weeks ago, in an adjoining neighborhood to Trenton, (where I now live) in Henry county, where we had the happiness of seeing twelve or thirteen converted to the love of Jesus—part of which were heads of families, and of good moral standing—whom we hope, by the blessing of God, will prove to be pillars and standards in the church. Ten of the above united together into church-fellowship, upon the holy principles of the New Testament; and the most of them, I believe, are now waiting for a convenient season to attend to the ordinances of God's house. This little revival is the only one that I have seen or heard of in this country this winter; and it required one week of plain, hard preaching, by your humble servant, to get that started. I had the assistance of the few brethren of Trenton, who, in the anxiety of their souls, stuck to the meeting like men of God. Brother J. McCormick, of Trenton, is bidding fair to be an established, devout and prominent man of God. Some of the younger brethren, likewise, appear to be determined to hold to the ship, Zion; and we pray that God may make them useful in their day. I would be glad if you could inform me, through the Advocate, whether there are any brethren of the church living at or about Iowa city? I have understood that there were some families started for that place from Pennsylvania; but whether they are there, or not, I have not learned. Please to inform me, if you can, through the Advocate, and their Post Office address. I have also seen some intimations in the Advocate that you and brother Harn had some idea of taking a tour through these western countries the coming summer. I wish you would come even this far; we would joyfully receive you. I long to see some of my good eastern brethren.

I am out of Hymn-books and Testaments, and I ought to have some, by some means, this spring. Please send some. Direct them to me, and to the care of James Patridge, Burlington, Iowa. You had better send them to brother Harn, in Pittsburg, for him to direct, and forward them on from there.

No more, but remain yours in the Lord,

E. LOGUE.

I am Sincere.

This is a text from which many preach in our days, and some are even so sincere, that they can shed the tear of sincerity, and at the same time they can put the worst construction upon their neighbor's words and actions—undermind their brethren's character, and standing in church and state, and still they can say again, "*I am sincere.*"

Letter from Elder A. Megrew.

Brother Winebrenner:—

We have had some good times in Ohio last winter. The churches are realizing the refreshings from the presence of the Lord, and are generally, as far as my knowledge extends, in a prosperous state. There have been quite a number of conversions last winter in different places. May the Lord carry on the good work of reformation in Ohio, and preserve the converts from the gaulding yoke of sectarianism, and dispose their hearts to be obedient to the Gospel of Christ. Some of the brethren will give you and the readers of the Advocate the particulars by and by.

Yours, in the best of bonds,

A. MEGREW.

Doings of the Standing Committee in the State of Ohio.

The Standing Committee of the Eldership of the "Church of God" in Ohio met, according to appointment, on the 22d of March, 1847, in the Bethel, Dalton, Wayne county, Ohio. They transacted the following business and appointed the following camp-meetings, to-wit:

1. They appointed brother J. Neil to travel on the Mohegan circuit in connection with brother A. Megrew, and in the place of brother P. Gill, who has declined travelling for another year.

2. They appointed brother A. Holmes to take the Dalton appointment, in place of brother A. Megrew, and that brother A. Megrew take the Moreland appointment, in place of brother A. Holmes—by the concent of the churches.

CAMP-MEETINGS IN OHIO.

1. One in Wayne county, to commence on the 19th of August.

2. One in Stark county, to commence on the 26th of August.

3. One in Summit county, to commence on the 2d of September.

Resolved, That we advise the brethren not to allow any trafficking to be carried on, during the above named camp-meetings, within the limits of the law.

Signed by the Committee:

Isaac Whisler,
A. Megrew,
A. Holmes,
D. Baker,
J. Beidler.

NEWS DEPARTMENT.

Telegraph to New Orleans.—We learn, says a New York paper, that all the stock of the Telegraph beyond Washington has been taken, and the line will be at once put into construction. By the first of September we shall probably be able to get news all the way to and from the Southwestern Metropolis in a tittle less than no time at all.

Iowa.—An act was passed at the late session of the Iowa Legislature to remove the Seat of Government from Iowa City, where it has been located for some years, and a State-house erected but not finished, at the expense of the United States. The State-house is to be given to the new State University. It is supposed that the Seat of Government will be located on the Raccon Fork of the Des Moines river.—John Taylor, of Jones county, Mr. Hoag, of Henry, and Mr. Browne, of Lee, are appointed to select the site. They are also appointed to select the five sections of land donated by Congress to the State for the completion or erection of public buildings.—*St. Louis Republican.*

Transport in the Gulf.—There are now in the service of the government, as transports, forty-six ships, twenty-four barques, fifty-six brigs and eleven steamers. These, added to the vessels of war, make one hundred and sixty-four vessels, employed directly and indirectly, in the reduction of the city of Vera Cruz and the Castle of San Juan d'Ulloa—not, perhaps, inappropriately termed the Gibraltar of the new world—and is the largest naval force ever put forth by the United States. The employment of 137 vessels as transports will not only account in some measure for the searcity of merchant vessels, but also for the high rate of freights demanded.

Masonic College.—The Grand Lodge of Free and Accepted Masons in Sessions at St. Louis, last week, have determined to locate their college in the city of Lexington, Mo. The farms, buildings, &c., of the present college are to be sold, and the proceeds to be applied to the erection of the new building. The location of Lexington is central. The citizens of the place and vicinity, offered, as a bonus, $33,000, including the cost of grounds.

A New Lottery Law.—Was passed by the late Legislature previous to its adjurnment. Under its provissions any person convicted of selling a Lottery ticket of any kind, from any State, is punishable by a fine not exceeding $500, and imprisonment in the State or County prison, not exceeding three years, at the discretion of the Court. Persons buying are not held liable, nor punished, but are made competent witnesses against the seller.

National Debt.—Mr. Niles, a Democratic Senator in a speech just before the close of Congress estimated the necessary appropriations for the present and the coming fiscal year at $120,000,000, which, admitting the tariff of 1846 to produce $25,000,000, a year, will leave the country at the end of that period $90,000,000 in debt.

No Rum License in Vermont.—144 towns in that State have voted not to grant any licenses to retail ardent spirits, 14,053 against, 7,564 in favor of granting licenses. The Temperance Chronicle says that this is even better than their highest expectations.

Death of Lieut. Col. Clay.—Among the slain at Buena Vista, will be observed the name of Col. Clay, the eldest son of that distinguished man, whose name is familiar to every American citizen—Henry Clay.

Rum Record.—The following returns were made by the New York Chief of Police, for the quarter ending, Feb. 1.

Drunkards, male and female, - -	2339
Arrested for disorderly conduct, arising no doubt from the use of intoxicating liquor, - - - - - -	1523
Vagrants, - - - - -	455
Assault and Battery, - - -	1058
Seeking lodgings at the Station-Houses,	8147

We ask those who are at the present moment so *fierce* for moral suasion aloue, whether they imagine that such returns as the above could possibly be got out of a community where *rum could not be had?*

Cost of Mob Doings.—A suit against the county of Philadelphia, to recover the value of certain valuable paintings which were injured at the time St. Michael's church was destroyed by the mob in 1844 was reeently terminated by a verdict of $1000 in favor of the plaintiff. The paintings were valued at $3000.

Extra Session of Congress.—The Washington correspondence of the Baltimore Clipper, says that for the last two or three days, this subject has been again agitated. The administration wishes to avoid one, if possible; but gentlemen holding high official stations, think an extra session inevitable.

End of Anti-Rentism.—The New York papers state that many of the tenants on the Van Rensselaer manor lands are purchasing the title to the property they occupy at two dollars per acre. This is settleing the anti-rent question without further excitement, by purchasing the land.

Saltillo.—A letter from an officer of Gen. Taylor's command, says this city is much larger than Monterey, and evidently contains residences sufficient for a population of upwards of 20,000, but two thirds of them, including all the better class of females have fled.

Sleighing.—The good people of Pittsfield, Massachusetts, express themselves entirely satisfied with their share of sleighing, having had good sleighing from Thanksgiving up to Saturday the 27th ult., a period of 114 days.

☞ The coinage of the Mint at Philadelphia last month exceed two millions of dollars, being the largest amount (says the Union) ever coined in one month since the Government was founded. It was as follows:

In gold coins, - -	$1,988,880
In silver coins, - -	88,600
In copper coins, - -	2,031
	$2,079,511.

☞ A mine of calamine, or zinc ore, has been discovered about three miles from Bethlehem, Pa. The ore is remarkably free from any admixtures of earthly substance, yielding above 70 per cent, of pure zinc. It lies about three feet below the surface.

☞ The Shaking Quakers, contrary to their customs, are making preaching visits in the different towns. They say that the crisis has come; and it is rumored that they are soon to bring out a new revelation.

☞ The Legislature of Michigan has voted to locate the seat of Government of that State at Lansing, Ingraham county.

MISCELLANEOUS.

[From the Christian Review.]

Who is a Baptist.

Brother Fanning,—One of our popular baptist preachers thanks God that he is a baptist, for the reason that his Lord and master was a baptist!

Baptist is an official epithet, implying the office of a baptizer. *Query.*—Whom did his Lord ever baptize that he should be called a baptist? It would be good sense to say a lady was a dyer, who followed dying for a calling, but surely you could not call the hanks she dyed—dyers. Then to call persons baptists because they have been baptized, is about as good sense as to call a dyed hank a dyer. Again: this gentleman says baptize, when properly translated, means immerse! Then he that immerses is officially an immerser, and the immersed are the immersinists.—Then if our philologist could philologize correctly, he would find it philological to say, "I glory in being called an immersionist, or an immerser, and my church immersionists." But the great baptist Fuller, of Charleston, South Carolina, says, that the name *Christian* shall soon be the glorious *badge* for all the followers of Christ. Acts 11: 26. Then what will become of our preacher's glory? This man glories in the name baptist, the Methodist, the other day, in a straw-bed, but St. Paul in the cross of Christ.—Gal. 6: 14.

This baptist preacher prays for all the creeds and confessions of faith to be burned. *Query.*—If so, upon what basis would his baptist church stand? There is no such church in the Bible or Testament.

J. A. BUTLER.

RELIGIOUS NOTICES.

A Protracted meeting will be held at Uniontown, commencing on the 15th of May next. The brethren are invited to attend.

The following meetings will be held, on the Dauphin Circuit, viz:

1. Powel's Valley, commencing on the 18th instant.

2. Rockeyville, commencing on the 25th instant.

3. Linglestown, commencing on the 22d of May next.

Preachers and people are invited to attend the above meetings.

Thomas Strohm.

MARRIAGE NOTICES.

"I saw two clouds at morning,
Tinged with the rising sun
And in the dawn they floated on,
And mingled into one."

MARRIED—On the 25th of February, by Elder A. Megrew. Mr. Jacob Derstine, of Holmes county, Ohio, to Miss Mary Ann Hartman, of Wayne county, Ohio.

On the 28th of February, by the same, Mr. John Derstine, to Miss Elizabeth Freed, both of Holmes county, Ohio.

On the 21st of March, by the same, Mr. Isaac Whisler, to Mrs. Elizabeth Casebeer, both of Dalton, Wayne county, Ohio.

On the 1st inst., by Elder Thomas Strohm, Mr. David Feeser, to Miss Catharine Carson, both of Linglestown Dauphin county, Pa.

On Tuesday the 6th inst., by Elder G. U. Harn, Mr. Jacob Snyder, of Pittsburg, to Miss Jane M. Hughes, of Allegheny city.

THE

CHURCH ADVOCATE:

A FAMILY PAPER,

DEVOTED TO THE DIFFUSION OF BIBLE TRUTH, RELIGIOUS NEWS & GENERAL INTELLIGENCE.

EDITED BY JOHN WINEBRENNER, V. D. M.

"Earnestly contend for the Faith which was once delivered to the Saints."

VOLUME TWELVE.

HARRISBURG, PENN.

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1848.

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THE CHURCH ADVOCATE.

A FAMILY PAPER---Devoted to the Diffusion of Bible Truth, Religious News and General Intelligence.

ONE DOLLAR AND TWENTY-FIVE CENTS A YEAR. "EARNESTLY CONTEND FOR THE FAITH WHICH WAS ONCE DELIVERED TO THE SAINTS." PAYABLE ALWAYS IN ADVANCE.

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TERMS AND REGULATIONS.

The Church Advocate will be printed and published semi-monthly, on a large super-royal sheet, at $1,25 per volume, payable always in advance, or within the first three months of taking the paper.

All persons failing to comply with these terms, shall have their papers stopped at the expiration of the first quarter, from the time the paper is sent, and be held accountable for two quarters; that is to say, for 62½ cents; which sum shall be invariably exacted before the paper will be re-sent.

All the accredited ministers of the Church of God, and such other persons as shall have regular certificates of their appointment from the Editor, shall be the only authorized agents for this paper.

☞ Letters and communications addressed to the Editor, through the Post Office, must be *post-paid*, except those containing remittances.

EDITORIAL DEPARTMENT.

LIST OF ACKNOWLEDGEMENTS.

Names.	Am't paid.	Names.	Am't. paid
Freeman, John	$ 62	Overly, John	50
Ford, Daniel	1 00	Pender, John	1 25
Foreman, John	1 25	Rice, Levi	1 25
French, Mary A.	1 25	Reeme, Thomas	1 25
George, Daniel	1 00	Rickabaugh, Adam	62
George, Joseph	1 00	Rickabaugh, Peter	62
Grose, John	1 00	Shuger, John	1 25
Huston, Benjamin	1 00	Seesho ts, John	62
Knouse, John	1 25	Schoch, John	25
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Neidig, Isaac	25	Young, Jacob	1 00
Navit, Sarah	1 00		

OUR TWELFTH VOLUME.

This number commences the twelfth volume of our authorized organ of the "Church of God." For ten years it was published under the title of "*Gospel Publisher*," and under the direction of the "East Pa. Eldership;" but since then it is published under the direction of the "General Eldership," and by the name of the "*Church Advocate*."

The last volume was partly all original, at least as much so as perhaps it was expedient to make it, and as many wished or desired it to be. If our friends and brethren will contribute as largely and freely for the columns of this as they did for the last volume, we shall be quite pleased and satisfied.

We refer our old subscribers to the preface to the last volume for a summary view of its contents. But for the information of our new subscribers we would simply state, that we published last year upwards of *five hundred* original letters and articles on various subjects. We hope to be able, *deo-volente*, to do the same this year. To this end we earnestly request our old contributors not to grow weary in well doing. Please bear in mind our reiterated quiritation.

But, as turn-about is fair play, it is perhaps the duty of the elder brethren to lead the way in this volume, as our junior ones did in the last.

We tender our hearty thanks to our numerous friends, agents and patrons, for their liberal favors aud support during the past year. We hope their good examples will provoke others to love and good works, and that the *Advocate* will still gain an increased circulation, and exert a better and more sanctified influence among its numerous readers.

Remittances for the Advocate.

These can be made by agents or subscribers:—1st. By depositing the money with any postmaster, take his official receipt for it, and send the receipt to us instead of the money. The Post Office instructions say that postmasters shall do this if desired. On this plan money cannot be lost in the mail. Or,

2d. The money can be sent to us enclosed in a letter through the mail. This is a little more expensive, but a ready and safe way. For the last volume we know not that a single remittance was miscarried. Some of our friends think it unsafe to send the full amount, one dollar and twenty-cents, in a letter. This is a mistake. If the letter is properly folded there is no danger in sending a small piece of silver.

3d. Postmasters whose salaries amount to less than two hundred dollars a year, have the franking privilege restored to them, as formerly. They can now remit subscription money to printers free of charge, as well as the names of new subscribers.

HE PASA EKKLESIA;

OR

History of Denominations in the United States.

Our readers will find a prospectus for a second and portrait edition of this excellent work on the seventh page of this paper, together with a synopsis of recommendations, editorial notices and epistolary extracts, collected from various sources—showing the character and popularity of the work, and the high estimate set upon it by clergymen, editors, etc., in various parts of the country.

There are still a number more of agents wanted for the sale of this and other valuable works. Persons wanting employment as agents, will please address the editor of the Church Advocate.

Post Office Address.

Brother Josiah H. Hurley wishes us to inform his friends and the public, that his Post Office address for the present Eldership year, is Linglestown, Dauphin county, Pa.

Brother Geo. U. Harn requests us to state to correspondents, not to address him at Pittsburg, after the month of April.

Brother E. H. Thomas' address is Martinsburg, Blair county, Pa.

Church Elders.

The readers of the *Advocate* will find an interesting communication, on the subject of Church Elders, in the Contributors' department of this paper, written by an Elder, and by what we would call a Teaching Elder.

To this worthy fellow-elder we wish to put a few plain questions, namely:

1st. Is a divine call indispensable to church elders? In other words, can men be scripturally constituted church elders without a divine call?

2d. Are church elders indispensable to a scriptural organization of churches? In other words, can churches be scripturally organized without elders?

3d. Whose duty is it to appoint church elders? and how are they to be appointed?

4th. What are the principal duties belonging to the office of church elders?

5th. Do the scriptures require that elders should give themselves entirely to the service of the church?

6th. Are elders warranted to look to the church or people among whom they labor, for a support?

If the Elder on Church Elders will fairly auswer these questions, we shall then venture to give our opinion also on the subject of Church Elders.

New Dictionary.

Worcester's Universal and Critical Dictionary of the English Language, to which are added Walker's Key to the pronunciation of Classical and Scriptural proper names, much enlarged and improved, and a pronouncing vocabulary of modern geographical names. By Joseph E. Worcester. 1 vol., 8mo., 956 pages.

This work contains, in its various vocabularies, nearly one hundred thousand words, of which the pronunciation is given. It is strongly recommended by those who are qualified to judge, as the best English Dictionary extant. For sale at this office.

Information for Elder E. Logue.

We hereby inform brother E. Logue, of Trenton, Iowa, that we have sent him some books to Pittsburg, in care of brother G. U. Harn.

He is also informed that there are some brethren about seven miles north of Iowa city, who would be glad to have a visit from him. Balance due us on former book account, three dollars and ninety cents.

Annual Meeting.

The services commemorative of the *twenty-third* anniversary of the American Sunday-school Union, will be attended at the *Musical Fund Hall*, Locust street, between Eighth and Ninth streets, Philadelphia, on Monday evening, May 17th.

AMERICAN EVANGELICAL ALLIANCE.

This body will meet in the city of New York, on Wednesday, May 5, and Tuesday 11, at 10 o'clock A. M., in the Mercer street Presbyterian church, for the purpose of organizing the American branch of this noble confederation.

The formula for admission into this Alliance is as follows, namely:

"I hereby signify my assent to the principles, the basis, and the objects of the Evangelical Alliance, formed in London in August, 1846, and declare my desire to unite with other Christian brethren in forming an American organization in connection with the same."

The constitution prepared and adopted by the committee, for the government of "The American Evangelical Alliance," is as follows:

CONSTITUTION.

Article 1. This organization shall be known as The American Evangelical Alliance.

2. The object of this association is to promote the design of the Evangelical Alliance, especially in the United States of America.

3. Every member of this Alliance shall be a member of some Evangelical church, in good and regular standing; and may be introduced on his own application, by signing the constitution, and assenting to the principles, the basis, and the objects of this Alliance.

4. The officers of this Alliance shall be a president, vice presidents, corresponding and recording secretaries, and a treasurer.

5. The business of this Alliance shall be conducted by a board of thirty counselors; any seven of whom, at a meeting regularly called, shall constitute a quorum; and all the officers and counselors shall be elected annually by the Alliance, and shall be accountable to them, and subject to their instructions, and shall hold their places till the election of their successors. All the officers enumerated in the fourth article shall be *ex-officio* members of the board; who are impowered to fill their own vacancies, and who shall meet by the appointment of the society, or on their own adjournments, or at the call of the president by the request or with the consent of any five counselors; provided, in the case of every special meeting, due notice for twenty days shall be given.

6. The Alliance shall meet annually, at such time and place as the board may appoint.

7. Local organizations, adopting the principles of this Alliance, may become connected with it by a vote of the board of counselors, by which their members shall become individually members of this Alliance.

8. This constitution may be altered only at an annual meeting, and by a vote of two-thirds of the members present; provided previous notice for one year shall be given in every case, unless the alteration shall be recommended by two-thirds of the board of counselors.

In addition to the above constitution the American organization adopts the following principles, namely:

1. That, in accordance with the first and second of the Evangelical principles of the basis, it is right, and the duty of every individual man throughout the world, to possess the word of God, as revealed in the Holy Scriptures, and to read and obey that word for himself, under his responsibility to God, who

has given him that revelation to be a lamp to his feet and a light to his path.

2. Inasmuch as he who is to read, and understand, and believe for himself the word of God, must have time to study it, and inasmuch as God has set apart one day in seven for such uses; therefore it is the right of every man throughout the world to enjoy, and his duty to improve, the rest of the sabbath in abstaining from secular employments, and freely worshiping God and hearing the Gospel, and deliberately searching the scriptures, to ascertain whether what he hears is according to the word of God.

3. That in accordance with the principles of individual liberty and Christian union, it is the right and duty of believers in Christ to maintain his worship and ordinances in such forms as they, under the teaching of his word, his Spirit, and his providence, shall judge to be in harmony with his will.

4. That as God has designed and given the Bible for the whole world, it is the right of every man throughout the world to learn to read the Bible: and that it is the right and duty of all Christians to co-operate in the universal diffusion of the word of God.

5. Inasmuch as the peculiar circumstances of this country seem to demand an expression of sentiment on the subject of slavery, this Alliance declares that a discrimination is to be made between those who hold slaves, not by their own fault, or for the sake of their own advantage, but from motives entirely benevolent, and those who hold their fellow-creatures in bondage for the sake of gain; and that the former are to be regarded as entitled to fellowship, while the latter cannot be received as members of this Alliance.

The above *constitution* and *principles* will be subject to revision and amendment; first at the preparatory meeting, May 5th, and then at the conference, May 11th.

The Law of Newspapers.

1. Subscribers who do not give express notice to the contrary, are considered wishing to continue their subscription.

2. If subscribers order the discontinuance of their paper, the publisher may continue to send them until all arrearages are paid.

3. If subscribers neglect or refuse to take their papers from the officers where they are directed, they are held responsible till they have SETTLED THEIR BILL and ordered their paper discontinued.

4. If subscribers remove to other places without informing the publishers, and the paper is sent to the former direction they are held responsible.

5. The Courts have decided that refusing to take a paper from the office, or removing and leaving it uncalled for, is 'prima facie evidence of intentional fraud.'

Acknowledgements.

Brothers Daniel George, William Reichert, M. S. Cook, E. Logue, Daniel Kann, Henry Murray and others, have our thanks for the interest they have taken in swelling the list of our subscribers. *Query.*—How many more can you and others send us by the time of our next number?

We are also thankful to those of our friends who have sent us their pay for the *Advocate* in advance.

Lumber and River Trade.

The Susquehanna River is now in fine rafting order, and the lumber, coal, grain and other products, are floating down daily to the different markets below. Prices being up unusually high, makes the trade and stir unusually brisk. The river not closing during the past winter, there was no ice nor high floods to do any damage; but a fine stage of water for business.

CONTRIBUTORS' DEPART'T.

The Church Advocate.

Humbug is at the present time raging with surprising violence. A fever has seized the people, and we would not be astonished to hear of a great destruction of souls resulting from it. We mean the humbug fever. Worse than all other diseases, it is contageous.—But to the point. The *Church Advocate* is the accredited organ of the church. "*Advocate*" means defender, hence the "*Church Advocate*" is the defender of the church; and, as such, every member of the church ought to subscribe for it. And every truly zealous member of the church will do so. Any one wishing to do so can send the money in a letter, at the time of subscribing. Brethren, if there is no agent about, and you feel desirous of taking the *Advocate*, try to get a few more to take it, and you can send the money to the editor in one letter, and thus save postage. Each one that takes the paper can get one or two more to subscribe for it if they try. "But the price," says one, "is too high, I can get a paper twice that size for less." Which is worth the most, a pound of gold or ten pounds of brass? Which is most valuable to you and your families, a newspaper that is small in size and filled with religious news and morality, or one ten times as large, full of advertisements, murders, and vice, that gives you accounts from time to time how men managed to kill each other, and how others are robbed? Truly, these are very desirable things to have in families if you are anxious that your children should look out of the prisons grated cells. Really the people want to be humbugged. Give them a good deal for their money and they are satisfied, it matters not whether it is good or bad. Or, possibly, they can borrow the paper! They had better *loan* the editor the price of the paper, and pay it in advance. But we believe we can solve a problemn. The main reason why many do not take the paper is this: it does not tickle the ear, it does not abound in soft words—but, as a defendant of truth, it cuts down error, and the rebuked would crush it if they could, but their power is limited and their influence very slim. ***.

April 12, 1847.

Profession and Possession.

A man may profess to be rich and yet be poor. Another man may say he is learned and yet be a great dunce. And still another man may profess religion and yet be without a knowledge of his sins being pardoned—it may be a mere pretension, a bare fabrication to deceive the people. Some would call such pretenders liars. Judge ye.

Now if we see and know these things to be so, ought we not expose the wicked intrigue? Shall we seal our lips and remain silent as the tomb, when we see the enemies of the Cross of Christ professing with their lips to be its friends, and yet by their actions proving themselves to be deadly foes to every good work? We cannot keep silent,—we must "cry aloud and spare not."

By works or good actions we measure men's faith. It is the Bible's rule, and it is mathematically correct. If talk was religion, then the world would be full of it. And we blush to say it, this is the sum total of the religion of many. Just look at the *pretender*, what has he ever done for the good of men's souls since he *professed* religion? True, he has occasionally pushed the cause of God, but not forwards; if he ever pushed he pushed backwards. Impure motives always influenced him. And if zeal ever urged him forward to do any thing for God's cause, it was a sinister zeal, or ambition, just the opposite of that which ought to make Christians zealous, namely—humility. To prove this, oppose some of these persons favorite plots, and mark well the result. We have known men to *profess* religion in order to borrow money, or to form matrimonial alliances with pious females, and after awhile prove themselves to have been base, rotten-hearted, devil-like hypocrites. But it is needless to multiply instanees, there are plenty of cases in point in every neighborhood. Men must get true religion because God demands them to do so, and not pretend religion to accomplish some worldly design. ***.

April 12, 1847.

Revival News.

According to notice, a protracted meeting commenced in Shippensburg, on Friday evening, the 19th of February, on which occasion there were some omens for good; however, nothing definite occurred until the following Monday evening, at which time we attended to the ordinances of God's house, when the power of God was displayed in an overwhelming manner—both saints and sinners were brought to feel that religion is no cunningly devised fable. At the close of the communion season we gave a public invitation to sinners to give their hearts to God, by presenting themselves at the altar for prayer; there was rather an unwillingness manifested on their part until after the congregation was dismissed, then it was evident that a number were deeply affected. A second invitation was given, and four weeping mourners yielded and presented themselves for religious instruction and prayer. Thus commenced a glorious work of grace, which continued for five weeks, (more or less) day and night, during which time a united effort was made on the part of the church here, together with many spiritual brethren of other churches, who came to our assistance, and whose labors and Christian affection added much to the interest of the meeting.

The number who have professed conversion is between forty and fifty—twelve of which have been baptised by immersion; the others have this duty yet to attend too, part of which have made application for baptism.—Twenty-two have been added to the church by public evidence, and having their names recorded according to Bible order; others, no doubt, will follow their good example. Thus commenced, continued and declined a glorious Gospel feast, in which sinners were made to rejoice in the pardoning mercy of God, and saints, old and young, were much revived.—Our stated meetings continue to be more or less crowned with God's presence. Our prospects are still flattering. The Great Head of the Church is with us, which is more to be desired than American follies or Egyptian treasures. Thus may we not sing:

He flies! His chariot is the wind,
And world's give way as on He goes;
Angels before and suns behind,
The cavalcade of splendor close.
He halts! the rainbow is His seat,
While lightnings at His presence fly;
Heaven lies far—seen beneath His feet,
And thunders are his melody.

"Glory to God in the highest, and on earth peace, good will toward men." In other words, now is the dispensation introduced, whose highest object is to bring glory to our God, and for this purpose on earth to promote the welfare of mankind. Indeed, throughout the New Testament the glory of God is represented as the great end of all that is done. Our Saviour tells us that he finished the work which his Father gave him to do, in order to glorify Him on earth. Again, we read that Christians are predestinated to the adoption of children to the praise of the glory of the grace of God; and His glory are they exhorted to consider as the ultimate end of all they do, that God may be all in all. If the glory of God is thus represented as the ultimate end of the Christian religion, the happiness of man is no less frequently insisted upon as a subordinate end of that dispensation. Hence, it is represented as a dispensation of love to the human race, in which glory many of the inhabitants of Shippensburg and the surrounding country, were made partakers during our recent revival. Yours, &c.,

J. C. OWENS.

Shippensburg, *April* 7, 1847.

One of Daniel's Sealed Prophecies Opened.

For the opening of the prophecy referred to, we must take the Lord's direction, which we find in Matt. 24: 15, where he says, "When ye, therefore, shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place; (whoso readeth, let him understand)." The question may very properly here arise, what are we to understand by the third verse of the above chapter, where it is said, "Tell us, when shall these things be? and what *shall be* the sign of thy coming, and of the end of the world?" By examining the whole chapter referred to, we find that the Lord gratified his disciples in part, not in whole, because it was sealed, and no one was to know it, only the Father, until the appointed time. This time we find plainly given in Daniel 12: 13, where the angel tells Daniel, "But go thy way till the end *be*: for thou shalt rest, and stand in thy lot at the end of the days." This time was a specified time. How long it should be to the end of that time, and when that time should be was the question which the disciples put to Jesus Christ. Therefore, in relating the different circumstances which is to take place, he also gave them the time in a prophetical way, and we may reasonably suppose that they did not understand, by his words, the time of his coming, for Paul says in 1. Cor. 15: 51, "Behold, I show you a mystery; We shall not all sleep, but we shall all be changed;" or that we should be raised incorruptible, that *is*, with a spiritual body. The above shows us the moral certainty that Christ was speaking to his disciples of the end of the world.

In the next place we have to examine what we are to understand by "the abomination of desolation, spoken of by Daniel the prophet." In this sentence I cannot discover any thing but that a certain transaction is to take place, but leaves us in the dark in respect to the time; therefore, we have to apply to the prophet, where we are directed to. And here I find, Dan'l 12: 7, that the angel "sware by him that liveth for ever, that *it shall be* for a time, times, and a half;" which I understand to be twelve hundred and sixty days. But in the eleventh verse I find that the angel added thirty days to the twelve hundred and sixty, which is a circumstance that took place before the twelve hundred and sixty days commenced, and the time spiritual worship was destroyed.

In the next place, we find in the eleventh verse, where the angel says, that "from the time *that* the daily *sacrifice* shall be taken away, and the abomination that maketh desolate set up, *there shall be* a thousand two hundred and ninety days." And then again in the twelfth verse he adds forty-five days, which is the time wherein the sanctuary is to be cleansed, as we read in chapter 8: 14.

For the time when the abomination was set up, we have to refer to the church history.—From various authors we find, that in the year of our Lord six hundred and six, the first Pope was set up, with power over the world. To establish my opinion in respect of the Pope being this abomination, and the beast spoken of in different parts of the scripture, I refer to Rev. 13: 3, 14, where I find that the beast received a deadly wound and was healed; and in the fourteenth verse it says by a sword and did live, which is the word of God.

Now, in all the searches that I have made, both in scripture and profane history, I cannot find a beast, man, or creature, that will answer to the description given in the word of God, but the Pope. The Romish church did receive the wound by the word of God, and yet lives, and e'er long will be healed; therefore, to know the time of Christ's second coming, or the end of the world, we need but add the six hundred and six to the twelve hundred and sixty, which the angel tells Daniel, as above stated. These two sums make Anno Domini one thousand eight hundred and sixty-six. This, according to the prophecy, will be the time when the sanctuary will be cleansed, which will be forty-five years from this time, and make the coming of Jesus Christ in the year one thousand nine hundred and eleven. But Christ says, "those days should be shortened, and unless they were shortened no flesh should be saved; but for the elects sake those days shall be shortened." So, by the different prophecies we have in the Old and New Testament, the precise time cannot be come at, (for the day and hour is not to be known.) But if we look through the world, we have signs enough to verify the above statement or time, for the troubles prophecied of, are appearing, and the beast is preparing to get its former power, according to the prophecy in the eighth chapter of Daniel and in Rev. 13, &c. Now, if we can believe the reference the Gospel makes, the end of the world will come, and must come, at the end of one thousand two hundred and sixty days; Daniel, or the angel tells us, which also corresponds with the time in the Revelations, that is the time of the woman's allotment in the wilderness; and there is not the least doubt but that that time commenced in Anno Domini six hundred and six; and this will be but nineteen years to the end of the prophecies. The angel says, "happy is he that holds out faithful to this end."

I would like to know your opinion on this matter.

I remain your, TRUE FRIEND.

REPLY TO THE ABOVE.

February 8, 1847.

True Friend:—

This is to inform you that I have received and read your annotations, on some of the prophecies, touching the Advent of our common Lord and Saviour Jesus Christ.

Whether you are right or wrong in your interpretations of these prophecies, I know not, because I have no means at hand by which to determine the truth or falsity of the opinion of any man with regard to the time of that event, founded exclusively on prophetic dates and periods. If any thing certain can be learned from the prophetic scriptures, as to the definite, or even probable time of that great and notable event, I for one have it yet to learn. The truth and certainty of the event itself is clearly revealed, but the true, real and probable time can, in my opinion, only be known by the *signs*, which shall preceed the event. Hence, when the question was asked, "when shall these things be?" Matt. 24: 3, the answer was not to go to the 8th and 12th of Daniel, and there you shall be told when the time of the end shall be; but the reply was: "Now learn a parable of the fig-tree: When his branch is yet tender, and putteth forth leaves, ye know that summer *is* nigh: So likewise ye, when ye shall see all these things, know that it is near, *even* at the doors." Matt. 24: 32, 33.

But if it be said, "the wise shall understand"—I ask what they shall "understand?" Do you say, "the time of the end?" Then my answer is, that you say more than Daniel. But, granting all you claim, that it is Daniel's obvious meaning, then I ask how and when are they to understand and know the time? Are they to understand it from *prophecies* or from the signs? If from the former, then the Apostles and the wise in all ages ought to have known it, for it was equally revealed to all; but if from the latter only, then the motive to watch and be ready was the same to all men in all ages, and the wise will have to learn it in the same way that they learn when summer is near, to wit: from signs and not from *prophecies*.

Besides, if this is not the true way of understanding it, then we are forced to the conclusion that the *wise* are yet unborn. For who has known it? or who does now know it?—None differ more than those would-be wise ones.

Let us, then, above all things study the art of holy living, and be careful to be always ready, then we are sure to be among the wise ones—and so that day will not overtake us unawares, or as a thief in the night. J. W.

An Elder on Church Elders.

Brother Winebrenner:—

Under a deep conviction of duty I address a few lines to you on the subject of church elders. My views on this subject have changed. I believe that all the elders the New Testament calls for are preachers of the Gospel.

This office is to be desired, which is the result of a divine call, and must be a man apt to teach; that is, he must have the ability to teach or preach the word. 1 Tim. 3: 1, 7. The elders in Crete were stewards—managers of the affairs of God's church—ministers of the Gospel. They must hold fast the faithful word, that they may, by sound doctrine, be able both to exhort and convince gainsayers. Such must be able ministers. Titus 1: 5, 9—1 Cor. 4: 1. The elders at Ephesus were made elders by the Holy Ghost, and they were to oversee and feed the church. Acts 20: 28. This duty belongs to the pastor or minister. In Heb. 13: 7, 17, 24, we read of church rulers who had spoken the word of God, or preached to the people, (whose faith follow) and who were watching for souls. Again, in 1 Peter 5: 1, 4, the elders are commanded to take the oversight of, and to feed the flock of God; which is the office work of a pastor.

Again: In your dictionary and gazetteer of the New Testament, elders are said to be pastors and teachers as well as rulers.

Besides, there is only one verse of scripture, in my opinion, that favors the opinion that there are elders in the Church that rule only and do not teach; that is, 1 Tim. 5: 17; but, in my judgment, is no positive proof of the fact. The passage referred to reads, "Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine."

They who labor in word and doctrine are those that travel as a missionary or on a circuit, they are to have double honor. That is, they are to be honored by esteeming them very highly in love for their work sake, and by supporting them or rewarding them for their labor. But those that rule well and do not travel, are to be honored too; but, perhaps, they can support themselves, or at least in part. Some, however, may say, "It is commanded to ordain elders in every city or church." Tit. 1: 5. In answer to this I would say, God requires no impossibility. Where there is no person to be found in a church that has the ability and qualification for an elder, according to scripture, that church, I think, had better do without, and be satisfied with deacons.

If your opinion in your "Church View" is oorrect, (and I believe it is,) in reference to women being deaconesses, then "Phœbe, a servant of the church of Cenchrea," was such; and the two pious women in the church at Phillippi, who labored with Paul in the Gospel, and likewise Phillip's four daughters that prophecied, all these were deaconesses, servants, helps.

I would ask, why cannot the deacons perform labor in the church as well as the women? and why cannot they help the minister, not only to serve tables, but to appoint and hold prayer, experience-meetings and such like, in the absence of the preachers, and where there is no person in the church who has the ability for an elder.

I have a great deal more to say on the subject, but my pen is bad and paper is nearly full, I shall therefore close for the present.

AN ELDER.

Letter from Elder J. M. Klein.

Irvin township, Venango county, Pa., *April* 13, 1847.

Brother Winebrenner:

By this letter you and the readers of the *Advocate* will learn that I am now on the ground and field of labor assigned to me by the last Eldership.

I left Cambria county, with my family, on the 26th day of March; the roads being very bad, we thought it best to take the boat from Kittanning to this place. We were detained a short time, but got on board of the steamboat Arrow, some time the next day; and after a slow and disagreeable trip, we were at last safely landed at the mouth of Scubbgrass. From thence we took it on foot to father Cramer's, about one and a-half miles from the river, where we were kindly received. In the afternoon our baggage was brought from the river, and on the next morning we started for Irvin township. From thence the brethren conveyed us over land to this place. We were very kindly received, and are now living in the house with brother Ayres, and intend to remain here until the brethren have our house finished. We are well pleased with our situation, and trust and pray that the Lord may make us useful among the brethren and people of my charge.

On next Friday I intend to start for Harmony, where I expect to meet brother Glenn, and enter, with him, upon the rest of the appointments. The state of religion appears to be somewhat dull in this church, it having been neglected as to regular preaching. Notwithstanding, the brethren are in good heart, and look for better days.

You will please alter my address, and give notice that all who wish to address me by letter, or otherwise, will direct to *Wesley* Post Office, Venango county, Pa.

I shall now close for the present, remaining, as ever, yours in the Gospel and patience of the Lord, J. M. KLEIN.

Letter from Brother Dan'l Markley.

Fayetteville, *April* 5, 1847.

Brother Winebrenner:—

I have a few thoughts to communicate to you for the *Advocate*. And,

1st. While many undertake to talk and to write about the great excitement afloat in our land about Temperance, Odd-Fellows and Sons of Temperance societies, I often thought these things would be driven too far. When we come to some neighborhoods or towns the chief talk is, will you join the Odd-Fellows or Sons of Temperance? and praise up their good institutions, how much they have done already; saying, that the preachers, lawyers, and 'squires, are joining in with us; and telling how they join together and provide for one another; and how much good a man can do by joining their societies, &c. But, we hear very little said about Christ, or His cause or His church. And they say these societies will break up every other society.

I heard a member of a certain church say that the Sons of Temperance are doing more good in the cause of benevolence than the church. I asked him what kind of folks they take into their societies? He answered, that we take in most all kind of people, except they are too poor to pay there admission fee and weekly payments. I asked him if they took poor old men and widows who cannot provide for themselves any more? He answered, no. I then asked him if any of their members should fail and get too poor to pay their weekly payments, what would they do with them? He said that such broke the rules and could not draw any thing from the society.

Well, now I think if these are their rules, the church is still the best society; and brother Miller's choice would be my choice, to fall into the hands of the church in case of poverty or distress. If the church acts according to her rules, she may be called a religious, a temperance, or a beneficial society; and, therefore, I think she has still the best qualifications. Her law-maker understood His business, and her rules are all good, and the command of her sovereign to her members is, "Go ye out and invite all, rich and poor, young and old, the lame and the blind," and those who have no money to pay their weekly payments; even these are still invited to come to the church, this Heavenly benevolent society. And Paul, the Apostle, when he was traveling by sea and by land, he opened the eyes of the people, and they saw that the church of Christ was the best institution. And when he gathered money, he sought it from those who had to give, and gave it to those who stood in need of it. Now, I think, if brother Miller is as faithful in his office as Paul was, we should not blame him for giving his reasons "why he will not join any of these new societies." I wonder if a man cannot do good

and help to destroy wolves out of a neighborhood, or help his neighbors to save their houses from burning down without first paying three dollars for admission into some society for full membership? I wonder if their is not a speculating spirit lying at the bottom of all this?

Again: the church is more honest than some of these aforesaid societies, because she has no secrets; the church is not afraid to bring every thing to light, and, indeed, she delights in walking in the light. Therefore brethren, let us all be careful and be not much from home, but let us all try to keep every thing in good order at home: I mean in the church. In meekness and love,

DANIEL MARKLEY.

Letter from Elder Henry Murray.

WAYNE COUNTY, OHIO, *March* 24, 1847.

BROTHER WINEBRENNER:—

I have just returned home, and having a few moments time to spare, I thought I would drop you a few lines for the readers of the *Advocate*, which, I trust, may be interesting to the friends of Zion.

I left home on the 8th of February, passed on to brother STUMP's and found the brethren and sisters in pretty good spirits; preached to a pretty large and attentive congregation. Left on the morning of the 9th instant, and preached six miles south of Canton, and had quite a spiritual and profitable time. Those friends south of Canton formerly belonged to the Dunkards, and were opposed to noise, but on the evening above referred to, while spending a few moments together in prayer, after preaching, one of these still and quiet folks sprung from her seat, and leaped, and shouted and praised God, in the most lively manner that I had seen or heard for some time. She said afterwards that she never would say any thing against lively exercise any more, for she had experienced more that night than she ever did before. Thanks be to God for the operation of the spirit.

I left the place last mentioned, and preached on the 10th in Canton, to a pretty large congregation, and found the brethren and sisters all striving for that rest that remains for the people of God. On the next day I left Canton and passed on to brother WILIMAN's, and commenced a protracted meeting in the village of Berlin, on the evening of the 12th, and continued the meeting for about nine days. When I commenced the meeting I did not know whether I should have any person to assist me or not, but, quite unexpectedly to me, the good Lord sent our beloved and much esteemed brother BEIDLER, who was a welcome visitor, and whose labors are always very acceptable. Would to God we had more such fathers in Israel! The result of our meeting was a follows: five embraced religion, or at least profess to have found peace. The evening after the meeting commeneed, we met at one o'clock, I tried to say something on the the subject of Christian baptism. The result was, some of the pedo-baptist friends were offended, but those that love God and keep his commandments, were pleased. We then proceeded to the water and buried three disciples of Christ in baptism. We had quite an interesting time, and I know not that I ever felt better while waiting before God in the administration of baptism. We then returned to the house of worship; I tried to make some remarks on the ordinances of God's house, such as washing the saints feet and the Lord's supper. We then proceeded to attend to these things, and while we were attending to them I believe we realised the fulfilment of the promise, "happy are ye if ye know these things and do them." After the ordinanees, I organized a church of fifteen members. On the next morning I left for home. Brother JONATHAN WEST preached on Friday evening. Brother BEIDLER came back on Saturday, after baptizing six more. On Sabbath there were several more added to the church.

Another circumstance I would mention: one woman that belonged to the Presbyterian church, so called, attended the meeting, became awakened to a sense of her danger, but being afraid of her friends and somewhat unwilling to give her heart to God, and still feeling her disease more sensible, sent for a physician; he came in great haste to make his external application, but on seeing her, he knew the nature of her disease; he prayed with her and pointed her to the lamb of God. She then requested the brethren and sisters to be brought, and they came and labored with her in prayer till she found peace with God. She is now on her way to the promised land—thanks be to God for that.

Again: I would inform the friends of Zion, that I arrived at home from the Stark circuit, on the evening of the 19th of February, and found my family all well. Left home the next morning and arrived at brother MYER's, and found them still trying to make their way to the world above; tarried all night and preached the next morning at 10 o'clock. Left there and passed into Gollytown to brother HARTMAN's, where I found the brethren and sisters all well, but not so lively in religion as I would liked to have found them. I tried to preach to the people of that neighborhood. I left next day and went to brother HOLLINGER's, expecting to find an appointment for me, as I intended to commence a protracted meeting, but to my astonishment, there was no appointment for me. I tried to ascertain the reason, but when I found them, they were very poor and flimsy. We agreed then to have a meeting. I commenced on the evening of the 23d of February, and continued the same until the evening of the 9th of March. The result was, the few that professed Godliness were revived, and sinners convicted. Nine or ten professed to find peace with God, and are now on their way to a blissful immortality. When I commenced the meeting the weather was unfavorable, the brethren and sisters unbelieving, and the waters so high the people could not get to meeting, or at least some of them; yet I still preached away until the next Tuesday evening, when the cloud of darkness gave way, Zion was favored with a refreshing, and sinners fell at the foot of the cross and cried for mercy.

It may not be amiss to say something in reference to my assistance in holding this meeting. Bro. SLOAN, of the Brethren connection, fell in with us and preached several discourses. Brother MEOHEW also came towards the close of the meeting, and remained until it broke up. He preached several times. Brother EDWARD WEST was also present over the last Sabbath of the meeting, and I expect was a good deal hurt in consequence of not getting liberty to take part, as he formerly did. But, under existing circumstances, I do not think it would be proper, as there is a difficulty between us, by reason of the manner in which he left us. When I look at the circumstance of brother E. WEST, I feel sorry, and wish with all my heart that a reconciliation could be effected between us, and I could see him where he once was, and in the same element he was when I first formed an acquaintance with him. May God help us to do for the best in this world, and that which is to come.

I would further state that we organized a church of twenty-one members. We attended to the ordinances of God's house, and broke up the meeting. We left many of the people in that region of the country, laboring under serious feeling. O! Lord, revive thy work more and more.

I would further remark, that I left brother HOLLINGER's and went on to the Stark circuit, passed round the same, and returned to brother STUMP's and engaged in holding a protracted meeting in connection with bro. BEIDLER. I found a goodly number of my brethren and sisters from a distance at the meeting. I would to God this was more of a practice among us. The result was as follows: five profess to have found peace with God through our Lord Jesus Christ, and one was baptized. Brother BEIDLER left on Sabbath, the 21st instant, and I stayed and preached on Sabbath. On Sabbath evening two came forward, on Monday evening there were five forward, and on Tuesday evening there were six forward to be prayed for. On Wednesday, the 24th instant, I left. The meeting is still going on. Brother BEIDLER was to return and continue the meeting. The prospects were good when I left. Brethren pray for us in this Western country, for we have our difficulties with the different sects—both from the preachers and laity. Some say one thing and some say another, but, amidst all this, I am determined to contend for the faith once delivered to the saints. O! may God help me, with my brethren in the West, to do so.

A word to brother JACOB LININGER. I should be glad to hear from you by way of a letter. My post office address is Moreland, Wayne county, Ohio. I know not your post office address.

I remain your brother in the Lord,

HENRY MURRAY.

Letter from Brother George Martin.

LANCASTER, *April* 7, 1847.

BROTHER WINEBRENNER:—

I here write a few lines for the *Advocate*. Let a holy, humble, consistent conduct go with words and professions, and then no one can tell how wide the influence may spread. In this way all may labor in the Lord's vineyard and do good; yea, all are expected to do so. Christ will have no idlers in his vineyard.

Again: we have here a mark of true grace. It leads the soul to love the Saviour, and then to desire that all the world should love him too. Yes, this is religion. True religion is the love of God shed abroad in the heart by the Holy Ghost, which is given us. It is the discovery of something which makes a man really rich and happy.

The kingdom of grace, when it is really established in a man's soul, is like a merchantman seeking goodly pearls, who, when he had found one pearl of great price, went and sold all that he had and bought it.

Dear reader seek after this religion, to have Jesus in your hearts by faith. This is the goodly pearl. Then will you have what will satisfy you in this vain world, and prepare you for the promised inheritance, the holy Jerusalem, whose light was like to a stone most precious, even like a jasper, clear as a crystal; and whose twelve gates are twelve pearls, and the streets of the city pure gold, as it were transparent glass.

I remain yours in Christian love and hope of the Gospel, GEORGE MARTIN.

Letter from Brother John Foreman.

FAYETTEVILLE, *April* 12, 1847.

BROTHER WINEBRENNER:—

I send you enclosed five dollars, which you will please credit for the *Church Advocate*, to the following names, to wit: Brother GEORGE MCFARREN, one dollar and twenty-five cents, for the first volume of the *Advocate*.

Also, DANIEL MARKLEY, JOHN FOREMAN and sister MARY A. FRENCH, each one dollar and twenty-five cents, for the second volume, commencing with the first of May next.

Our paying in advance, before the first number of the second volume comes out, is a proof that we are well pleased with the *Advocate*, and wish to have it continued.

Yours in love, JOHN FOREMAN.

Letter from Brother William Swyers.

MARIA FORGES, *April* 17, 1837.

DEAR BROTHER WINEBRENNER:—

The church at this place is trying to enter in at the strait gate; but with sorrow I must tell you some have forsaken us, having loved this present world. May the Lord have mercy on them, and may they turn back to the bishop and shepherd of their souls. Pray for us that we may prove faithful to the end.

I see in the twenty-third number of the *Advocate*, that you desire some exertion to be made to swell the list of subscribers for your excellent paper. I have done so, and herewith send you seven new subscribers.

I remain your brother in Christ,

WILLIAM SWYERS.

OBITUARY OF SISTER MARGARET BRICKER.

April 6, 1847.

BROTHER WINEBRENNER:—

You are already informed of the death of sister BRICKER, but as they requested me to send a notice for publication, and add what I thonght proper, I concluded to submit the following, by giving a few particulars:

DIED—Near Churchtown, on the 31st of March, about 8 o'clock in the evening, sister MARGARET BRICKER, aged 32 years, 11 months and 14 days.

She has left an affectionate husband, three small children, and a number of friends to mourn on account of her early and sudden departure.

Sister BRICKER died in child-bed, and her infant babe was laid in her arms and conveyed to the silent grave with the mother, (which was an affecting sight,) there to sleep with her two oldest children, died before her, until the morning of the great and glorious day of the resurrection; when they shall come forth to meet their Lord.

Sister B. lived in the enjoyment of the religion of Christ for some years, but the few last years she had become formal and rather lost her zeal for the good cause; yet, thanks be to God, for the last few months she acted the part of the Prodigal, by considering that there was bread enough in her Father's house, and returned asking and confessing, and died seemingly reconciled to God and her fate.

Funeral text, Amos 4: 12—"And because I will this to thee, therefore, prepare to meet thy God, O! Israel."

The house of brother JOSEPH BRICKER and his departed companion, has been a home for God's ministers and people, more or less, ever since they have lived together. We hope that the brother will have their prayers for him and his little family in this, their heavy bereavement. WM. HINNY.

NEWS DEPARTMENT.

From Vera Cruz.—*One day later.*—An English newspaper was established in Vera Cruz, on the 3d of April, called the *American Eagle*. It publishes the terms of capitulation. On the 28th of March, Gen. Scott promulgated the resolution of Congress presenting the thanks of Congress to Gen. Taylor and his army, adding:—"As many of those gallant officers and men who achieved the brilliant victories alluded to are now with this particular army, at a great distance from the distinguished Major General Taylor, the pleasing duty devolves upon the general-in-chief to announce that resolution in printed orders to the whole army now with him."

Some men of the New York and 1st Pennsylvania Regiments, and four sailors from the frigate Potomac, left camp on Sunday, the 20th of March, and went into the country seven or eight miles. Some of them returned the same evening and reported that they had been attacked by rancheros and most of their number killed. No faith was placed in their representations, but on the 31st a detachment was sent out and found the remains of five of those killed. They had been shot and horribly mutilated. Among those who were killed were the Rev. W. H. T. Barnes, of Wilmington, Del.; Rob't Jeff, of Southwark, Pa.; George W. Miller, of Providence, R. I., belonging to the Philadelphia Rangers; Benj. Fane, of Providence, R. I.; Hardin, of the Potomac, and three men belonging to the New York regiment, whose names are not known.

From the Correspondent of the New York Sun.

MEXICO, March 25, 1847.

When I wrote yesterday week we were expecting Santa Anna. The papers of Saturday last published his farewell address to his troops at San Luis on the 14th, with his views of the revolution. He arrived here yesterday amidst every demonstration of rejoicing, having been duly inaugurated President of the Republic last Tuesday in the suburbs, at Guadalope. Afraid to trust himself in the city without some passport for his safety, he wisely received the sacred offices of the clergy in the suberbs; thus purified, and guarded by five thousand troops, his march to the palace was uninterrupted and mafinificent. It was a close holiday, service was held in the various churches and prayers offered up for the safety of the Nation. Santa Anna has *not* joined the Clergy, *the government remains unchanged*, the women's revolution has been unsuccessful, Congress is restored and Gomez Farias is still Vice President. Santa Anna, in his address, again declares himself the "slave of public opinion," he will obey the will of the people and *sustain the Congress*.

Another call for Volunteers.—The Washington Union says the President will call immediately for six thousand more volunteers, to strengthen the armies in Santa Fe, on the Rio Grande and at Vera Cruz. A rigorous prosecution of the war is the order of the day.

Army Appointments.—The President has appointed Brig. Gen. Pillow and Brig. Gen. Quitman, to be Major Generals in place of Messrs. Benton and Cumming, who declined, and Col. Caleb Cushing to succeed to the Brigadier Generalship, vacated by the promotion of Gen. Quitman.

Expenses of the U. S. Government.—The following are the appropriations made by the late Congress, for the expenses of the General Government for the present year:

For the civil and diplomatic expenses of the government,	4,442,790 87
For the support of the army and volunteers,	32,178,461 88
For the support of the navy,	9,307,958 10
For the support of the Post Office Department,	4,145,400 00
For the support of the Indian Department,	1,364,204 95
For the support of the Military Academy,	124,906 00
For building and equiping steamships,	1,000,000 00
For revolutionary and other pensions,	1,358,700 00
For concluding peace with Mexico,	3,000,000 00
For the erection of light-houses,	518,830 00
Miscellaneous,	540,243 13
Total,	$57,982,575 93

Foreign News.—*At the Liverpool Market*, Cotton had declined ¼ of a d.

The Corn Market remains in about the same state as at previous dates.

Flour selling from 40 to 42 shillings, the latter the extreme quotation for the best.

Indian Corn is a shade lower—yellow is quoted at 70 shillings, and white 68 shilling per qr.

Fast.—The Queen had ordered a general fast, to be observed on the 24th of March, on account of the distress in Ireland and Scotland.

Wisconsin.—After a great struggle in relation to the new constitution of Wisconsin, it appears to have been rejected by the people. One-half the State has given a majority of 4,440 against it. The provisions against issuing paper money, and several other stringent rules on banking and the credit system generally, made it unpopular. It also exempted a limited homestead from seizure, and protected the property of married women. A new convention will now be called, but the delay may prevent that State being represented in the next Congress.

Religious Intolerance.—The Emperor of Russia has recently issued a decree, the object of which is to prevent proselytism in favor of any other religion than the Greco-Russian. The most severe penalties are suffered by those who abjure their religion, or who cause others to do so, even to disinheritance, loss of property, corporeal punishment, imprisonment and exile. These acts of bigoted Russia, befit the tenth rather than the nineteenth century.

Baby Jumpers.—The Philadelphians are in a high state of excitement respecting these newly invented articles. They describe one as follows: "Imagine a cord fastened to the ceiling, and thence diverging into several cords, which are fastened to a child's frock by attachment to the belt. The cord is elastic, and the child being attached to it may be left to itself, and will find its own amusement in the constant jumping up and down and about, which its movements occasion.

The Cholera in Persia.—Dr. Wright states under date of December 22d, that 10,000 had been swept off by cholera in Teheran, in the course of a few weeks; and 7000 at Bagdad. At Ooromiah 2000 had died; but no one connected with the Mission had fallen.

REVIVALS OF RELIGION.

The Rev. Mr. Rich of Nantucket, Mass. in a letter quoted by the Puritan, speaks of an interesting revival among the people of his charge, and of more than fifty cases of hopeful conversion. "God has spoken to this people in the wind, the earthquake and the fire, but they heard not; He is now speaking in "the still small voice," and they bow the soul and hear."

Williamstown, Mass.—A correspondent of the same paper, under date of the 28th March, says:—"There is an interesting revival in progress in town and college, and has been for some months. Over seventy in town are hoping in Jesus, and about twenty in the college. In college the work seems to be progressing, and there is promise of great things to come."

Brown University, Providence, R. I.—A writer in the Boston Watchman states in a recent number, that God is smiling upon the college, that there have been fifteen cases of hopeful conversion since the commencement of the present term.

He says that "a large number of the students in the various classes, are now earnestly inquiring what they shall do to be saved, and throughout the college a thoughtfulness and solemnity prevail, and which can only be attributed to the presence of the Holy Ghost. Never was there a time in the history of the college, when the influence of the spirit of God was so visible and irresistible. And yet there is nothing here which the most fastidious deprecate as excitement. No extraordinary efforts were made at the commencement of this work, and there have been but few extra religious meetings.—The revival is flowing on like a gentle river, in beauty, calmness and strength." The writer adds—

"There is a considerable degree of interest in the churches in various sections of the State. The revival at Bristol, which commenced two or three months since, is still going on powerfully.

"In Warren, also, they are enjoying an out-pouring of God's grace. In the Ladies' Seminary, at that place, the religion of Christ has been most triumphant. Upwards of twelve, I understand, have become hopefully pious."

Religious state of Ireland.—Ireland is now open to the Gospel, and the people seem ready to receive it—as they never did before—from Presbyterians or Episcopalians or Protestants of any denomination. A writer in the London Christian Observer, who has recently made an extensive tour in that country, says:

"The feeling among the population is very strong that the famine is the judgment of God for the sins of priests and people. I found amongst a large proportion of those with whom I conversed, a feeling that the book of God ought to be read."

Queen of Prussia.—It is stated in a foreign paper, that "the amiable and pious Queen of Prussia has been seriously indisposed, and prayers were put up in all the churches of Berlin for her recovery. 'The Lord has graciously heard and granted the petition, and this Christian, as well as royal lady, is pronounced convalescent.'

Chihuahua Taken.—Chihuahua has been taken by the Americans—the Mexicans having been completely routed.

Constitution of Prussia.—*The Representative System in Prussia.*—The Prussian State Gazette of the 4th of March, contains the Royal ordinances, which promulgate and secure to the nation the Constitution of Prussia, and the representative institutions of that kingdom. Without doubt, the establishment of the representative system in Prussia, is one of the most important events of our time. The assembly, which is about to be convoked in Berlin, under the name of the United Diet of Prussia, will be composed of all the members of the eight provincial diets of the kingdom, who will have seats in one or other of the two houses of the combined assembly. The upper one of these two houses will be that of the *Herrenstand*, or peerage, consisting of the Princes of the Blood Royal, and all princes, counts, and peers of the ancient states of the German empire or of the provinces. The lower house will be composed of the *Ritterstand*, or knights comprising the representatives of the gentry, the towns and the boroughs, now entitled to seats in the provincial diets.

Missions.—From the reports of the various missionary institutions for the last year, it appears that the whole number of ordained missionaries in the world, so far as reported, is 1,147; of which 63 are laboring among the Indian tribes, 186 in Africa. 38 in Western Asia, 340 in India and Ceylon, 32 in Burmah and Siam, 63 in China, 117 in the Pacific Islands, 305 in the West Indies, and 43 among the Jews. They are aided by 2,140 native assistants, and have under their care 184,268 communicants.

New Process of Daguerreotyping.—In a late number of the "London People's Journal" is given a full account of the discovery of a new process of Daguerreotying by Mr. Fox Talbot, an Englishman. The *Talbotype*, as the process is called by the friends of the invention, only differs from that of the Daguerreotype in the material *(paper)* on which the sun-piece is drawn. In the latter, as is well known, a copper-plate covered with a preparation of silver is employed; in the former, simple paper washed with a chemical preparation receives the picture.

Vera Cruz Custom House.—We learn that Capt. F. M. Dimond, formerly our consul at Vera Cruz, has been appointed custom house officer at that port—an important position, for which he is admirably qualified. His official title may not be given accurately, but indicates the nature of his employment.

New York City Election.—The election in New York city, on the 13th ult., resulted in favor of the Whigs, who, it is said, elected their Mayor by a majority of about 1500. There is also a Whig gain in the choice of Aldermen.

General Taylor Nominated.—At a large political meeting held in Philadelphia, on the 10th ult., Gen. Zachary Taylor was nominated as a candidate for President of the United States.

Cincinnati, O.—At the recent election in that city, the Whigs carried their Mayor and the City Marshall and Councils by a considerable majority.

Rhode Island Election.—The law and order party have elected their candidates for Governor, the Legislature, and Congress.

MISCELLANEOUS.

From the American Messenger.

Beware of Bad Books.

Why, what harm will *books* do me? The same harm that personal intercourse would with the bad men who wrote them. That "a man is known by the company he keeps," is an old proverb; but it is no more true than that a man's character may be determined by knowing what books he reads. If a good book can be read without making one better, a bad book cannot be read without making one the worse.

Lord Bacon makes the pithy remark, that "in the body there are three degrees of that we receive into it: aliment, medicine, and poison; whereof aliment is that which the nature of man can perfectly alter and overcome; medicine is that which is partly converted by nature and partly converteth nature; poison is that which worketh wholly upon nature, without nature being able to work at all upon it: *so in the mind, whatsoever knowledge reason cannot at all work upon and convert, is a mere intoxication, and endangereth a dissolution of the mind and understanding.*"

Bad books are like ardent spirits; they furnish neither "aliment" nor "medicine:" they are "*poison.*" Both *intoxicate*—one the mind, the other the body; the thirst for each increases by being fed, and is never satisfied; both ruin—one the intellect, the other the health, and together, the soul. The makers and venders of each are equally corrupters of the community; and the safeguard against each is the same—*total abstinence from all that intoxicates mind or body.*

Works of mere fancy, romance, infidelity, war, piracy and murder, are "*poison*" more or less diluted, and are as much to be shunned as the drunkard's cup. They will "bite like a serpent and sting like an adder."

Stingy Christians.

The Christian Advocate makes the following very sensible remarks in reference to a class of Christians very frequently met with:

"We confess, however, that we have often questioned the Christian character of some loud professors whom we have known, on account of their stingy contributions to the support of the Gospel and the relief of the poor. We have known some who would visit the sick poor, and pray with them as long and as loud as any body, but you could no more get a dollar from them for the relief of the sufferers than you could one of their teeth; and it was evident that if they could sell their prayers for a dollar apiece, they would not have given one away. The minister and his family might have starved if their brethren, less able to give, had not felt their Christian obligations differently.—Such people have always by them that 'neat little pocket edition of selfishness,' as Watson calls it. 'Charity begins at home;' and, verily, their charity leaves off where it begins. They add annually to their gains, and their love of gain feeds and grows on the accumulation, until it hardens the heart and sears the conscience against all the claims which the Gospel has upon them, and all the calls of mercy and benevolence in favor of suffering humanity. But the strangest thing of all is that such people really persuade themselves they are pious Christians, because they can, now and then, work themselves, until at length they hear, 'Thou fool, this night shall thy soul be required of thee; now whose shall these things be which thou hast provided.'"

Four Impossible Things.

1. To escape trouble by running away from duty. Jonah once made the experiment. But he soon found himself where all his imitators will in the end find themselves. Therefore, manfully meet and overcome the difficulties and trials to which the post assigned to you by God's providence exposes you. Go at God's bidding, as did Moses, and do the work laid upon you. His grace will be sufficient for you as it was for him, and the end will be peace, honor, and eternal glory.

2. To become a Christian of strength and maturity, without undergoing severe trials. What fire is to gold, that is affliction to the believer. It burns up the dross and makes the gold shine forth with unalloyed lustre. Therefore, do not timidly shrink from the troubles which God's providence brings upon you, but count it all joy to overcome them, "knowing this, that the trying of your faith worketh patience."

3. To form an independent character, except when thrown upon your own resources.

4. To be a growing man, when you look to your post for influence, instead of bringing influence to your post.—*Ohio Observer.*

A Prosperous Church.

The symptoms of prosperity in a Christian church are the following:

1. The plain, intelligible, and faithful preaching of the Gospel.

2. A relish for preaching of an instructive character on the part of a congregation.

3. A congregation growing in interest and numbers.

4. The improvement of a people in knowledge and good behavior.

5. The exercise of a rigid and healthful discipline.

6. Proper attention to the claims of the young.

7. The moral and religious aspect of the members of a church. When the members of a church, true to their engagements, and sensitive to the demands of duty, lead such lives, that all who observe their walk may take knowledge of them, that they have been with Jesus, and learned of him,—then, here is proof that said church cannot be in a cold or languishing state.

8. And when to the foregoing can be added a continual accession of hopeful converts, the cup of a church's prosperity is about full.

Children's Plays.—I love to see children happy; and when they have been good and diligent, and returning home from school, meet their cousins and young friends, who can object to their playing together! I am sure I do not. Yet as I have observed sometimes that even in play children lose all their pleasure, I shall give them a few rules which they will do well to mind:

1. Try to please and be pleased.
2. Do not be offended for trifles.
3. Avoid all mischief.
4. Do not be selfish.
5. Never try to tease.
6. Be ready to leave your play when called away from it.

Mahometan Parable.

We do not recollect ever to have seen a more forcible illustration of the tenacity with which the lust of power is capable of seizing upon the mind than the following, exhibited in the form of an Oriental parable:

"A grand seignior caused his vizier's arm to be cut off, and proclaimed that the arm should be thrown up, and whoever caught it falling should succeed in the vizier's place; but upon terms to be served the same as his predecessor at the expiration of the year. When the crowd was come together to catch his arm, one man, more diligent and dexterous than the rest, caught it. So he was vizier; and at the year's end his right arm was cut off and thrown up as before, and he, himself, with his left arm, caught it again; and after his second year his left arm was cut off and thrown up, and he caught it with his mouth."

Christian Liberality.

There are certain great principles laid down in Scripture in relation to giving, and the use of property generally, respecting which there is much practical scepticism. They are as follows:

1. That which we have we hold as stewards that must give account.

2. The way to increase is to distribute. Some are rich because they are liberal.

3. That which is given to the poor is loaned to the Lord.

4. That which is done to Christ's little ones is done to himself.

Writing for Newspapers.

The following hints may be of service to all of us who scribble for newspapers:

1. You must have something to write about.

2. Write plain, dot your i's, cross your t's, point your sentences, and begin them with capitals.

3. Write short, to the point, and stop when your done.

4. Write only on one side of the leaf.

5. Read it over, abridge and correct it until you get it into the shortest space possible.

These rules observed will almost ensure the publication of an article, and what is more desirable to the writer, will secure its being read.

Hints about Food.—Roast meat contains nearly double the nourishment of boiled, but boiled meat is better adapted to weak digestion. Frying is one of the very worst methods of dressing food, as food, as boiling is one of the best. Baked meat has a strong flavor, and is deprived of some of its nutritious qualities, and is difficult of digestion. Spices, sauces, and melted butter should never be used by an invalid.

Very Careful.—Some brethren are so careful to preserve their minister from worldly-mindedness, that they can hardly let him live. But will compel him to toil and labor and sigh under his accumulated load of cares without any concern about him only that he be preserved from pride and love of gain. Poor souls.—*Morning Star,*

Excerpt.—When the sacrifice which you request a friend to make, is greater than the benefit you claim thereby, your demand is uncourteous.

Cure for the Lock-Jaw.—We see it stated upon what seems authority, that the lock-jaw can be relieved instantly by putting a piece of copper in immediate contact with the wound that caused it. Simple remedies are frequently the most potent.

THE MARKETS.

Corrected semi-monthly for the Advocate,
By Funk & Miller, Commission Merchants.

HARRISBURG.			
FLOUR—Wheat, per barrel,	$6 00	*a*	6 12½
Do. Rye, do. - -	4 00	*a*	4 12½
Do. Corn, do. - -	4 00	*a*	4 12½
GRAIN—Wheat, per bushel,	1 20	*a*	1 25
Do. Rye, do. - -	68	*a*	70
Do. Corn, do. - -	70	*a*	75
Do. Oats, do. - -	48	*a*	50
Do. Barley, do. - -		*a*	75
SEEDS—Clover, do. - -	4 00	*a*	4 25
Do. Timothy, do. - -	2 75	*a*	3 00
Do. Flax, do. - -	1 10	*a*	1 12½
BEEF, per cwt. - - - - -	5 00	*a*	5 50
PORK, do. - - - - - -	5 00	*a*	5 25
HAMS, per pound, - - -	10	*a*	12½
BUTTER, do. - - - - -	18¾	*a*	25
LARD, do. - - - - - -	9	*a*	10
TALLOW, do. - - - - - -	8	*a*	10
HARD SOAP, (Dried) per lb.	6	*a*	7
EGGS, per dozen, - - - -	9	*a*	10
POTATOES, per bushel, - -	75	*a*	87½
ONIONS, do. - - -	37½	*a*	50
APPLES, do. - - -	1 00	*a*	1 50
PEACHES, (Dried) per bush.	1 50	*a*	2 00
FEATHERS, per pound, - -	37½	*a*	45
WOOL, do. - - -	30	*a*	50
SALT, per sack, - - - -		*a*	1 40
HAY, per ton, - - - - -	9 00	*a*	10 00

PHILADELPHIA.			
FLOUR—Wheat, per barrel,	$6 75	*a*	6 81
Do. Rye, do. - -	4 50	*a*	4 62½
Do. Corn, do. - -	4 37½	*a*	4 50
GRAIN—Wheat, per bushel,	1 50	*a*	1 55
Do. Rye, do. - -	90	*a*	92
Do. Corn, do. - -	88	*a*	90
Do. Oats, do. - -	50	*a*	53
Do. Barley, do. - -	00	*a*	90
SEEDS—Clover, do. - -	4 25	*a*	4 50
Do. Timothy, do. - -	3 00	*a*	3 25
Do. Flax, do. - -	1 50	*a*	1 65
BEEF, per cwt., - - - -	7 00	*a*	8 75
PORK, do. - - - - - -	7 00	*a*	7 25

RELIGIOUS NOTICES.

A Protracted Meeting will be held by the "Church of God," at Mount Joy, Lancaster county, commencing on Ascension day, being the 13th instant, and to continue over the ensuing Sabbath. The brethren and people of the neighborhood are respectfully invited to attend.

Another will be held at Uniontown, commencing on the 15th instant. The brethren are invited to attend.

A meeting will be held at Linglestown, Dauphin circuit, commencing on the 22d instant. Preachers and people are invited to attend.

Another will be held at Highspire, commencing on the 5th of June.

The following protracted meetings will be held in York county:

1st. At Maish run School house, to commence on the evening of the 8th of May.

2d. At the cross-roads School-house, to commence on the evening of the 15th of May.

CAMP-MEETINGS IN OHIO.

1. One in Wayne county, to commence on the 19th of August.

2. One in Stark county, to commence on the 26th of August.

3. One in Summit county, to commence on the 2d of September.

Resolved, That we advise the brethren not to allow any trafficking to be carried on, during the above named camp-meetings, within the limits of the law.

Isaac Whisler,
A. Megrew,
A. Holmes,
D. Baker,
J. Beidler. } *Committee.*

MARRIAGE NOTICES.

"I saw two clouds at morning,
Tinged with the rising sun,
And in the dawn they floated on,
And mingled into one."

MARRIED—On the 7th of January, by Elder William H. Mullinix, Mr. William A. Ridlemoser to Miss Elizabeth Ann Mary George, both of Washington county, Md.

On the 4th of March, by the same, Mr. Jos. Gilbert to Miss Eliza Perry, both of Washington county, Md.

On the 8th of April, by Elder McFadden, Mr. Elihu Cuddy to Miss Catharine Johnson, both of Baltimore county, Md.

On the 22d of April, by the same, Mr. James Jones to Miss Ruth Bull, both of Baltimore county, Md.

On the 24th of January, by Elder John Hickernell, Mr. William Goodman to Miss Nancy Applen, both of Westmoreland county, Pa.

On the 6th of April, by the same, Mr. Henry Shuler to Miss Margaret Funck, both of Westmoreland county, Pa.

OBITUARY NOTICES.

"Leaves have their time to fall,
And flowers to wither at the north wind's breath,
And stars to set, but all,
Thou hast all seasons for thine own, O Death!"

DIED—In Middletown Valley, Frederick county, Md., on the 17th of March, brother James Mays, aged 51 years and 10 months.

Brother Mays embraced the Saviour four years ago, united with the church in Middletown Valley, where he remained until he died on the 19th of last March. His remains were followed to the place of interment, Jerusalem church, by a large concourse of people, where the services were performed by Elders Wm. H. Mullinix and J. H. Hurley, from Amos 4: 12. It was truly a solemn time.

Near Andersontown, York county, Pa., on the 28th of March, sister Elizabeth Stouffer, consort of bro. Christian Stouffer, aged 62 years.

Sister Stouffer's remains were followed to the grave on the 30th of March, by a large concourse of people, who convened to pay the last tribute of respect to one they loved and esteemed. Services by Elders Samuel Bowman and J. H. Hurley, from Rev. 13: 14—"Write blessed," &c. X.

At Middletown, on the 14th ultimo, after an illness of a few days, sister Frederika Carr, aged 63 years, 4 months and 11 days.

Sister Carr was a member of the "Church of God," at that place, for a number of years, and from the time she first professed religion she adorned her profession with an humble and consistant walk. She died in the hope and faith of the Gospel, and has gone to the land of the blessed.

The funeral services were conducted by Elder W. H. Mullinix. Text, Rev. 14: 13.

At Fairview, on the 26th of March, Patrick McGubrick, aged 76 years, 10 months and 8 days.

At Fairview, on the 22d of April, Eber Leach, aged 34 years, 1 month and 28 days.

In this place, on the 19th ult., of consumption, Jeremiah Shoop, aged about 31 years.

In this place, on the 20th ult., of apoplexy, Mrs. Anna Margarette Beader, aged about 78 years.

In this place, on the 20th ult., Benezer Hale, aged about 54 years.

In this place, on the 23d ult., Mrs. Elizabeth Boas, aged 55 years.

In this place, on the 27th ult., Mrs. Elizabeth Shoemaker, consort of George J. Shoemaker, aged about 27 years.

AGENTS WANTED.

SUITABLE persons can find employment for the sale of the "*He Pasa Ekklesia*," in this and other States. Apply to the Editor of the Advocate. [May 1.

PROSPECTUS
OF THE
"HE PASA EKKLESIA."

J. WINEBRENNER & CO. propose to publish, by subscription, a Portrait and Improved Edition of the work entitled,

"THE HISTORY OF ALL DENOMINATIONS IN THE UNITED STATES."

This work shall contain several new articles, and some of the old ones improved. It shall also be embellished with fifteen or twenty splendid Portraits of leading men belonging to the different Religious Denominations represented in the work.

It will be printed and published in a large octavo form—on good paper and in extra gilt binding—and delivered to subscribers at *Two Dollars and fifty cents* per copy, payable on the delivery of the work. Common edition, without the portraits, at *One Dollar and seventy-five cents.*

This work consists entirely of original articles, written expressly for the work by distinguished Divines belonging to the different denominations in the United States, and comprises an accurate and impartial account of the Rise and Progress, Faith and Practice of each denomination.

In this work every denomination has, through one or more of its leading members, its own claims and history presented for the investigation of the unbiassed, and from which the impartial investigator is enabled to form his own conclusions from authentic data.

This course has met the decided approbation of several of the most distinguished members of various denominations, as the following recommendations and notices of the press very clearly testify:

RECOMMENDATIONS.

"He Pasa Ekklesia."—I believe this work will be interesting to all such as wish to derive a correct knowledge of the various denominations, they being, in this work, all permitted to speak for themselves.

So far as the German Reformed Church is concerned, Dr. L. Mayer is capable of representing her doctrines; and in this work has given a fair history of her rise, progress and doctrine, in the eastern as well as western interests. German Reformed members would do well to furnish themselves with a copy.

DAVID WINTERS,
Pastor of German Reformed Ch., Dayton, O.

I concur with the Rev. Mr. Winters in the opinion which he has expressed with regard to the "He Pasa Ekklesia," and would recommend it as an impartial and useful book.

J. W. HALL,
Pastor of the 3d street Presbyterian Church.

"He Pasa Ekklesia."—This work abounds in rich and correct modern ecclesiastical information. From what I have read of it I do not hesitate to recommend it to the attention and perusal of every one who wishes to possess an impartial knowledge of the religious views of the different denominations of Christian professors—so essentially necessary for the cultivation of proper feelings towards those who may dissent from us on the highly important subject of Religion.

S. K. HOSHOUR, A. M.
Cambridge City, Indiana.

"He Passa Ekklesia."—In this beautiful octavo of 734 pages, firmly and neatly bound, are 43 original histories of 43 different religious persuasions, each one of which has been written by some intelligent and distinguished member of the community. It is, therefore, authentic in the highest degree, as far as it goes. It has some advantage over all other church history, it is the history of only those parties now in actual existence. It gives their history, their peculiar and their general views; and frequently a portion of the evidence on which they rest—it gives their statistics as far as they could be collected; and is, therefore, worthy of a place in every library of a religious or ecclesiastic character.

ALEX. CAMPBELL.

I have looked over the "History of all religious denominations in the United States, by Professors and Ministers," and found the article on the Roman Catholic Church, by Prof. W. J. Walters, as far as it goes, a faithful exponent of Catholic doctrine and discipline. The entire work is presented to the public in the most authentic and attractive form and exhibits a practical commentary on the facility and confidence with which the most various and conflicting theories can be deduced from the Bible.

J. B. PURCELL,
Bishop of Cincinnati.

Your proposed work, in which the rise, progress, doctrines, discipline and usages of the various religious sects and denominations in our country, are proposed to be set forth, in my opinion, is a book much needed, and will supply a lack long felt in community. Serious objections have very justly been urged against all previous works professedly of the same character. Their statements have been either wholly exparte, or so imperfect in detail, as to do vast injustice to some. Your plan, however, materially differs from that of all others. Your statements being furnished directly by distinguished persons in the several churches represented, must be correct, if there be truth in human testimony. I cannot doubt but that the work will meet with a favorable reception generally, and serve a good purpose in correcting the errors of foreigners visiting our country, many of whom hitherto have most miserably caricatured one-half of the churches in this nation. I therefore wish you great success in your enterprise.

A. ATWOOD,
Pastor of the Methodist Episcopal Church.

The design and object of this book, as set forth in the Editor's address to the public, is commendable. Its plan is intelligent, comprehensive and impartial. The number and character of its contents are such as to entitle it at once to the notice of the scholar and of the general reader. Being altogether new, original and authentic, it promises much valuable and interesting information respecting the essential and relative characters of the various religious denominations, that might be sought for elsewhere in vain.

Adhering to the principles advanced in the prospectus, it will certainly be a volume of great value in the estimation of all who are interested in the Religious History of the United States.

C. W. SCHAEFFER,
Pastor of the Evangelical Lutheran Church.

NOTICES OF THE PRESS.

An Original History of the Religious Denominations at present existing in the United States.—Containing authentic accounts of their Rise, Progress, Statistics, and Doctrines: written expressly for the work by eminent Theological Professors, Ministers, and Lay-members of the respective denominations.

The title expresses the character of the work. The projector has probably adopted the most unexceptionable plan of presenting in one view the history of the different denominations. The writers are presumed to give the most favorable account, consistent with truth, of their respective societies, and although all connected and associated with them in a church capacity, may not entirely agree in all their statements and views, yet no other plan which could be devised would give such general satisfaction to the denominations respectively. In looking over the volume, it appears to us that the writers generally have displayed much research and ability in their articles, and making a very natural allowance for their partialities, they have, we should judge, given very fair accounts. The account of the Presbyterian Church (Old School) is prepared by J. M. Krebs, D. D., of New York, and is well executed, evincing attention and labor on the part of the writer. He has succeeded in compressing within the limited space of forty pages, many of the leading facts illustrative of the history of our Church in this country. We are pleased that the duty was entrusted to such able hands. The history of the New School Presbyterian Church is written by Joel Parker, D. D., of Philadelphia. He goes over much the same ground with the preceding, but viewed with a different eye. The article is skilfully drawn up. We regard the volume as valuable in its details, and as the best reference book for information, on the subject treated, that we possess.—*The Presbyterian.*

History of all Religious Denominations in the United States.—This is a large and handsome volume, very neatly printed, and bound in substantial and excellent style. As a comprehensive history of the religious denominations in our country, and as a book of reference on all questions connected with their origin, doctrinal sentiments, government, and numbers, it will no doubt be regarded as a valuable work. It occupies a place—*a vacuum*—in our religious literature, for which there is no substitute. And as there are very many who desire the information it contains, it will receive, we presume, an extensive patronage.—*Christian Observer.*

An Original History of all the Religious Denominations.—We have not had time to enter into a close, critical examination of the work, but so far as respects our own religious society there can be no cause of complaint, this part having been prepared for the occasion by a competent hand, one of our own members, and, as we understand, obtained the sanction of our Meeting for Sufferings, previous to being forwarded for publication.—*The Friend.*

An Original History of the Religious Denominations at present existing in the United States.—Containing authentic accounts of their Rise, Progress, Statistics, and Doctrines; written expressly for the work by eminent Theological Professors, Ministers, and Lay-members, of the respective denominations.

Of the great convenience and utility in some respects of a work like this, there can be but one opinion; and if it does not please every body, the fault is certainly not the projector's, who "has done his part in giving each sect an opportunity of telling its own story, and in its own way." It presents us with a picture of some forty odd "denominations." The history of the "Protestant Episcopal Church" is from the pen of the Rev. R. C. Shimeall.—*Banner of the Cross, an Episcopal paper.*

An Original History of the Religious Denominations.—The compiler of this history could not have performed a better service to the religious community. It fills a chasm which has long remained open. It occupies a field of inquiry and usefulness that has ere this been destitute. As a book of reference, it is invaluable, and we now possess a volume which enables us to examine the history and creeds of all the known denominations of Christians in this country at a single glance, without having to consult and pore over various authors, and puzzle our brains to know where or how we shall obtain a true account of this, that, or the other sect. We have not a single doubt but that this work, by its ready sale, will soon run through several conditions. Every christian family should have a copy.—*Editor of the Baptist Record.*

History of all the Religious Denominations in the United States.—This is an octavo volume of 734 pages, presenting the various religious denominations in the United States to the number of forty-six, as their own writers choose to represent them. The statement concerning Roman Catholics is from the pen of Professor W. Joseph Walter, who, we doubt not, has given a faithful sketch of our history in the United States, and of our real principles. The plan adopted by the compiler is the only just one, by which the tenets of the various societies can be known, although we perceive that several of the contributors have thought they could not defend themselves without blackening us.—*Catholic Herald.*

AN ORIGINAL HISTORY OF ALL THE RELIGIOUS DENOMINATIONS.—This is a new work, compiled from original histories and statements of each body, furnished by some member of it, who, of course, may be supposed competent to furnish an adequate account.—It undoubtedly contains much valuable information, though it is impossible for us to examine it at present with any degree of care.—*Episcopal Recorder.*

In this day's paper will be found the prospectus of a contemplated work called the "*He Pasa Ekklesio*," or the whole church of the United States. The work is made up of articles entirely original, written by ministers and laymen of various denominations in the United States, setting forth, in a concise manner, the origin, doctrines, church government, statistics, &c., of the various churches to which they severally belong. The work will be one of great utility to the inquirer after truth.—There the reader may have at one glance a concise view of the entire church—he can view the peculiarities of each and draw his own conclusion. This book should, doubtless, have a place in every man's library, and should be regarded as a standard *Ecclesiastical Dictionary.* WM. HANBY,

Editor of the Religious Telescope.

WHEREAS, There has gone before the public a work called "*The He Pasa Ekklesia*," containing the doctrines, discipline, statistics, &c., of all the churches in the United States; *and whereos*, it is understood that the doctrines, &c., of the Brethren Church have been set forth in that work; therefore,

Resolved, That we recommend the "He Pasa Ekklesia" to our church members as a work worthy a place in their libraries, as containing a fair, though not full, representation of the origin, doctrine, discipline, statistics, &c., of our church.—*Ext. Minutes of Sciota Conference.*

"HE PASA EKKLESIA."—This invaluable work embraces a History of all the Religious Denominations in the United States. A work like this requires no commendation from us; the contributors are the most learned and eloquent Divines in the land, and present a sufficient guarantee that public expectation will not be disappointed. The proposals have been received here with great favor by Christians and Christian Teachers generally.

L. C. LEVIN,

Editor of the Daily Sun.

"HE PASA EKKLESIA."—I have named elsewhere, but I wish to notice again, and at greater length, this work. I have not read the entire work, but on looking over it a number of times I have not discovered in it any omission or material error—nor have I heard any one complain that his denomination was misrepresented or neglected in the work. The name of every writer is given—excepl the writer of the article on the New Jerusalem (Swedenborgian) Church, which is said to be by "a layman of that denomination"—and as each one has written the history and faith of his own sect, no complaint can exist of course so far as *that* is concerned. The work is a good one, and will doubtless do much toward making the precise sentiments of each sect more generally and more correctly known. It will, undoubtedly, become a *standard* work, and *should* be in every theological student's library.—*Ex. cor. of the Christian Messenger.*

NEW WORK.—"*An Originol History of the Religious Denominations of the United Slotes.*"—The plan of this work gives it much superiority over most others of the kind, and guards it from the injurious caricatures with which they abound. The view of each sect is given by one of its own members, and may be presumed to present, in a favorable light, the grounds on which each places its reliance. Believing, as we do, that the barriers of separation held up between the different religious denominations and the consequent ignorance of each others convictions, are the unfortunate causes of much of the prejudice and animosity now, and heretofore existing in professing Christendom, we look with satisfaction on every new facility for becoming better acquainted with each other—and we are glad to find, from a hasty glance at the contents of this book, that so many of the writers seem willing to let the public judge of their principles without attempting to appropriate to themselves merit, at the expense of others. Both divisions of the society of Friends are represented—ours by Dr. Gibbons, the other by Thos. Evans.—*Friends' Weekly Intelligencer.*

AN ORIGINAL HISTORY OF THE RELIGIOUS DENOMINATIONS AT PRESENT EXISTING IN THE UNITED STATES.—We esteem this volume as an exceedingly valuable accession to the ecclesiastical literature of our country. As a book of reference in relation to the history, doctrines and statistics of the religious denominations in the United States, it is decidedly the best that has been presented to the American public.—*Lutheron Observer.*

EXTRACTS OF LETTERS.

I have called on Mr. G. W. Gray, of Allegheny city, in company with Mr. J. A. Seibert, to see some of your books. The Church History is, doubtless, a very valuable work. It appears to be firm and well got up, in the plain style. I can see but one thing wanting to make it complete, and also circulate readily at $3 per copy, *i. e.* a number of fine steel Portraits of some of the most eminently useful men, as preachers in the different denominations, or instrumental in the rise and progress of each sect, together with being well and handsomely bound in fine gilt binding. This would make it very popular. It would be attended with a heavy additional expense in the start, but would make it sell sufficiently to make it an object. Hence the sale would not be so limited and confined so much to the professional reader. A. H. MILES.

The young man I have employed is going to be useful. He traveled two weeks and procured *fifty* names. He will not obligate himself as respects any certain number of names. He feels encouraged to go on, and I have no doubt but he will far exceed five hundred names. He has something like two hundred good paying subscribers at this time.

M. RUNYEN.

I hope you will succeed well in the second edition of your history. No work could possibly be more desirable to me than the one you contemplate publishing. We are in want of such a work, and hundreds can be sold. I will do all in my power for you.

ISAAC N. WALTER,

Editor of the Gospel Herold.

I am much gratified to hear of your enterprize, to present *The Whole Church of the United States* from authentic sources. A work much needed. W. M. FAHNESTOCK.

I think your plan a judicious one, of having the account of each denomination written by one of its own members.

JARED SPARKS.

I approve heartily of your intended publication. There can be little doubt of its success. It ought to succeed certainly.

E. YEATES REESE.

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THE CHURCH ADVOCATE

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By JOHN WINEBRENNER, V. D. M., Editor.

TERMS AND REGULATIONS.

The Church Advocate will be printed and published semi-monthly, on a large super-royal sheet, at $1,25 per volume, payable always in advance, or within the first three months of taking the paper.

All persons failing to comply with these terms, shall have their papers stopped at the expiration of the first quarter, from the time the paper is sent, and be held accountable for two quarters; that is to say, for 62½ cents; which sum shall be invariably exacted before the paper will be re-sent.

All the accredited ministers of the Church of God, and such other persons as shall have regular certificates of their appointment from the Editor, shall be the only authorized agents for this paper.

☞ Letters and communications addressed to the Editor, through the Post Office, must be *post-paid*, except those containing remittances.

EDITORIAL DEPARTMENT.

LIST OF ACKNOWLEDGEMENTS.

Names.	Am't paid	Names.	Am't. paid.
Adams, Elder William	$0 75	Kenedy, George	62
Bear, Michael	1 25	Longenecker, Benjamin	1 25
Booth, John	25	Lenkert, Elder John	50
Beetman, John	1 00	Morton, George W.	1 00
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Houser, John	1 25	Van Newkirk, J. C.	50
Kinsinger, David	1 25	West, Edward	1 62

Acknowledgement.

The following brethren have our thanks for sending us new subscribers, viz: *John Hickernell, John C. Owens, Seth S. Richmond, William McCormick, John R. Machlin, John Strayer, David C. Neidigh, Jr. and John J. Winebrenner.*

New Subscribers.

Now is the time to get new subscribers, and the way to do it is to call on the people and ask them to subscribe. An exchange paper states that a certain preacher sent in *twenty-seven* new subscribers, all of which he obtained with but little effort, by simply presenting the subject to the people as he travelled round among them. Will our agents try this plan? Present the claims of the *Advocate*, for a few weeks, as you travel round among the people and see what you can do. Let there be a prompt and simultaneous action throughout the bounds of the several Elderships, and no doubt we shall soon have *five hundred* new subscribers on our list, and a mutual benefit will be the result.

How is it, and why is it, that the members, ministers and agents of sectarian churches are wiser in their course and cause than the ministers and agents of the "CHURCH OF GOD?" Why is it that they have more energy and enterprize for the interests of what they call *our church*, or a branch of the church, and for the organs of their respective branches than we have for the whole tree, root, stock and branches, and for the Advocate of the same? Surely these things ought not so to be. Yet facts go to show that these things are only too true; at least with regard to some of whom we speak. However, we are happy to say, there are some noble and honorable exceptions. We have some high-minded, active and whole-souled brethren in the church. And wherever these live and operate, there is a fine patronage and few or no delinquents. This is proof positive, *that neglect* is the prime cause of our want of better success. Let, then, active effort take the place of blamable neglect, and Christian benevolence the place of sordid selfishness, and the reformation is wrought, the amendation is complete, and the honor of the church is redeemed.

In connection with these remarks, we request our brethren, especially our brethren in the ministry, to read Elder David Neidigh's letter, and to note his plan for raising five hundred new subscribers.

Please not to Stop your Papers.

Some twenty-five or thirty have already ordered their papers stopped. Among these are a few old brethren, "highly esteemed for their work sake," whose names we erased both with reluctance and pain. We hope we shall be spared this painful work for the time to come. We should feel pleased to retain all the subscribers we have, and continue adding thereto more and more, from year to year. We ask those who "have gone out from us," to return, and give us the pleasure of re-entering their names. If your hearts are with ours,—as ours is with yours,—then give us your names back again. Let us cleave to the Lord and to each other as true and faithful brethren ought to do.

Post Office Complaints.

The failure of the mails is universally complained of. Both the publishers and subscribers are suffering in consequence of it. Our subscribers complain, our agents complain, and our exchange papers are teeming with grievous complaints about this matter. Who is in fault? and how is this thing to be remedied? or is there no remedy? Are we doomed to suffer this evil—this vexatious evil, continually? In our opinion it is mainly attributable to the negligence and incompetency of post-masters and mail-carriers, but how to cure the matter is no small difficulty.

But to let our subscribers see that they have companions in misery, and that they are not alone in their complaints, we subjoin the following extract from one of our exchanges:

"I could get some more subscribers to the paper, if the mails were not so irregular, but I cannot insist upon any one taking it until it is somewhat different. I get my paper sometimes once a week, sometimes once a month. Sometimes from one direction and sometimes from another; and sometimes it never gets to me."

Meaning of the word Reason.

This word is used in the scriptures to signify—

1. That faculty or power of mind by which we conceive and judge of the nature, truth and propriety of things. Dan. 4: 36.—Acts 18: 14. *a.* It is *reason* that sees evidences on every hand, in the order, harmony and beauty of the works of creation, of the existence of a Supreme Being. *b.* It is *reason* that tests the evidences of divine revelation. *c.* It is *reason* that concludes upon the propriety and practical uses of the great truths of both natural and revealed religion. Although *revelation* often rises above *reason*, yet it never contradicts it. As both are from God, they cannot be inimical to each other. In the requirement to *believe* what we cannot fully understand, and to *do* what we cannot clearly see the reason of, God has seen fit to put both our understanding and will to a trial. Happy are they who have reason and religion enough "to cast down imaginations—and to bring into captivity every thought to the obedience of Christ." 2 Cor. 10: 5.

2. The act of reflecting, conferring and arguing on the propriety or policy of any course. 1 Sam. 12: 7.—Matt. 16: 8.—Luke 5: 21, 22.

3. A sufficient proof or argument. 1 Peter 3: 16.

4. A thing fit and proper. Acts 6: 2.

5. The cause of an action or course of life. 1 Kings 9: 15.

6. On account of. Exod. 2: 23.—Heb. 7: 23.

Camp-Meeting Appointments.

It is time the camp-meetings for the coming season should be appointed. Let those who intend to hold camp-meetings inform the Standing committee as soon as convenient, and they will have them arranged and published. We should be glad to see these meetings increase and multiply. The more heartily and unanimously they are sustained, the better they usually are. We hope the brethren will be of one accord in this matter. Remember the punishment inflicted on delinquent families in the days of old. Zech. 14: 17–19. Remember, also, the bitter curse of Meroz. Judge 5: 23.

Battle of Cerro Gordo.

The battle of Cerro Gordo was fought on the 17th and 18th of April. The place called Cerro Gordo is about 57 miles from Vera Cruz, on the road leading from Vera Cruz to the city of Mexico.

The American force, under the command of Gen. Scott, numbered about eight thousand, and the Mexicans, under President Santa Anna, about fourteen thousand. The battle commenced on the 17th, but the main battle was fought on the 18th, and resulted in favor of the Americans.

The American loss, in killed and wounded, is estimated at two hundred and fifty, and the Mexican at about four hundred.

About three thousand Mexicans, with the usual number of field and company officers, laid down their arms and were made prisoners of war. The whole numbers of prisoners taken in this battle, by the American arms, is said to be about five thousand. They have also captured about thirty pieces of beautiful brass cannon, a large quantity of fixed ammunition, and the private baggage and money chest of Santa Anna, containing twenty thousand dollars.

President Santa Anna and about eight thousand of his army, fell back and escaped towards Jalapa, just before Cerro Gordo was carried. They retreated in time to escape by the main road. Their conduct was regarded as most cowardly,

When our forces had carried the various positions of the enemy, and the road was cleared, Gen. Twiggs started in hot pursuit of the fugitive Santa Anna, and pressed close upon his heels. A strong position, five miles west of Cerro Gordo, fortified and defended by a fine battery of long brass guns, was abandoned by the enemy and occupied by our troops. Gen. Twiggs bivouaced within three miles of the lovely town of Jalapa.

Battle of Sacramento.

Advices from Santa Fe state that at the battle of Sacramento, the Mexican force numbered four thousand two hundred and twenty-three, and the American force only nine hundred and twenty-four. The result of the battle was, that three hundred Mexicans were killed, many wounded and forty taken prisoners. The American loss was, one killed and eight wounded.

Capture of Tuspan.

On the 19th ult., our squadron under Commodore Perry, captured this place after a spirited resistance. The Mexicans finally spiked all the guns, razed the fortifications and retreated into the interior. Our loss was four killed and fourteen wounded.

The Licensing Question.

The following letter on the *licensing question*, was written to brother Samuel Sherich, in reply to a letter from him and brother T. Hickernell, requesting my opinion on that subject, and my advice as to the best course for them to persue with respect to Elder E. West.

We copy the letter from a pamphlet recently published by brother E. West.

This quondam brother informs us, in his variety pamphlet, that "he was scripturally ordained, on the 17th on June, 1846, in the Baptist meeting-house in Wooster," Ohio.

His new system of *licensing and ordaining* ministers we may review hereafter, when we get leasure time to do so.

As to the rest of his quibbling and paraphernalia in his pamphlet, I have neither time nor inclination to meddle with at present. His distorted statements will do no harm, save where neither of us are known, and there only till "his neighbor cometh and searcheth him."

—

Harrisburg, *January* 15, 1846.

My dear brother S. Sherich:

I received a letter from brother T. Hickernel, a few days ago, on the subject of *licensing*. This subject, it seems, is agitated anew among the brethren in Ohio. Bro. E. West, from all accounts, has stirred up the licensing question afresh, and is trying to disturb the peace and harmony of the churches in and about Wayne county, Ohio. I wonder what the good brother has in view, in agitating this subject again, seeing it was discussed and decided by the Ohio Eldership but a year ago, that the licensing system, as practised by the Eldership, should remain unchanged? After this decision was had, as you know, by almost a unanimous vote of the Eldership, brother West agreed to abide thereby, and to submit to the majority of the brethren. Besides, he now expects to come back to Pennsylvania in the spring, having had his license renewed, and an appointment given him by the East Pennsylvania Eldership. Why, then, does he labor to unsettle the minds of the brethren in Ohio on the subject of the licensing system? If he intended to remain in Ohio, I should be strongly tempted to believe that it was "to draw away disciples after him." But seeing the case is otherwise, I would hope better things than that from an old veteran of the cross.

It may, however, not be amiss at this time, to give you, and through you to the faithful brethren in Ohio, my views briefly on the subject of the licensing system.

If Christian ministers are to have any ecclesiastical license at all, it follows of course, that the licensing power is and must be vested somewhere, or in some specific hands in the church.

There are three systems in vogue and usually plead for, viz: 1st. The Episcopal; 2d. The Congregational; and 3d. The Presbyterian.

1st. Episcopacy, according to some, claims and possesses the exclusive right to ordain or give license. Is this assumption true, or is it not? So far from Episcopacy having the sole right to exercise this office, it is in my opinion highly problematical whether Episcopacy itself has any foundation in the Bible. But, admitting it has, for argument sake, it still does not follow that bishops only have ordaining power. The Bible nowhere says so, and history nowhere says so. Hence the assumption by the friends of this system is altogether gratuitous.

2d. The church in its local and congregational capacity, it is asserted by others, has the only scriptural right of licensing, appointing, and ordaining men to the Christian ministry. Is this opinion correct? We say, no. And we say so,

1st. Because, it is not reasonable that it should be correct. If one church has the right, they all have it. If they all have it, then it follows that many, very many, and in Ohio too, as well as elsewhere, have power to do what, in my opinion, they have no capacity or fitness for doing. This is so obvious that it needs no proof. And if so, who then, upon mature reflection, will maintain that the Allwise Creator and Governor of the Universe, who never acts aside from the best reasons, should be the author of such a weak and unreasonable system.

2d. We say this system is incorrect because it is unscriptural. The scriptures nowhere teach that individual churches have the right, in their collective capacity, to grant licenses, or set apart men to the office of the Gospel ministry. They are taught to pray for their increase, Matt. 9: 37, 38, but the ordaining power is given to other hands. This we shall fully show in its proper place.

3d. We say the Eldership, or the teaching and ruling ministry of the church, possess the proper right to license and appoint men to the office of the Christian ministry. In proof of this position, I offer the following authority:

1st. The seven men we read of, Acts 6th, were chosen or selected by the "multitude of the disciples," but they were appointed (the original word, *Ratastesamen*, signifying to give authority,) by the twelve. The twelve Apostles then, licensed, or gave authority to these 'seven men of honest report, full of the Holy Ghost and wisdom,' to act officially in or 'over this business' for which they were chosen.

It may, however, be objected that these seven men did not receive a license, or ordination to the work of the ministry, but merely to the 'service of tables' or to the oversight of secular affairs in the church, and that, therefore, this passage is irrelevant. Now let this be as it may, one thing is certain, that the ordaining or licensing power was vested in the hands of the twelve Apostles; and if it was their prerogative to appoint, install, ordaiu, or license deacons, or inferior officers, how much more *pastors* and *teachers*."

2d. The case of Paul and Barnabas, Acts 13: 1–3, may be adduced in evidence of the position I have taken. These men were fitted out with a missionary license: not by the church, nor by Episcopacy, but by the ordinary ministry, by the prophets and teachers of the church.

3d. The ordination of elders in every church, by Paul and Barnabas, Acts 14: 23, is additional proof of the correctness of our theory. They being elders, ordained elders.

4th. The appointment of Judas and Silas, by the 'Apostles and Elders' of the church at Jerusalem, proves the same thing. Acts 15: 6–25. Mark, this was an *Eldership*. This Eldership sent forth ministers. This, therefore, is the right way of the Lord.

5th. The ordination of Titus and Timothy, is likewise in point. They were set apart to the ministry by the Presbytery, or Eldership, and not by the church, nor by a Diocesian Bishop. 1 Tim. 4: 14.

6th. Titus and Timothy, by virtue of their ministerial offices, were instructed to ordain, or license others. Titus was authorized to ordain elders in every city. Titus 1: 5. And Timothy was directed to commit to faithful men the things that he had heard and learned of Paul, to the end that he might be able to teach others also. 2 Tim. 2: 2. Where, I would ask, have we an instance on record of such instruction having been given to the churches? Let the advocates of Congregational licensing show this, if they can.

7th. Church history corroborates the doctrine we maintain and plead for; and which is taught in the foregoing scripture passages. There is not a single ecclesiastical writer of credible veracity, that does not admit the fact, that the right to license in the primitive churches, or which is the same thing, the ordaining power, was lodged in the hands of the Eldership, or ministry of the church.

In view then of these arguments, which, to my mind, are so clear and conclusive, I have full confidence in the correctness of our practice, with respect to the licensing system.—And I hope that the brethren in Ohio, as well as elsewhere, will not be soon shaken, but be firm, settled and immovable in this sound and salutary article of our faith and practice.

But, permit me to say, in conclusion, that if brother West, (or any one else of his school, or on his side of the house,) can refute these arguments, or show us stronger ones in favor of the system he advocates, I for one, should like to see him at it. Notwithstanding, if he does undertake the task, let him remember that we want arguments drawn from the "law and testimony," or from authentic church history, and not mere words, pun and sophistry.

You will please to show brother West this letter, or give him a copy of it; and if he chooses to reply to it, well and good, only let him send his reply to me, and it shall receive due attention.

Should he, however, decline discussing the subject, and yet persist to *prate* about these things, and by so doing, disturb and unsettle the minds of the brethren, and so destroy the harmony, peace and union of the churches, contrary to the doctrine which he has been taught; then mark him as a *schismatic* and *disorganizer*,* and as such bring him before the standing committee of the East Pennsylvania Eldership, where, by his own act, he is properly amenable for his moral and official conduct.

Howbeit, I trust he may yet be reclaimed from his contrary course, in the spirit of meekness, without a resort to judicial means.

In me he knows he has a friend; and so long as he shall study to show himself approved by pursuing an upright, consistent and manly course, he shall never want a friend in me. No more at present. "Greet them that love us in the faith."

I remain your friend and brother with undiminished esteem and affection.

JOHN WINEBRENNER.

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* Note.—Elder West says, in his pamphlet, that I "instructed the brethren in Ohio to mark him as a *schismatic* and *disorganizer*, for daring to say the church had a right to license preachers."

Now, I have said, and still say, I done no such thing. It was not "for daring to say that the church had a right to license preachers," but for *disturbing and dividing* the churches, (as I was informed he tried to do,) with things that had been regularly disposed of by the Eldership, that he should be so marked. And I ask, whether persons who thus offend their brethren, and cause divisions contrary to the doctrine which they have been taught, ought not so to be marked? Let him dare to try this game in the regular Baptist church, and see whether they will not mark him as an *irregular*.

Again he says, "I was determined to resort to judicial means, and have him brought before the standing committee of East Pa. Eldership." This is another great blunder. I I was by no means intent on this, but was anxious for the contrary. Yet, if a judicial course was unavoidable, then I suggested what I believed was the only regular course. What other course could they have taken? he was dismissed by the Ohio Eldership, and had connected himself with the East Pa. Eldership; to that body, therefore, he was properly amenable for his conduct.

I merely mention these things to show how exceedingly crooked and perverted his statements are.

Our Back Numbers.

In making out our files of the last volume of the *Advocate*, we find that the following numbers are wanted to make them even, to wit: Nos. 3, 4, 5, 6, 8, 13 and 23; if, therefore, any of our subscribers can supply us with a few of the aforesaid numbers, they will please send them to us, and we shall give them credit on their account. We want most of Nos. 6, 4 and 3. Who will comply with this request? Send privately if you can, and if not, through the mail.

We should be glad also to receive a few copies of the 2, 14, 18, 30, 32, 35 and 36 numbers of the first volume of the *Gospel Publisher* of 1835.

Request to our Agents.

We request our agents to send us good money, and when convenient, large, instead of small bills or notes, in making remittances for the *Advocate*. We have sometimes Pittsburg shin-plasters, and other corporation and individual issues sent us, which we cannot pass without allowing a discount. We hope therefore, our friends and agents generally will send us no more depreciated currency.

Suicide by Drowning.

John Parthemer, son of Frederick Parthemer and wife, who were murdered a few years ago, in their own house, about two miles from this place, drowned himself on Wednesday afternoon, the 5th instant, by jumping off the tow-path bridge into the basin of the canal. He has left a wife and two children to bemoan his ignominious end.

Business Notice.

Brothers Thomas Hickernell and Archibald Megrew are hereby informed that we have sent them books. Bro. Hickernell's box is sent to the care of John Achey, Dayton, Ohio; and Megrew's in care of John P. Winebrenner, Wooster, Ohio.

Contributors.

Our Contributors are informed that there pieces, which are admissible, shall appear in due time. But those who inflict such prodigiously long articles upon us and our readers, must not grow impatient, when short pieces get the preference. We say to all, write short, good and often.

CONTRIBUTORS' DEPART'T.

My Lot in 1847.

BY J. FLAKE.

Once more within thy walls, O! city of brotherly love—Philadelphia, where I was born—home of my childhood, and youth, and riper years.

The brethren at the Eldership said to me, go to the city and try to gather a society—a church for the Lord. But how hard it is to attempt again that which others have tried to do for years past, and then broke up.

Yet, here I am—holding class and prayer meeting, with ten or twelve dear souls, in a private house. What can be done in a place like this, where every thing is so expensive, with no meeting-house, and no income for necessary expenses?

Yet, here I am, in the spring of 1847; and the sun shines bright through the thronged and busy streets; and the trees and fields in the neighborhood around, are putting on their mantle of green, as in the days when I looked on them in childhood.

But this great city has wonderfully increased and gone ahead. It has a quarter of a million souls for its population—a part of them—O! that the number were greater—are on their way to Zion.

Well, here I am, and I must keep myself pure, and strive at least to save my own soul, and if possible, some of those around me. The harvest all around is great—O! for skill and power and gifts to labor in gathering a few sheaves for everlasting life and joy. Our king will come.

"Our bodies and souls shall his glory partake,
When the trumpet shall sound, and the nations awake."

I have no wish to beat the air—there has been too much of that already in this place—let us be serious, and not build with merely wood, hay and stubble.

I feel myself in love and charity with all Christian people, who hold the faith, and live the life of Christ. I cast off bigotry and sectarianism, and embrace all who truly love our Lord Jesus Christ. I look for the time of trouble, and also of salvation, very near at hand.

If I can find some little place for holding meetings, so as to be settled and feel at home, I will probably send a notice for the *Advocate*, that brethren visiting the city, may know where I can be found.

Philadelphia, *May* 3, 1847.

Elizabethtown Missionary Society.

In conformity with the recommendation of the General Eldership, the church at Elizabethtown organized a Missionary society on the 11th of April, 1847. I herewith send you the constitution of the same. It is similar to the constitution of the Lancaster society, with the exception of the last article, which is different. Twenty-five have enrolled their names already, and we expect to add a few more names. These names alone will raise the snug sum of *twelve dollars and fifty cents*, which is more than any individual church raised for that purpose last year. More than one-fourth of the names entered thus far are not members of the church, and some do not profess religion. Showing clearly that they feel an interest in the welfare of their fellow men, and indicative of a desire to pass from death to life themselves. On the other side, there were members of the church present who stood aloof from the good cause, proving that they did not think about the good that might be done to men and women by the preaching of the Gospel. We hope there are none such in other places.

And now that the church at Lancaster and the church at Elizabethtown have gone into this matter, let the churches at Mount Joy, Washington, Bainbridge, Landisville, &c., institute Missionary societies too. It is a common cause, and all should feel interested in it. It is our duty as Christians. What is a penny a week to give to so good a purpose? Who cannot give so small a sum? All can *if they are willing*. Men give their dollars for the promotion of temporal objects often of a wicked character, cannot they give their cents for the advancement of spiritual things?

GEORGE ROSS.

Elizabethtown, *May* 2, 1847.

Letter from Brother Levi Merkel.

Near Shiremanstown, *April* 24, 1847.

Dear Brother Winebrenner:—

Enclosed I send you a check for one dollar and twenty-five cents, to pay my paper in advance.

In looking over the last number of the *Church Advocate*, amongst other pieces, I found one over the signature of Frank, on the subject of *Tribute*. Although I do not consider myself qualificd to prepare a communication for your columns, still I feel a sort of impression to venture a few thoughts, which, if they should not happen to aid the cause of Bible truth, they may, however, induce other brethren, better qualified to take up the subject, and represent the same according to the infallible standard, namely: the precious word of God.

I will say nothing with regard to furnishing the government with ourselves, as Christians, to compose an unflinching army. But I feel more inclined to examine and inquire into the doctrine advanced with regard to tribute in the commonwealth of Jesus Christ. Brother "Frank" observes that "tribute is first due in giving continued and everlasting tribute of honor and respect and submission to Jesus Christ, and that this may be done by preaching," &c. I will here say, that there is certainly a great deal more implied by honor, respect and submission to Jesus Christ, than preaching the Gospel. But, further, he observes that "tribute is due to the ministers of the Gospel, to the missionary cause, to religious papers, to every local church of God for the purpose of building meeting-houses, furniture for the same, &c., and that there is tribute due to the officers of the church, elders and deacons." Now, I think it is true that there is tribute due to some extent towards the different objects above mentioned, but according to my humble opinion the good brother has not brought to view the main ground and principal object to which tribute is due, according to the plain doctrine of the New Testament—and that object is to administer to the necessities of the poor saints. I believe one of the main features of an apostate church is, when all the sympathy is directed towards the clerical order. And to test the truth of my assertion, that the wants of the poor saints is the principal object to which tribute is due, I appeal to "the law and to the testimony." "Now concerning the collections for the saints." 1 Cor. 16: 1. "Then the disciples, every man according to his ability, determined to send relief to the brethren." Acts 11: 29. "For it has pleased them of Macedonia and Achaia to make a certain contribution for the poor saints." Rom. 15: 26. "Distributing to the necessity of saints."—Rom. 12: 13.

These, and a number of places more which might be quoted, and which, to my mind, abundantly prove that giving among the first Chrisitans was invariably towards this object. And what is the testimony of the blessed Saviour himself on this important subject?—"It is more blessed to give than to receive." Acts 20: 35.

But, perhaps, brother Frank would say, "that means to give to the preacher, to the missionary cause," &c. But we must bear in mind that the great Apostle Paul quotes this saying of Jesus, to show that it is even the duty of preachers to aid in supporting the weak, or in other words, poor saints.

Again: "For ye have the poor with you always, and whensoever ye will ye may do them good." Mark 14: 7. And in Matt. 25, in bringing to view the awful judgment scene, Jesus Christ will recognize all those acts of love in ministering to the wants of saints, because he will say in the last day, "Inasmuch as ye have done it to one of the least of these my brethren, ye have done it to me." So that to my mind it is abundantly evident that the main object to which our tribute is due is to support the poor and suffering of the household of faith first, and then also toward all men.

With feelings of love and due respect to the opinion of brother Frank, I now subscribe myself your unworthy brother,

LEVI MERKEL.

Letter from Brother John W. Carl.

Dickenson township, Cumberland county, *April* 26, 1847.

Dear Brother Winebrenner:—

I received your paper for the last year, and I am much pleased with it; yea, it has often given me great joy to hear from my brethren in different parts of the country, and in particular from my preaching brethren; that there is still a goodly number of them willing "to suffer affliction with the people of God," in the spreading of the Gospel of our blessed Master, rather than to enjoy the pleasures of this world for a season. May the good Lord abundantly bless them, and enable them still to hold forth the truth as it is in Christ Jesus.

It has also done my soul good to hear, thro' the *Advocate*, that the Lord has blest the labors of many of the brethren, in the happy conversion of many precious souls, during the past year. May the Lord still add more to the church, such as shall be saved. Although I am a laboring man, and must support myself and family by my daily labor, yet I cannot do without your paper. I, therefore, enclose the money in this letter for another year. I do hope that all the brethren that can will do something towards helping on with so good a cause as the *Advocate* is.—There are but four of us brethren in the neighborhood where I live, that is, what may be called true brethren, and three of us get the paper, or will shortly.

There is one request I wish to make to the preaching brethren in Ohio, through the *Advocate*, in behalf of a brother and sister by the name of David and Mary Kinsinger, who moved out to Champaign county, Ohio, near the town of Urbanna, last fall a year ago. They wish some of the brethren to come and preach for them. Brother Thomas Hickernell was to see them once, and he promised to come and preach in that neighborhood, and they have been looking for him to come. Has brother Hickernell forgotten them?

I hope that some of the brethren in Ohio, will, if possible, pay them a visit, for they are worthy.

Yours in the bonds of love,

JOHN W. CARL.

Letter from Elder Wm. H. Mullinix.

Middletown, Pa., *April*, 1847.

Dear Brother Winebrenner:—

These few lines will inform you and the readers of the *Advocate*, that I have closed my labors for the present on the Washington county circuit; also, that I have moved to Middletown, Dauphin county, Pa., where all letters and papers will be directed to me in future.

As regards our labors last year, I do not know of any thing that occurred which will be read with any particular interest.

However, I would inform you that there were some few converted and baptized, and some removed by death.

Brother Wm. Harbaugh, of Harbaugh's Valley; sister Thomson, and brother Mayes, of Wolfsville; sister Weaver, and brother Swearingail, near Lepen's cross-roads; Mr. Bigham, of Chewsville; and father Shaffer, near Broad Fording, have all died. Yea, they are gone to a country from whence no traveler has ever returned.

A number of others, whose names I shall not mention in this letter, have also died. But I would say to all into whose hands these lines may fall, dear readers, whether you make a profession of religion or not, be ye also ready, for in such an hour as you may least expect it, death, yea! death's resistless hand may lay hold upon you. Then, whether prepared or unprepared, you must go.—Where? Ah! pause and see into a long eternity. O! that God would deeply impress these solemn things upon the minds of all, that they may be induced to spend their few days on earth so as be found of him in peace, without spot and blameless when he comes to make up his jewels.

To you my brethren of Washington county, I would say many things were I not afraid of wearying the printer's patience with so long a letter. But as it will not be expedient for me to close this without saying something to you, I would say as one did of old to his brethren, "Fare you well; be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you."

I know that some of you will feel much at a loss without a preacher, but do not let that discourage you. Remember you have a good Shepherd. Only hear His voice and follow him, and He will lead you safely through this howling wilderness. When you are tempted and tried, always think of these blessed words:

"Who suffer with their Master here,
We shall before his face appear,
And by his side sit down:
To patient faith the prize is sure,
And all that to the end endure
The cross, shall wear the crown."

Yes, dear friends, the language of scripture is, that "if we suffer with him (Christ) we shall also reign with him." But remember, "if we deny him, he will also deny us." O! for faithful, prayerful, watchful and obedient hearts, that we may endure hardness like good

soldiers, and hear the welcome approbation, "well done good and faithful servants, enter ye into the joys of your Lord, prepared for you from the foundation of the world."

We are much pleased with our new home. We hope, under God, to be useful to those among whom we labor for the ensuing year. You will remember us in your prayers. May the Lord bless you.

Adieu, for the present,

WM. H. MULLINIX.

Letter from Elder E. H. Thomas.

MARTINSBURG, BLAIR COUNTY, PA., *April* 22, 1847.

BROTHER WINEBRENNER:—

This may inform you that myself and family are safely housed in a pleasant part of the village of Martinsburg. We left the city of Lancaster on the 28th ultimo, spending a few days pleasantly at Elizabethtown, Middletown and Harrisburg; leaving the latter place on the 5th instant, and arriving, all safe and in good health, at this place on the 8th. The little church at Martinsburg has certainly given a bright example of indomitable perseverance amidst bereavement, disappointment and conflict, worthy the imitation of some of her senior sisters of the "Churches of God." Though almost entirely destitute of public preaching since the death of her beloved and lamented pastor, brother J. H. BAMBERGER, she has steadfastly adhered to her principles and maintained her integrity. By keeping up her little social meetings for prayer and exhortation, I believe all the members have been preserved in the "unity of the spirit and the bond of peace." She can now, I think, present a bright front to the world, and demonstrate by the history of the past, that her faith and hope has not stood in the wisdom of men, but in the power of God.—"God is still her refuge, a present help in trouble." O! that she may not be moved from a steadfast adherence to the truth as it is Jesus Christ, to whom be glory for ever.

To the dear friends of Lancaster I avail myself of this method of returning my heartfelt thanks and gratitude, for the kindness shown myself and family, during our three years stay among them. Time, or distance, or circumstances, never can erase from our memory the solicitude, care and anxiety manifested upon the part of the church (and others too without,) for our welfare, especially during the last few weeks of our stay amongst them. To the elders and deacons is due a large share of our gratitude, and to the families of brother J. S. GABLE, Mayor CARPENTER, JACOB CHRIST, brother J. TRISLER and sister McCOY, with many others, we shall feel ourselves under perpetual obligations. May the Lord enable them to exhibit the same care, kindness and solicitude for their present pastor, brother MOONEY and family, and for it they shall, doubtless, be rewarded in the resurrection of the just.

Yours in Christian love,

E. H. THOMAS.

Letter from Elder David Neidigh, Jr.

REEDSBURG, WAYNE COUNTY, OHIO, *April* 24, 1847.

BROTHER WINEBRENNER:—

My dear brethren in the Lord: After having examined the *Advocate*, I find it to be a good paper. One that is worth while having—and after finding and knowing the value of the same, I feel under some responsibility of recommending it to my brethren and friends. One reason, among many is, because it contains a great deal of original matter, highly interesting and profitable to me. And having derived a great deal of good from the reading of this valuable paper, I feel it my duty to exert myself to spread it, or to widen its circulation.

My dear brethren in the Lord, I think we might, by these means, be doing some good to our fellow-men and to the cause of truth, by trying to get the *Church Advocate* into some families where there are some persons fond of reading, and who, in all probability, are some times engaged in reading some books and papers that are not by any means beneficial to any person, yet they read them because they have nothing better.

My dear brethren in the ministry, I some times think that we are not so active as we might be in procuring subscribers for the *Advocate*. I discover in the twenty-second number of the *Advocate*, a proposal for reducing the terms of the paper to one dollar, provided the brethren will use their influence in sending in five hundred new subscribers.

Now my dear brethren let us try and use our influence a little and see whether we cannot meet the above proposal. But, says one, the number is too high we cannot meet it. Well now brethren, I think we can, if we proceed the right way. I think I have a plan upon which the requisite number of subscribers can be raised, provided all the brethren in the ministry with me, will be co-workers in the undertaking. In the first place, we will say there are about eighty stationed and traveling preachers belonging to the "Church of God." Now my plan is for each one of these eighty preachers to raise or procure *seven* new subscribers for the *Advocate*, and we shall have more than five hundred, and the terms of the *Advocate* be reduced to one dollar a-year.—When this is done, I think we can still send in more subscribers, for some think the terms of the *Advocate* are too high at one dollar and twenty-five cents. These will then fall in and take the paper.

Now my brethren the chain is laid, let us try for to get in the filling as soon as possible, the sooner the better. I, as one of the eighty, herewith send the names of *eight* new subscribers and some money, for a small beginning. My brethren let us be up and doing. May I hope to hear from you all before long, what speed you are coming in this proposition for reducing the terms of the *Advocate*? May God bless you all in the attempt, is the prayer of your unworthy brother. Amen.

DAVID NEIDIGH, Jr.

Letter from Bro. Abraham Stevens.

REEDSBURG, WAYNE COUNTY, OHIO, *April*, 1847.

BROTHER WINEBRENNER:—

I enclose one dollar in this letter as part pay for the *Church Advocate*. I will send the remainder as soon as possible. Please give me credit in the *Advocate*. Further, I want you to send the *Advocate* to me another year. I take pleasure in reading it. It comforts me on my way to the kingdom to hear of the revivals in Pennsylvania, my native State. I wish it success.

I would inform you also that we, as a church, are striving to serve the Lord in much weakness; but we hope things will take a fresh start in the Vermillion church before long.

No more, but remain your brother in the Lord, ABRAHAM STEVENS.

Letter from Brother David R. Shelly.

PLYMOUTH, *March*, 1847.

BROTHER WINEBRENNER:—

I take my pen to write a few lines for the *Advocate*, if you see proper to publish them.

Sometime in the latter part of January last, I was in Wooster and saw friend WEST—found him very much displeased with me for writing and publishing the letter in the ninth number of the *Advocate*, contending that things were not as I had published them, and wished me to recall the letter. To this I could not consent. After a considerable conversation, he wanted a committee appointed. To this I gave my consent. So the committee was appointed. They were brothers MEGREW, HOLLINGER and PAGE; and they were to meet on the 17th of February, at brother HOLLINGER's. After these arrangements were all made, I wanted to know what the charges were which he had against me, so that I might know how to defend myself. He gave them as follows:

1st. That he had not left the church, but the Eldership.

2d. That the Ohio Eldership was not dishonest.

3d. That I had stated that he never would do as the brethren wanted him to do, and said he always was amenable to the Eldership.

4th. That he did not leave the church on account of support.

5th. That he did not look back to the church for support after he had left them.

According to appointment, I went to brother HOLLINGER's, but found no one there, neither WEST, PAGE nor MEGREW; therefore, their could be nothing done. However, I would say, the whole matter as alledged in my letter, can be sustained in Ohio. I should like to hear from some of the brethren, who know his conduct, concerning these charges, without my saying any thing more about them. His reason for not attending I know not.

No more at present, but remain yours in the bonds of Christian love,

DAVID K. SHELLY.

Letter from a Sister.

LANDISBURG, PERRY COUNTY, PA., *April* 18, 1847.

My beloved brother in the Lord:—

I take the liberty to write a few lines for your paper, and through that medium address a few thoughts to my brethren and sisters in the church, who are in the habit of using tobacco in a place of worship. I hope and sincerely trust that my dear brethren will not be offended at me for presuming to address them on this subject. I do it for their good and the honor of the cause of God.

Against the use of tobacco, as a luxury, in common life, I have nothing to say. I shall leave that task for others to perform who have more learning, time and talents than what I have. But I feel as though I should lift my voice and cry against the use of tobacco, in any shape, as an indecent and unchristian practice, in a place of public worship.

1st. That it is an indecent and filthy practice, is too notorious to require proof. Ask your sextons and cleanly house-keepers, who have the disagreeable task of scrubbing and washing up the bespattered floors of public places of worship, and you will have ample proof on this subject. But,

2. It is an unscriptural and unchristian practice. Holiness becomes the house of God. They that worship him must do it in the beauty of holiness. Now, in order to do this, the worshippers should cleanse themselves from all filthiness of the flesh and spirit, and sanctify the Lord God in their hearts.

But is a person with his mouth or nose full of tobacco, or tobacco smoke, cleansed from all filthiness of the flesh? No, verily not. Pause then, my brethren, and reflect on the impropriety, not to say the criminality of your course. Let the preachers lead the way in this reform. So long as the preachers do not deny themselves and give up this odious habit, the people will be hard to reform. But I affectionately entreat ministers and people, who have fallen into this unseemly and sinful practice, to give it up, and to perfect holiness in the fear of the Lord.

I might say much more, but I forbear. Let a word to the wise be sufficient.

Your affectionate sister in Christ,

C. S.

To Elder J. WINEBRENNER.

Elder G. U. Harn's Reply
To a Baltimore Reviewer of his work on Feet-Washing.

The following letter was sent to Mr. REESE, the editor of the "*Methodist Protestant*," in reply to an anonymous reviewer of brother HARN's work on the ordinance of Feet-washing, but was refused admission into the columns of said paper. A friend in Baltimore has sent it to us for publication. Our readers who may have read the anonymous notice referred to, will judge which of the two, the reviewer or his respondent, is the most manly and righteous in his cause. They will also judge whether Mr. REESE was justifiable, on principles of common courtesy, to exclude the respondent from the columns of the *Protestant*.

BROTHER REESE:—Your paper, the "*Methodist Protestant*," of the 30th of January, was handed me a few days since, and you will please indulge me in expressing my utter surprise at the singularity, spirit, and extreme unfairness of an EDITORIAL in it, purporting to be a review of my book on the institution of washing the *saints* feet.

My sense of Christian courtesy led me to expect, should my work merit notice at all, the reviewer would attempt to rebut, at least one or more of my arguments—if I have offered any; (and I have got assurance sufficient to believe I have)—even should he not sanction what I have written. But instead of this, he has contented himself with a fruitless attempt to turn the whole subject into ridicule. This may suit *his refined taste*, and raise many a hearty laugh for his further "amusement;" but still I, with many others, with a less "playful" disposition, who have, in part at least, endeavored to put away "childish things," shall believe he would be better employed in following the humilating example of his Lord—it would feast the flesh less in my opinion.

I will not say your "playful" reviewer's remarks about "paring corns," raised an inquiry in my mind whether he served an apprenticeship under a well know master of the art of turning the most solemn subject into ridicule; who once wondered "why Matthew did not say it was a wild goose that lit upon the head of Jesus, at his baptism, instead of a dove?" and "why Christ did not die with a fever or small-pox in place of the cross."

I will say, however, that what appears more surprising is, that E. YEATES REESE would give his sanction to such a review. Of course I

am to infer that the reviewer has done what you would have done, and that my arguments are not once to be noticed. Or shall I yet hope for that? If so, I shall be indebted for conviction of error.

The injustice done me in that article will be seen further, when the circumstances are considered which gave rise to it. On the occasion of my late visit to your city, I was apprized by a friend, that you had expressed a desire to see my work, and that you would give it a notice in your paper; at the same time stating that you wished to know what could be said in favor of feet-washing being an ordinance. I accordingly complied with your request, little dreaming I was doomed to get so dreadful a flagellation!

But further, that "playful reviewer" has very ingeniously informed us, you have a "numerous list of subscribers." This is a strong argument in his favor. Numbers prove most any thing now-a-days.

However learned in Grecian idiomatics the feet-washers may be, and however well acquainted with my vernacular dialect I may be, we are not the only erudite ones; for I perceive he holds himself capable of giving information to "the *un*learned reader." And I, too, feel much obliged to him for the phylological discovery, that *dumb* does not mean *unable to utter speech*, but idiocy. I shall, hereafter, believe all mutes are ignoramuses!!

I would also like to hear his definition of "the whole church in present and past ages." I presume he has one peculiar to himself. I might then be able to see if I would be right or wrong in calling churches ramifications, as well as human governments. Till then, and so long as human governments are termed, by our best speakers and writers, "branches;" and so long as the various religious organizations are familiarly termed "branches of the Church of Christ," I shall incline to the faith of your sub-reviewer, that they *are* ramifications.

I am also at a loss to know who advocates feet-washing as a sacrament. Certainly I have not come across such advocates. *We* believe it is an ordinance of the "Church of God," first instituted by her founder.

And, moreover, it is incorrect when he asserts that we "insist on every body washing every body elses' feet in meeting." We insist on "washing the saints feet," and cannot just reason ourselves into the belief that men *ought not* to do what they *ought to do*; and that our Saviour meant they *should not* wash one another's feet, when He told them they *should*.

Notwithstanding his labored effort to prove there are as many readers as books, I still doubt it; for the world contains millions of dusty copies, shelved away, and unread by any one.

That I was correct in supposing the subject romantic to some, facts have since proved. Even in your own city, a member of no very ordinary standing in a M——— church, told me he never read any thing in favor of it, and neither did he wish to do so, lest his mind might *get disturbed about it*. A similar case occurred in Philadelpnia. A member of another body told me he had never thought of it at all. I wonder! could they see any poetry* in it?

After all the expose of my errors—which have no bearing on the main question—I am at a loss to see wherein I have caused that awful crash of the Capernican system of phylosophy. In his amusement he surely got to play the wrong game; being too confident of success, his joy at anticipated achievement, but acted the part of an ignus fatuus.

I must also admire the honesty of a reviewer who can palm the sentence of "regulation of lamp-light and moon shine in Pittsburg," off upon his readers as mine, by placing it in inverted commas. My figure is homely I admit, but sufficiently elucidates my position, and merits no such caricaturing.

That "playful reviewer" adds, I "seem very much disposed to throw Protestants and Romanists into one class—and to draw the line between feet-washers and those who do not wash feet." Now, sir, I really thought I had done no such thing, for I fancied I had proven the old mother herself to have observed this duty on various occasions. Besides this, I fondly believed I had made no distinction of a sectarian nature, between Christians, but merely tried to enforce the example, precept, and promise of the good Master, and that too, with forbearance.

I think the gentleman was more staggered at the reasonableness of some of my proofs and arguments on the side of the dispised, but heaven-instituted ordinance of feet-washing, than the unsatisfactory answer I gave to the taunting inquiry, "why men wash clean feet?".

When he informs us why the Lord "done so," and why he, himself, eats a hearty meal prior to going to the Lord's table, and then partakes of a crumb of the loaf, and a sip of the cup, I will be prepared to go farther into the merits of the case which set him to reeling.

As for the hymn, whether "it be" original or not, I was led to wonder whether the reviewer meant literal or spiritual animals, quadrupeds or bipeds, and if *number one* was included.

But, to cap the climax, how profusely he sheds tears! He shows us he can weep when he pleases—even after a hearty laugh!! He puts me in mind of a little girl I once knew, who had three prominent traits of constitutionality:—talking nonsense, laughing at it herself, and winding up the whole with a wholesome cry. It is a wonder he did not pray Jeremiah's prayer over those who "turn to maggots what was meant for food," by believing "ye ought also to wash one another's feet." In his own chaste language, "if it be" so, that he feels so solemn and weeps so freely, we believe every word of it! Yet I would prefer a more serious investigation of the merits of the question, and shall be thankful for additional light.

Fraternally, yours,

G. U. HARN.

Pittsburg, *Feb.* 26, 1847.

*This word we presume ought to be *propriety*.—[Ed.

CONSTITUTION
OF THE
Missionary Society of the "Church of God," at Elizabethtown.

Article 1. This society shall be styled "*The Domestic Missionary Society of the "Church of God," at Elizabethtown.*"

Art. 2. The object of this society shall be to aid in sustaining missionaries employed by the East Pennsylvania Eldership.

Art. 3. Any person paying the sums of twelve and a-half cents per quarter, or fifty cents or upwards, per year, shall be a member of this society.

Art. 4. The officers of this society shall consist of—first, a president, who shall preside at the meetings, and preserve order as in other deliberative bodies, &c.; second, a secretary, who shall be required to keep a roll or list of all the names of the members, collect the dues of each member at least once in three months, keeping a regular account of dues and credits, paying the amount in his hands, at the end of each quarter, to the minister in charge, who shall be—thirdly, the Treasurer of the society.

Art. 5. The regular meetings of the society shall be held once in three months, but the officers shall have power to call special meetings whenever they think it needful.

Art. 6. The ministers in charge shall have power to appoint the officers of the society, should vacancies occur at any time.

NEWS DEPARTMENT.

THE ASIATIC CHOLERA.

The distresses of Europe are causing us to forget the scourge of Asia. The famine in Ireland and Scotland seems to be almost at our very elbows. Men and women and children, speaking the same language with ourselves, are dying by thousands for lack of bread. And the end is not yet. Without the mercirul interposition of Providence, this work of death may go on for many months. Let there be another harvest like the last, and who will venture to foretell the scenes of the coming year?

But let us turn for a moment to Central Asia, and watch the progress, slow but resistless, of the king of terrors in another form. Early in 1846, it was announced that the cholera had commenced its ravages in Khorasan, the eastern province of Persia. About midsummer it reached Teheran, where it swept off ten thousand souls in a few weeks. Going out from this centre of influence and power with a divided force, as from a conquered capital, it took the great roads north, south, and west, spreading desolation and wo along its course. Soon it lays Ispahan under contribution—Bagdad is forced to yield up seven thousand of its inhabitants; and in the pashalib, thirty thousand fell before their relentless foe. Tabreez was spared till the 7th of October; but then it paid dearly for its reprieve. In forty days nearly seven thousand souls were hurried to the grave. Three weeks later, Ooroomiah was smitten by the hand of the fell destroyer; and two thousand persons became the trophies of his power.

And whither is it tending? Will it pause upon the sultry plains of Mosul? Will it stop its career of conquest under the walls of old Byzantium! Or will it sweep over Europe, finishing the sad work which famine has begun? Will the broad Atlantic arrest the march of this dreaded foe? In 1834 it proved to be no barrier. Will it avail us now? These inquiries are not propounded with the view of exciting premature and groundless fears; but, rather, that we may look the danger in the face, ascertain its nature and extent, and do whatever true wisdom may enjoin.—*Boston Traveler.*

"Good News from a far Country."—The best news by the recent arrivals from Europe is, that the British Parliament have passed the law forbidding the employment of women and children in the factories for a longer period than ten hours a day.

Baptism in an Episcopal Church.—A novel and interesting feature has lately been introduced into Trevethin church, Monmouthshire, under the sanction of the Bishop of the diocese. A baptistry, measuring eight feet by three feet six inches, and four feet deep, has been placed near the south door; wherein it is intended, should any person (and in this district there are many such) have conscientious objections to the sacrament of baptism by sprinkling, to perform the ceremony by immersion.—*Hereford Journal.*

Fast Day in England.—The general fast which was appointed by the English government on account of the severe destitution of food under which the country was suffering, was very extensively and rigidly observed on the 24th of March, by the people generally. Willmer & Smith say, "All business was suspended; shops and offices closed; churches and chapels opened; and even the 'chosen people' collected in their synagogues to pray that the uplifted hand of Omnipotence might be stayed."

Rivival in Springfield, O.—J. M. Williams gives in the Oberlin Evangelist, an account of a very interesting revival in Springfield, in which there have been from eighty to a hundred hopeful conversions, and more than twenty family altars erected. Most of the converts are between the ages of fifteen and twenty-five, though there are some gray-headed men among them.

How to cure a Fresh Shad.—The Delaware County Republican says, mix a teaspoonful of sugar, a teaspoonful of cayenne pepper, and a quantity of salt; spread this mixture over the fish after he is cleansed, and let it stand a few hours. Dry the shad with a cloth, broil it on the gridiron, and when done serve up with some butter spread over it, and you will have a capital dish.

Destructive Northers in the Gulf.—Accompanying the news of the success of our arms in Mexico, we have accounts of numerous disastrous shipwrecks on the Mexican coast, in which government property, to a large amount, has been destroyed, and many lives, it is found, lost.

No less than twenty-three vessels went ashore on the 26th of March, many of them with army stores and munitions; and there were thirty wrecks in all.

Deserters.—The New York Police Gazette contains an official advertisement for eleven hundred and thirty-four deserters from the army, and offers a reward of thirty dollars, each, for their apprehension. The aggregate sum is thirty-four thousand and twenty dollars!

Railroad Iron.—The Iron works at Pembroke, Maine, have been fitted up for the manufacture of rail-way iron, and they are now manufacturing eighty tons per week. They have been in operation two weeks.

☞ *The distance from Mexico to Vera Cruz*, is 250 miles. The principal intervening points are, Jalapa, 70 miles from Vera Cruz; Perotea, 55 miles further; Puebla, 95 miles; and Mexico, 86 miles. Between Jalapa and Perotea, the road lies over a mountain, upwards of 9000 feet above the level of the sea.

Shot throw into Vera Cruz.—At the time of the surrender, the Mexicans had but two day's ammunition and three day's subsistence, which accounts for their generally withholding their fire during the night.

During this bombardment, our army had thrown the following number and size of shot—

ARMY BATTERY.

3,000 10-inch shells,	90 lbs. each.
500 round shot,	25 lbs. each.
200 8-inch howitzer shells,	68 lbs. each.

GEN. PATTERSON'S NAVY BATTERY.

1,000 Paixhan shot,	68 lbs. each.
800 round shot,	32 lbs. each.

MUSQUITO FLEET, CAPT. TATNALL.

1,200 shot and shell, aver'g 62 lbs. each.

Making in all 6,700 shot and shell, weighing 463,600 lbs.

The destruction in the city is most awful—one-half of it is destroyed. Houses are blown to pieces and furniture scattered in every direction—the streets torn up, and the strongest buildings seriously damaged.

Christian Union—*A Good Move.*—Several clergymen in Charleston, S. C., have formed an association to promote Christian Union. These brethren, with their flocks, assemble in a church previously designated, and a sermon is preached by members of the Association on a subject allied to the great objects of Christian Union. The first sermon in the series was preached by Dr. Bachman, (Lutheran) in the first Presbyterian church, (subject—Christian Union.) The second by Dr. Forrest, (Scotch Presbyterian) in the English Lutheran church, (subject—The Visible Church.) In this way the pastors will occupy each other's pulpits until all the congregations embraced in the Association shall have been visited, when we suppose they will again pursue the same routine.

This movement is worthy of all commendation, for whilst it will exert a very happy influence upon the pastors and the churches that have united in it, as well as upon the community at large, it will tend in an eminent degree to advance the noble ends contemplated by the Christian Alliance.—*Luth. Observer.*

The Prospect for Harvest.—By the papers from all sections we learn that the winter grain has suffered severely from the winter, and that under the most favorable circumstances a full crop cannot be expected. We can say the same of Bucks county as far as our observation or information has extended, as well as of some half dozen other Northeastern counties of Pennsylvania, thro' which we have passed within a few days. If the season henceforth should be favorable, and the Fly not disturb it, we may anticipate a crop of excellent *quality*, which may in a measure compensate for a diminution in quantity. —*Bucks Co. Intel.*

Captured Cannon.—The number of cannon captured by our forces in Mexico exceeds five hundred, most of them very heavy pieces. There were captured at

Resaca de la Palma,	8
At Matamoras, say	20
At Monterey, about	50
At Vera Cruz, town and castle,	400
At Alverado,	60
Total,	500

If stacked together they would make quite a pyramid.

London Public Meeting.—An immense public meeting was held in the city of London, on the 24th ult., at which the following resolution was unanimously adopted, and with loud cheering:

That overpowered with heart-felt gratitude at the prompt, decisive and energetic benevolence of the people of the United States of America, in their spontaneous and unsolicited aid to the poor peasantry of Ireland, we feel language to be inadequate to give expression to our gratitude to that noble and independent people; betokening, as it does, to the nations of the earth, whether afflicted by distress caused by providential calamities or internal impolicy, that there is a great and magnanimous people on our globe, ever ready with hope, succor and consolation, in the hour of need, calling forth the overjoyed thanks of this meeting, the lasting gratitude of Ireland, and the admiration of the world.

Hoe's last fast Printing Press.—Col. Richard Hoe, of New York, has constructed a machine for printing upon a principle entirely different from any press hitherto in use, and is capable of giving from ten to twelve thousand impressions per hour, about two hundred per minute, or between three and four per second of time. The type are placed upon a large cylinder four and a half feet in diameter, which is surrounded by, and revolves within four other smaller cylinders revolving in an opposite direction. Each of these smaller cylinders receives from its supplying attendant the sheet of paper, with which, in its revolutions, it meets the form of type as it comes round, and in passing gives the impression, and instantly throws it out into the receiver's hands. This new machine requires, besides its superintendent, eight persons, four to feed and four to receive the sheets as they come out.

Startling Occurrence.—The Dubuque Republican, (Iowa,) publishes an account of the fall of aerolites in that neigborhood. In one instance a large body, some six feet in diameter and resembling a mass of sulphur, in its descent went through a large tree, crushing it to atoms, and entered the earth to the depth of about twelve feet, whence it was afterwards recovered by those who saw it fall. The traces of several smaller bodies of the same nature have been discovered in that vicinity within a short time, and are creating considerable alarm.

Small Pox among the Chippawa Indians.—The same disease which exterminated the Meadow tribe of Indians, is raging among the Chippawas, west of Lake Michigan. The Prairie du Chien Patriot says, that according to intelligence from Fort Winnebago, that distemper was carrying them off in great numbers. Some of the white settlers had been attacked with it. Six Indians were found dead one morning on the ice.

Temperance among the Law-Makers.—The Governor, Lieutenant Governor, President of the Senate, and Speaker of the House of Representatives of Massachusetts, are teetotalers. One hundred and fourteen members of the Legislature have joined the Legislative Temperance society during this season. Many of them were members before. It is interesting to see those in high places thus honoring themselves and their constituents by engaging in this great enterprise.

MISCELLANEOUS.

From the American Messenger.

Giving Systematically and from Principle.

For about seventeen years an anonymous letter has been received *every month*, directed to the Secretary of the American Tract Society, Boston, signed, "A friend to the American Tract Society." For the first two years it contained $1 each month; for the next 2 years the sum was $2; the next two it was $3 per month; and when the systematic distribution of tracts in that city commenced, $2 more was added, making $5 per month, at which sum it has continued to this time. It is worthy of notice that on *every month*, during this period, the letter has been received, without a failure; and also about the same day of the month—not varying in any instance more than two or three days from the 15th of each month—thus showing that the generous donor is as systematic and conscientious in giving to the Lord, as in paying his bank notes.

In February, 1836, this friend sent us $75, and in August following, $75 more, to aid in sustaining a German colporteur among the Germans. At the same time he has continued his donation of $5 each month to the present. He began his contribution with $1 a month, or $12 per year, and regularly increased the sum till it amounts for the last two years to $210 annually.

It has been ascertained that this friend is a mechanic of moderate property, and that his donations are by no means confined to this society. His case affords a happy illustration of God's faithfulness in blessing those who act on principles in the use of their property to promote his kingdom on earth.

Hints for Young Ladies.

If any young woman waste in trivial amusements the prime season for improvement, which is between the ages of sixteen and twenty, they thereafter regret bitterly the loss when they come to feel themselves inferior in knowledge to almost every one they converse with; and above all, if they should ever become mothers, when they feel their inability to direct and assist the pursuits of their children, they find ignorance a severe mortification and a real evil. Let this animate their industry, and let not a modest opinion of their capacities be a discouragement to them in their endeavors after knowledge. A moderate understanding, with diligent and well-directed application, will go much farther than a more lively genius, if attended with that impatience and inattention which too often accompany quick parts. It is not for want of capacity that so many women are such trifling, insipid companions, so ill qualified for the friendship and conversation of a sensible man, or for the task of governing and instructing a family; it is often from omitting to cultivate a taste for intellectual improvement; by this neglect they lose the sincerest pleasures, which would remain when almost every other forsakes them, of which neither fortune nor age can deprive them, and which would be a comfort and resource in almost every possible situation of life.

☞ "It is safer to be humble with one than proud with ten."

Results of the Year.

Those who have contributed to the funds of the American Board during the past year, may ask, "How has the money been expended?" "What machinery has it kept in motion?" "What results has it secured?" Perhaps the following answers to these inquiries will be satisfactory:—

1. *Number of Laborers.*—There are twenty-six missions under the care of the Board, embracing ninety-five stations.—The ordained missionaries, at the present time, amount to 140, eleven of whom are physicians. In addition to these there are 5 other physicians, 31 teachers, printers, &c., and 187 female assistant missionaries. To this number we must add 20 native preachers, and 128 other native helpers. Thus we make the whole number of laborers connected with the missions, and sustained by the Board, *five hundred and eleven.*

2. *Schools.*—To prepare natives to engage in the missionary work as preachers, teachers, &c., 7 seminaries are in operation, containing 487 pupils. Besides these there are 34 boarding schools; in which 854 male and 833 female pupils are brought directly and constantly under the influence of Christian instruction. The number of day schools—including those at the Sandwich Islands, which owe their existence and efficiency to the mission, and are still in part sustained and directed by it—is 602, containing 29,171 scholars. Thus the whole number of pupils, more or less under the care of the missions, is 31,045.

3. *The Press.*—The missions have also under their direction 15 printing establishments; connected with which are 32 presses and 40 fonts of type, prepared to issue publications in 27 different languages. At eleven other missions, printing is executed by presses not owned by the Board, making the whole number of languages, in which printing is done for the missions, exclusive of the English, 37. The works printed during the last year, including tracts, amounted to 460,000; the whole number of pages printed during the year is not less than 40,000,000.

4. *Results.*—When we ask for the fruit of missionary labor, recently expended, the first and obvious answer is, "The harvest is not yet come." Who would think of estimating the benefits which our religious and educational institutions have conferred upon this country, during the last year, by the fruit already gathered? The seed-time is but just gone; the joy of the reaper is yet to come! Who can say how much good these 40,000,000 printed pages will hereafter accomplish! Who can tell how much better and happier these thirty-one thousand children and youth will become, in consequence of the instruction which they have secured! Who can foretell the number of those who will hereafter trace their spiritual life to the exortations and warnings, which these five hundred and eleven missionary laborers have uttered within the last twelve months?

And yet there are some visible and known results. There has been a very interesting revival among the Nestorians; and more than one hundred are reported as hopeful converts. The Choctaws have been greatly blessed, and more than two hundred have been received into the churches. Among the Armenians four new churches have been organized; and many, it is hoped, have been recently born again.

At the Sandwich Islands, at Ahmednuggur, at Madura, there have been considerable additions to the churchers. To say nothing of other missions, where the success has been less striking, are not these results of the past year sufficient to call forth our gratitude, and to excite us to new and more vigorous efforts? Who will maintain that he has given too much?—*Boston Dayspring.*

That Time will Come.

That time is coming. That month, that day, that hour, that moment is coming on apace, and draws nearer and nearer, with every rising and with every setting sun. What time, do your ask, reader? It is the time most solemn, most important and full of surpassing interest to you, reader, of any moment of your existence. It is the time when you will die. It will be the end of time to you. Then you will pass out of time. You will then cross the last boundary of time. You will have done with time. At that time you will change your mode of existence. You will enter on new and untried scenes in a world of spirits, and become the companion of good or evil angels. That hour, that moment will stamp on your destiny the seal of eternity. What a time that will be to each individual! How near and full of interest! And yet how little think the gay and pleasure-loving people of that coming hour! Could they lift life's spy-glass and look away into the coming future, and see that messenger on the pale horse approaching with every passing hour, how different would be the conduct of many from what it is now! Yet that hour, that moment is coming. The time to die will come.

When will men find time to think of death and eternity? What occurrences of their life call them naturally to reflections upon Jesus Christ as their Saviour, and to seek their comfort by the exercise of faith and hope in him? There is a time for all things. This is their motto. But when is there time for prayer to God; for confessing their sins, and imploring pardon; for giving thanks to the Giver of innumerable mercies, and commending themselves in humble confidence to preserving and redeeming love?

Laws of Giving.

There are certain great principles laid down in scripture in relation to giving, and the use of property generally, respecting which there is much practical skepticism. They are as follows:

1. That which we have, we hold as stewards that must give account.

2. The way to increase is to distribute. *Some are rich because they are liberal.*

3. That which is given to the poor is loaned to the Lord.

4. That which is done to Christ's little ones is done to himself.

A hundred to one is the rate of interest God allows now; and life everlasting in the world to come. Mark 10: 29.—*Dr. Nevins.*

☞ The Colonists of Liberia, in compliance with a recommendation from the Colonization society, are taking measures to form an independent government.

☞ "No one knows what he can do until he has fully resolved to do whatever he can."

Epitaph,

Taken from the Tomb-stone of Margaret Scott, who died at Dalkeith, near Edinburgh, April 9, 1738, aged 125 years.

Stop, courteous passenger, till thou hast read—
The living may gain knowledge from the dead.
Five times five years I lived a virgin's life;
Ten times five years I was a virtuous wife;
Ten times ten years I wept a widow's woe:
Now, tired of mortal life, I here repose.
Eight mighty kings of Scotland, and one queen,
I. 'twixt my cradle and my grave, have seen;
Four times five years the Commonwealth I saw,
Ten times the subjects rise against the law;
Twice did I see Old Prelacy pulled down,
And twice the cloak was humbled by the gown.
I saw my country sold for English ore,
And Stuart's race destroyed to rise no more.
Such desolation in my time has been,—
"I have an end of all perfection seen."

A Curse upon not Doing.

The following interrogatories are said by the N. Y. Evangelist, to come from an old Magazine. They grow out of the command, "Curse ye Meroz."

By whose authority? The angel of the Lord's.

What has Meroz done? Nothing.

Why then is Meroz to be cursed? Because they did nothing.

What ought Meroz to have done?—Come to the help of the Lord.

Could not the Lord do without Meroz? The Lord did do without Meroz.

Did the Lord sustain, then, any loss? No, but Meroz did.

Is Meroz then to be cursed? Yes, and that bitterly.

Is it right that a man should be cursed for doing nothing? Yes, when he ought to do something.

Who says so? The angel of the Lord. Luke 12: 47. "That servant which knew his Lord's will, and did it not, shall be beaten with many stripes."

Emotion and Faith.

There are two classes of Christians—those who live chiefly by emotion, and those who live chiefly by faith. The first class, those who live chiefly by emotion, remind one of ships that move by the outward impulses of winds operating upon sails. They are often at a dead calm, often driven out of their course, and sometimes back. And it is only when the winds are fair and powerful that they move onward with rapidity. The other class, those who live chiefly by faith, remind one of magnificent steamers which cross the Atlantic, which are moved by an interior and permanent principle, and which, setting at defiance all obstacles, advance steadily and swiftly to their destination, through calm and storm, through cold and sunshine.—*Upham.*

Moths.—Mr. Baker, in a lecture on insects, lately delivered before the London Farmer's Club, stated that the ravages of the common woollen moth may be entirely prevented, in the following manner:—He said, "you have nothing to do but to place shallow boxes in your drawers, with a little spirits of turpentine in them; and as the turpentine evaporates and penetrates the cloth, the larvæ will protrude, and be found dead on the surface."

Wesley for Christian Union.

The following, from John Wesley, deserves the serious and attentive consideration of all those who are now keeping the followers of the Lord Jesus Christ divided into sects and parties. We hope that his admirers will remember it, and act upon it:

"Would to God, that all the *party names* and *unscriptural phrases* and *forms* which have *divided* the Christian world *were forgotten;* and that we might *all agree* to *sit down together* as humble, loving disciples at the *feet* of our common Master, to *hear His word, to imbibe His spirit*, and to *transcribe His life in our own.*"—[*Preface to notes on New Testament.*

POETRY.

CHILD OF SORROW.

BY MRS. PIERSON.

Child of sorrow!—Child of sorrow,—
Murmur not beneath the rod,
There may be a joyful morrow,
Treasured up for thee with God.

When thy night of pain is darkest,
When thy path is cold and drear,
Trust in God—He surely marketh
Every pang and every tear.

If thy spirit bow before him,
With a heart-felt, humble prayer,
If thy fervent faith adore him,
He will banish thy despair.

He will teach thee resignation,
He will give thee heart-felt peace,
Blessed hope, and consolation,
Riches and immortal bliss.

SPIRITUAL SONG.

When shall we all meet again?
When shall we all meet again?
Oft shall glowing hope expire;
Oft shall death and sorrow reign,
Ere we all shall meet again.

Though in distant lands we sigh,
Parch'd beneath the hostile sky;
Though the deep between us rolls,
Friendship shall unite our souls;
And in fancy's wide domain,
There shall we all meet again.

When the dreams of life are fled;
When its wasted lamps are dead;
When in cold oblivion's shade,
Beauty, wealth and fame are fled;
Where immortal spirits reign,
There may we all meet again.

MARRIAGE NOTICES.

"I saw two clouds at morning,
Tinged with the rising sun,
And in the dawn they floated on,
And mingled into one."

MARRIED—On Tuesday, the 27th ult., by Elder Kessler, Mr. Daniel Heck to Miss Ann Eliza Thompson, both of Cumberland county, Pa.

On Thursday, the 29th ult., by John Winebrenner, V. D. M., Mr. Mathew Fisher to Miss Elyann Ogle, both of Perry county, Pa.

On the 22d ultimo, by Rev. S. Gutelius, Mr. Alfred L. Stough to Miss Margaret Sturgeon, all of Adams county, Pa.

On the 9th inst., by Elder William McFadden, Mr. Evans Jones to Miss Mary Coock, all of Harrisburg.

On the 4th inst., by Rev. Mr. Schaeffer, Mr. Wm. J. Stewart, of Petersburg, Perry county, to Miss Hannah Henry, of Harrisburg.

THE MARKETS.

Corrected semi-monthly for the Advocate,
By Funk & Miller, Commission Merchants.

HARRISBURG.

FLOUR—Wheat, per barrel,				$6	75	a 7 00
Do.	Rye,	do.	- -	4	37½	a 4 50
Do.	Corn,	do.	- -	4	12½	a 4 25
GRAIN—Wheat, per bushel,				1	37½	a 1 40
Do.	Rye,	do.	- -		75	a 80
Do.	Corn,	do.	- -		85	a 87½
Do.	Oats,	do.	- -		50	a 51
Do.	Barley,	do.	- -			a 75
SEEDS—Clover,		do.	- -	4	00	a 4 25
Do.	Timothy,	do.	- -	2	75	a 3 00
Do.	Flax,	do.	- -	1	10	a 1 12½
BEEF, per cwt.		- - - -		5	00	a 5 50
PORK,	do.	- - - - -		5	00	a 5 25
HAMS, per pound,		- - -			10	a 12½
BUTTER,	do.	- - - - -			18¾	a 25
LARD,	do.	- - - - -			9	a 10
TALLOW,	do.	- - - - -			8	a 10
HARD SOAP, (Dried) per lb.					6	a 7
EGGS, per dozen,		- - - -			9	a 10
POTATOES, per bushel,		- -			75	a 87½
ONIONS,	do.	- - -			37½	a 50
APPLES,	do.	- - -		1	00	a 1 50
PEACHES, (Dried) per bush.				1	50	a 2 00
FEATHERS, per pound,		- -			37½	a 45
WOOL,	do.	- - -			30	a 50
SALT, per sack,		- - - -				a 1 40
HAY, per ton,		- - - - -		9	00	a 10 00
PLASTER, per ton,		- - -		4	75	a 5 00

PHILADELPHIA.

FLOUR—Wheat, per barrel,				$7	75	a 8 00
Do.	Rye,	do.	- -	5	00	a 5 12½
Do.	Corn,	do.	- -	4	37½	a 4 50
GRAIN—Wheat, per bushel,				1	74	a 1 80
Do.	Rye,	do.	- -		98	a 1 00
Do.	Corn,	do.	- -	1	00	a 1 05
Do.	Oats,	do.	- -		50	a 53
Do.	Barley,	do.	- -		85	a 90
SEEDS—Clover,		do.	- -	4	25	a 4 50
Do.	Timothy,	do.	- -	3	00	a 3 25
Do.	Flax,	do.	- -	1	50	a 1 65
BEEF, per cwt.,		- - - -		7	00	a 8 75
PORK,	do.	- - - - -		7	00	a 7 25
PLASTER, per ton, cargo,		-		2	00	a 2 18¾

RELIGIOUS NOTICES.

A Protracted Meeting will be held by the "Church of God," at Mechanicsburg, Cumberland county, commencing on the last Saturday of this month. The brethren of the neighborhood and the public are invited to attend. A. Swartz.

The following protracted meetings will be held on the York circuit:

1st. At Newberry, to commence on Friday evening, 21st of May.

2d. At the cross-roads School-house, on the 29th of May.

3d. At the river School-house, on the 5th of June.

4th. At Siddenstown, on the 12th of June.
Samuel Crawford.

A special meeting of days will be held by church and people of Lisburn, commencing on Saturday, the 22d instant. The friends and people are invited to attend.

A meeting will be held at Linglestown, Dauphin circuit, commencing on the 22d instant. Preachers and people are invited to attend.

Another will be held at Highspire, commencing on the 5th of June.

CAMP-MEETINGS IN OHIO.

1. One in Wayne county, to commence on the 19th of August.

2. One in Stark county, to commence on the 26th of August.

3. One in Summit county, to commence on the 2d of September.

Resolved, That we advise the brethren not to allow any trafficking to be carried on, during the above named camp-meetings, within the limits of the law.

Isaac Whisler,
A. Megrew,
A. Holmes,
D. Baker,
J. Beidler. } *Committee.*

PROSPECTUS
OF THE
"HE PASA EKKLESIA."

J. WINEBRENNER & CO. propose to publish, by subscription, a PORTRAIT AND IMPROVED EDITION of the work entitled,

"THE HISTORY OF ALL DENOMINATIONS IN THE UNITED STATES."

This work shall contain several new articles, and some of the old ones improved. It shall also be embellished with fifteen or twenty splendid PORTRAITS of leading men belonging to the different Religious Denominations represented in the work.

It will be printed and published in a large octavo form—on good paper and in extra gilt binding—and delivered to subscribers at *Two Dollars and fifty cents* per copy, payable on the delivery of the work. Common edition, without the portraits, at *One Dollar and seventy-five cents.*

This work consists entirely of original articles, written expressly for the work by distinguished Divines belonging to the different denominations in the United States, and comprises an accurate and impartial account of the Rise and Progress, Faith and Practice of each denomination.

In this work every denomination has, through one or more of its leading members, its own claims and history presented for the investigation of the unbiassed, and from which the impartial investigator is enabled to form his own conclusions from authentic data.

This course has met the decided approbation of several of the most distinguished members of various denominations.

PROSPECTUS.

J. WINEBRENNER & CO. also propose publishing, by subscription, a work entitled,

A Pronouncing and Pictorial
BIBLE AND THEOLOGICAL DICTIONARY.

1. This work shall contain a short but comprehensive explanation of all the principal Bible and Theological terms.
2. It shall give a Classical Pronunciation of the same, which has hitherto been a great desideratum in all similar works.
3. It will be embellished with numerous engravings, illustrative of ancient places, customs and things.

CONDITIONS.

1. The work will be about the size of the *History of Denominations*, containing from between seven hundred to one thousand pages.
2. It shall be well printed and bound, and delivered to subscribers at *Two Dollars and fifty cents* per copy, payable on the delivery of the same.
3. Whenever three thousand names shall have been procured by the different Agents, the work shall be put to press. A list of the names of subscribers shall be appended to the work.

P. S.—☞ Fifty or more Agents wanted for the sale of the above works.

☞ Any person sending us four good subscribers for the foregoing works, and becoming responsible for the payment of the same, shall be entitled to two copies.

☞ Editors with whom we exchange, who will copy these Prospectuses, and give them four or five insertions, shall be entitled to a copy of each of the above the works.

AGENTS WANTED.

SUITABLE persons can find employment for the sale of the "*He Pasa Ekklesia*," in this and other States. Apply to the Editor of the Advocate. [May 1.

MRS. McNEAL'S FAMILY PILLS.

THESE celebrated PILLS are prepared and sold by Mrs. McNEAL, of Harrisburg, Pa. They are confidently recommended for the prevention and cure of Female Complaints, Sick Headache, Dyspepsia or Indigestion, Costiveness, Boils, Eruptions of the Skin, Colic, Foul Stomach, Dysentery, Billious Complaints, Tape Worm, Nervous Diseases, Fevers, &c.

They are made of purely vegetable matter, and are in no case or stage of disease dangerous or hurtful; but always safe, easy and efficacious in the removal and cure of the aforenamed diseases, especially the first named, and all such as arise from a disordered stomach and impurities of the blood. These Pills have been in private use for many years, and are known to be good, as many in and about Harrisburg can testify. Recommendations and puffs have never been sought after. The merits of the Pills will be the best and the only recommendation relied on.

DIRECTIONS FOR USE.

Adults will take from one to five Pills, about one hour after meal, once or twice a day; children, in proportion to their age, will take from one-half to two or three Pills.

For sale at her residence, Tanner's alley, in Walnut street, between Fourth and Fifth sts. Also, by Jacob Bener, Middletown; Abraham Brenneman, Elizabethtown; Jacob P. Brady and John Server, Mount Joy; John C. Landis, Landisville; Christian Kauffman, Washington; Pinkerton and Smeltz, Lancaster; Frederick May, Bainbridge; Mr. Boak, New Cumberland; J. Miller Lisburn; T. Reeme, Shiremanstown; H. Lees, Mechanicsburg; Singiser and Paul, Churchtown; H. Hollar, Shippensburg; Mr. Reeme, Linglestown; Henry Wingart, Landisburg; and at this Office.

Price, 25 cents.

P. S.—Mrs. McNEAL also cures the Piles, Rheumatism, Wild-fire, Wounds, Sores, and Pains of all kinds, by words or otherwise, almost instantaneously. Terms moderate.

Mrs. McNEAL's PILE SALVE is warranted to cure the Piles in an easy and speedy way. For sale as above. Pr. 25 cts. [May 1—tf.

BRUSH MANUFACTURERS.

Davies & Sutton,

Corner of 10th and Callowhill streets, Fourth Story,

PHILADELPHIA.

Brushes of all discriptions made to order.

[Feb. 15—tf.

Dr. ANDREW MILLER, Jr.,

A *GRADUATE OF THE JEFFERSON MEDICAL COLLEGE*, Philadelphia, tenders his professional services to the public. *OFFICE* in Third street, opposite Herr's Hotel. [Jy. 15.—tf.

TYPE FOR SALE.

THE Editor of the ADVOCATE offers for sale the following fonts of type:

1. One font of second-hand Long Primer, weighing about 150 lbs., at 12½ cents per pound.
2. One font of second-hand Brevier, weighing about 200 lbs., at 18¾ cents per pound.
3. One font of second-hand Small Pica, of from 150 to 200 lbs., in weight, at 15 cents per pound.
4. One font of German Pica, at 20 cents per pound.
5. Several small fonts of Agate and bold-faced Minion, to suit purchasers, at 50 cents per pound.

McAllister's Ointment.

It has POWER to cause all EXTERNAL SORES, SCROFULOUS humors, SKIN DISEASES, POISONOUS WOUNDS to discharge their putrid matters, and then heals them.

It is rightly termed All-healing, for there is seareely a disease, external or internal, that it will not benefit. I have used it for the last fourteen years for all diseases of the chest, consumption and liver, involving the utmost danger and responsibility, and I declare before Heaven and mankind that not in one single case has it failed to benefit when the patient was within the reach of mortal means.

I have had physicians, learned in the profession. I have had ministers of the Gospel, judges of the bench, aldermen, lawyers, gentlemen of the highest erudition, and multitudes of the poor use it in every variety of way, and there has been but one voice—one universal voice—saying: "M'Allister, your Ointment is GOOD."

CONSUMPTION—It can hardly be credited that a salve can have any effect upon the lungs, seated as they are, within the system. But, if placed upon the chest, it penetrates to the lungs, separates the poisonous particles that are consuming them, and expels them from the system. It is curing persons of Consumption continually.

HEADACHE—The salve has cured persons of the headache of twelve year's standing, and who had it regular every week, so that vomiting took place.

Deafness and Ear Ache are helped with like success.

RHEUMATISM—It removes almost immediately the inflammation and swelling, when the pain ceases. Read the Directions around the box.

COLD FEET—Consumption, Liver Complaint, pain in the chest or side, falling off of the hair, one or the other always accompanies cold feet. (This Ointment is the true remedy.) It is a sure sign of disease to have cold feet.

In Scrofula, Old Sores, Erysipelas, Salt, rheum, Liver Complaint, Sore Eyes, Quinsy, Sore Throat, Bronchitis, Broken or Sore Breast, Piles, all chest diseases, such as Asthma, Oppression, Pain—also Sore Lips, Chapped Hands, Tumors, Cutaneous Eruptions, Nervous Diseases and of the Spine, there is no medicine now known as good.

SCALD HEAD—We have cured cases that actually defied every thing known, as well as the ability of fifteen or twenty doctors. One man told us he had spent five hundred dollars on his children without any benefit, when a few boxes of Ointment cured them.

BALDNESS—It will restore the hair sooner than any other thing.

BURNS—It is the best thing in the world for Burns. (Read the Directions around the box.)

WORMS—It will drive every vestige of them away. (Read the Directions around the box.)

There is probably no medicine on the face of the earth at once so sure and so safe in the expulsion of worms.

CORNS—Occasional use of the Ointment will always keep corns from growing. People need never be troubled with them, if they will use it.

PILES—Thousands are yearly cured by this Ointment.

JAMES M'ALLISTER & CO.
Sole proprietors of the above medicine.

CAUTION—No OINTMENT will be genuine unless the name of James M'Allister, or James M'Allister & Co., are written with a pen on every lable.

☞ **PRICE, 25 CENTS PER BOX.** ☜

AGENTS: Wm. Bell, Harrisburg; M. Lutz, do.; Jacob Bener, Middletown; M. M'Barren, Portsmouth; J. & L. Reigel, Mechanicsburg; G. W. Singiser, Churchtown; Smith & Henry, Lebanon; C. Roth, Bloomfield; Jacob Keiser, Petersburg; Clemins & Parvin, Pottsville; Samuel P. Sterret, Mount Joy; Geo. Ross, Elizabethtown; Henry Thatcher, Newport; Brown & Ritter, Pittsburg; John Lloyd, Mount Pleasant; Jacob Welty, Greensburg; Edw. Scull, Shippensburg; John Diller, Newville; Lewis Denig, Chamberburg; Mark Arnold, Fayetteville; Daniel Snively, Greencastle; J. W. Stow, Waynesboro'; Rudolph Williams, Columbia; J. T. Anderson, Marietta; and sold by the druggists in Philadelphia, and our agents in every town in the State.

Mareh 15—4t.

LIST OF THE GENERAL AGENTS.

WE hereby announce the following brethren General Agents for the Church Advocate, viz:

Elder EMANUEL LOGUE, of Mount Pleasant, Iowa, is our General Agent for that State. All persons, therefore, wishing to subscribe for the Advocate, or to make remittances for the same, will please address him as above.

Brother JOHN SHULER, of Ottawa, Illinois, is our General Agent for that State.—Persons in said State, wishing to order the paper, or to pay for it, are requested to address brother J. SHULER.

Dr. J. BOBBS, of Indianapolis, Indiana, is our Agent for the Southern and Central part of Indiana.

Elder JOHN MARTIN, Marey, Larange county, Indiana, is our Agent for the Northern part of Indiana; him, therefore, the people of that part of the State will address.

Brother JOHN ACHEY, of Dayton, and CHRISTIAN WINEBRENNER, of Miamiesburg, Montgomery county, Ohio, are our General Agents for the south-western part of Ohio. To them the people of that quarter will apply, who may have business with the Advocate office.

Elder THOMAS HICKERNELL, of Mendon, Mercer county, Ohio, is our General Agent for the North-western part of Ohio.

Mr. JOHN P. WINEBRENNER, of Wooster, Wayne county, Ohio, is our General Agent for Eastern and Southern Ohio. To him payments can be made, or orders sent by sub-agents and others, in that part of the State.

Elder GEORGE U. HARN, of Pittsburg, Pa., is our general Agent for the West Penn. Eldership. To him the sub-agents and others will address orders and make payments.

Brother SAMUEL HINNY, of Springville, Lancaster county, Pa., is our agent for Mount Joy, Richland, Springville, and the surrounding neighborhood.

Brother LEVI SLINGLUFF, of Martinsburg, Blair county, Pa., is our general agent for Morrison's Cove.

Brother JOHN K. BUSER, of Highspire, Dauphin county, Pa., is our general agent for Highspire and the neighborhood.

Brother JACOB RIFE, is our Agent for Middletown and vicinity.

Brother JOHN FOREMAN, is our Agent for Fayetteville and neighborhood.

Elder GEORGE KIMMEL, is our Agent for Schuylkill county.

Brother GEORGE ROSS, is our Agent for Elizabethtown and neighborhood.

Brother FREDERICK MAY, is our Agent for Bainbridge and neighborhood.

Brother JOHN C. LANDIS, is our Agent for Landisville, Lancaster county, and neighborhood.

Brother A. J. KAUFFMAN, is our Agent for Washington and neighborhood.

Brother JOHN MARTIN, is our Agent for Lancaster and vicinity.

Brother GEORGE SINGISER, is our Agent for Churchtown and neighborhood.

☞ In addition to these General Agents, we wish it distinctly understood, that all the accredited ministers of the Church of God, in all the different Elderships, (as stated in our terms,) are our regular and standing agents for the Advocate.

WANTED.

A LOAN of $600. Good security will be given. Enquire at this office. April—1 tf

JOB PRINTING
NEATLY EXECUTED AT THIS OFFICE.

W. DEVOE BAILEY, Printer.

THE CHURCH ADVOCATE.

A FAMILY PAPER---Devoted to the Diffusion of Bible Truth, Religious News and General Intelligence.

ONE DOLLAR AND TWENTY-FIVE CENTS A YEAR. "EARNESTLY CONTEND FOR THE FAITH WHICH WAS ONCE DELIVERED TO THE SAINTS." PAYABLE ALWAYS IN ADVANCE.

VOLUME XII. HARRISBURG, Pa., JUNE 1, 1847. NUMBER 3.

THE CHURCH ADVOCATE

Is printed and published in Mulberry street, near the Railroad Bridge, Harrisburg, Pa.,

By JOHN WINEBRENNER, V. D. M., Editor.

TERMS AND REGULATIONS.

The Church Advocate will be printed and published semi-monthly, on a large super-royal sheet, at $1,25 per volume, payable always in advance, or within the first three months of taking the paper.

All persons failing to comply with these terms, shall have their papers stopped at the expiration of the first quarter, from the time the paper is sent, and be held accountable for two quarters; that is to say, for 62½ cents; which sum shall be invariably exacted before the paper will be re-sent.

All the accredited ministers of the Church of God, and such other persons as shall have regular certificates of their appointment from the Editor, shall be the only authorized agents for this paper.

☞ Letters and communications addressed to the Editor, through the Post Office, must be *post-paid*, except those containing remittances.

EDITORIAL DEPARTMENT.

LIST OF ACKNOWLEDGEMENTS.

Names.	Am't paid	Names.	Am't. paid.
Angle, Elder Samuel	$1 25	Holms, Abraham	$2 00
Alticks, Jacob	1 25	Hickernell, Jacob	1 25
Appler, Abraham	1 25	Hollenberry, William	1 25
Brown, William	1 25	Hollenberry, John	1 25
Bear, David	1 25	Hillenhridle, Urlah	1 25
Bigham, Solomon	25	Kibler, John	1 25
Bricker, George Wm.	62	Keller, Christian	1 25
Bricker, Joseph	62	Rudy, Daniel	1 25
Bricker, Samuel	1 25	Reaver, William	1 25
Cramling, John	1 25	Stoner, Henry	1 25
Christ, Jacob	1 25	Sherich, Henry	1 00
Eckert, John	31	Strock, Jacob	18
Fox, John T.	1 25	Shope, Bernard	1 25
Gore, John	1 25	Swihart, Samuel	1 25
Hoover, Samuel M.	1 25	Winebrenner, Christian	2 00
Hoover, Jacob F.	1 25	Walton, A E.	1 25
Horning, John	1 25	Whiley, George	1 25

Acknowledgement.

We thankfully acknowledge the receipt of new subscribers, since our last, from the following brethren, viz: *George U. Harn, John Stamm, Archibald Megrew, Abraham Holms, J. Gillespie, John F. Fox, and J. C. Landis.*

Please pay your Postage.

Our correspondents are requested to bear in mind our remarks on *"Remittances for the Advocate,"* in the first number of this volume, and those who are not willing to profit by our suggestions, are respectfully requested to pay postage on their letters.

Among the various grievances of an editor, one is, and not the least perhaps, is that some people will neither pay postage nor save the editor from paying it. If, for instance, they want their papers stopped, or changed from one post office address to another, they will not request the Post Master to order it, but address the editor by letter, and thus tax him with five or ten cents postage.

Now, although "charity suffereth long"—and though we wish to be *longsuffering*, yet, we think, we have a right to complain of such, and such like treatment. We go for both *saving* and *giving*, but not for imposition. If, then, you are disposed to "do justly and to love mercy," please pay your postage.

Payments for the Advocate.

We hope our friends will bear in mind that our terms require payment for the *Advocate* during the first three months, on pain of having their papers stopped. Last year we notified our subscribers repeatedly, that the terms of the paper would be rigidly adhered too without respect to person; but many believed us not, till, through their own neglect and unbelief, their papers were stopped, and then some of them became dissatisfied with us for keeping our word, or carrying out our terms. Now, as we expect better things this year, we deem it unnecessary to call attention to this subject save this once.

Our patrons have thus far done better than last year. We are grateful for it. We hope they may all do so, then none will be blamed, but all approved, so far at least as this matter is concerned.

Religious Anniversaries.

We give in this number of the *Advocate*, the proceedings of the anniversaries of the different religious and benevolent societies.—These accounts, we trust, will be found highly interesting and instructive to our readers. It will show them how variously the Gospel leven is working out Mesiah's reign.

We regard the formation of the Evangelical Alliance, for the promotion of Christian union, as one of the happiest signs of the times. We regret very much that we were not able to meet with the friends of this noble cause and enroll our name as a member of this Alliance.

Weather and Crops.

The weather through the course of this spring was cold, dry and altogether unfavorable in this part of the State, to the making of the winter crops very productive; the consequence is that the wheat crop will be short—not much over a half crop.

The weather, however, has now become fine—it is quite wet and warm enough to improve the winter crops. If the weather should continue to be favorable, there will be corn, oats and potatoes in abundance, there being large corps put out.

Temperance Jubilee.

The great Temperance Jubilee will be celebrated by the Sons of Temperance, in Philadelphia, on the 15th instant. Several public meetings are to be held on the evenings of the 14th, 15th and 16th.

The Church at Pittsburg.

George U. Harn writes that the Church at Pittsburg is holding a protracted meeting at this time, and things begin to wear a promising aspect. Brothers J. Hickernell, J. M. Klein and J. A. Dobson are in attendance, and are preaching the word with power. The church has taken a new place of worship, over which they hold the sole control. This is what they have not had heretofore. They have had two baptizings lately, and they expect to have another shortly. From the proceedings of the Standing Committee it will be seen that brother J. A. Dobson is appointed to preach for them during the present Eldership year.

Anastatic Printing.

The Anastatic process of printing is a new invention, calculated, it is said, to supercede all other methods of printing. The advantages of this system of printing over the old one of types and engravings, will produce, it is supposed by those who understand the subject, an entire revolution in the system of publishing.

With the aid of an Anastatic press, every bookseller and author will hereafter be his own publisher. The saving in labor, capital, and machinery, will be immensely great after the first copy.

Some of the Philadelphia and New York booksellers have already published some works by the Anastatic process.

Harrisburg Academy.

This Institution is now open in the new Academy building, and is provided with a large and convenient school room, recitation rooms, gymnasium and other necessary fixtures.

The course of instruction includes the usual branches of an *English, Classical* and *Mathematical* Education, together with the *French* and *German* languages, and an annual course of lectures on *Chemistry* and *Natural Philosophy.*

Boarding, &c., $100; and Tuition $32 per annum.

William S. Graham, A. M., Principal—assisted by Rev. J. Howland Coit, A. M.

Removal of the Anglo Saxon.

The office of the *"Anglo Saxon,"* a weekly Phonotypic newspaper, has been removed from *Boston* to *New York.* Its location is in the Sun Buildings, corner of Fulton and Nassau streets, where orders for books, exchange papers and subscription for the *Anglo Saxon*, must be directed in future to secure attention.

Evangelical Alliance.

The Conference for the formation of the American Branch of the Evangelical Alliance met at the lecture room of Dr. Skinner's church in New York, Wednesday, May 5.

Previous to entering on the business of the Conference, a season was spent in devotional exercises, at which Dr. Schmucker of Penn'a, presided.

The meeting was organized by appointing Hon. Joseph C. Hornblower, L. L. D., Chief Justice of New Jersey, Chairman, and *Rev. E. N. Kirk* of Boston, and *Dr. Peck*, Secretaries.

Rev. Dr. Cox then read the formula to be signed by those desiring to become members of the Conference.

A rather prolonged discussion followed as to whether the American organization should be in connection with that made in London, or should be an independent one.

This subject having been postponed for the present, it was voted that the committee who have hitherto acted in the reception of members, should be continued in that office.

The proposed Constitution for the Alliance was then taken up, and all that part of the Preamble copied from the statement of the General Alliance unanimously adopted. A portion introduced by the committee who prepared the constitution, relating to the right and duty of reading the Scriptures, the duty of keeping the Sabbath, forms of worship, diffusion of the Scriptures, and Slavery, was, on the suggestion of Dr. Cox, postponed till after the Constitution should be considered and voted on. The first thing in order, he said, was to form the organization; after that any peculiar declaration or modification of principle might appropriately be made.

The Preamble and Constitution having been approved, article by article, the postponed part of the Preamble, namely, that originating with the committee in this country, was next read.

The following are the new articles:*

1. That in accordance with the first and second of the Evangelical principles of the basis, it is the right of every individual man, throughout the world, to possess the Word of God, as revealed in the Holy Scriptures, and obey that word for himself, under his responsibility to God, who has given him that revelation to be a lamp to his feet and a light to his path.

2. Inasmuch as he who is to read, and understand, and believe for himself the Word of God, must have time to study it, and inasmuch as God has set apart one day in seven for such uses: therefore, it is the right of every man throughout the world to enjoy, and his duty to improve, the rest of the Sabbath in abstaining from secular employments, and freely worshipping God and hearing the Gospel, and deliberately searching the Scriptures, to ascer-

* These articles were published in the first number of the present volume of the *Advocate*—we re-insert them as amended and adopted.

tain whether what he hears is according to the Word of God.

3. That in accordance with the principles of individual liberty and Christian Union, it is the right and the duty of believers in Christ to maintain his worship and ordinances in such forms as they, under the teaching of his Word, his Spirit, and his Providence, shall judge to be in harmony with his will.

4. That as God has designed and given the Bible for the whole world, it is the right of every man throughout the world to learn to read the Bible; and that it is the right and duty of all Christians to to co-nperate in the universal diffusion of the Word of God.

5. Inasmuch as the peculiar circumstances of this country seem to demand an expression of sentiment on the subject of Slavery, this Alliance declares that a discrimination is to be made between those who hold slaves, not by their own fault, or for the sake of their own advantage, but from motives entirely benevolent, and those who hold their fellow creatures in bondage, for the sake of gain; and that the former are regarded as entitled to fellowship, while the latter cannot be received as members of this Alliance.

Still the one object of the Alliance shall be steadily kept in view, which is not the promotion of Temperance, nor the removal of Slavery, or any other specific evil, however desirable those objects may be in themselves, but the promotion of Christian union and brotherly love.

On this last article a discussion arose which lasted for nearly three days. Several substitutes were offered and discussed, but they were all rejected. The discussion was finally closed by the adoption of the following resolution, as a substitute for the 5th article, viz:

5. That while the Evangelical Alliance admits into its bosom such persons only as are respectable members of evangelical churches, we are nevertheless persuaded that the great object of the Association, the promotion of a larger Christian union, may be furthered by a frank expression of our sentiments on the sudject of slavery. We therefore declare our deep, unalterable opposition to this stupendous evil, and we hold it to be the duty of all men, by all wise and Christian means to seek its entire extirpation and removal from the land. Still, the one object of the Alliance shall be steadily kept in view, which is the promotion of Christian union and brotherly love.

THE ORGANIZATION.

On Tuesday morning, May 11th, the Alliance was organized under the title of "*The Evangelical Alliance of the United States of America;*" the Constitution being adopted by a unanimous vote. A committee was appointed to nominate officers. In the afternoon they reported as follows:

Hon. John C. Hornblower, *President.*

Rev. Drs. Schmucker, DeWitt, Bond, and Lewis, and Rev. Messrs. Wheelock, W. Wilson, and E. N. Kirk, *Vice Presidents.*

Rev. Dr. Peck, *Corresponding Secretary.*

Rev. Dr. Cox, Rev. E. E. L. Taylor, } *Recording Secretaries.*

R. T. Haines, *Treasurer.*

COUNCILORS.

Rev. Drs. Patton, Cheever, Bangs, Dwight, Skinner, Mason, Durbin, Paddock, Emory, Olin; Rev. Messrs. Wright, Van Zandt, Abbott, M'Cron, Everts, Lillie, Hatfield, Ford, Spicer, Bolton, Marsh; Hon. Cyrus P. Smith; Hon. Gabriel Adams; Charles Butler, John Tappan, Charles Starr. Thos. Wilson, Robert Pattison, Lowell Holbrook, Fisher Howe and Asa Child, Esq'rs.

These nominations were confirmed by the members.

The President, in accepting the appointment, addressed the conference, giving an interesting sketch of his life, and particularly of his associations with the different evangelical denominations of Christians, and the impressions made on his mind by the divisions among Christians. He hailed with joy this movement in favor of union.

Dr. Cox proposed as the motto of the Alliance, Romans 15: 7, "Wherefore, receive ye one another, as Christ hath received us to the glory of God." It was unanimously adopted.

The Board of Counellors are to meet in June.

American Tract Society.

This Society celebrated its twenty-second anniversary at the Broadway Tabernacle, N. Y., on Wednesday, May 12.

The following is an abstract of the report of the Executive committee:

Publishing Department—Forty-eight new publications, in five languages.

The *American Messenger* has had an average monthly circulation of 60,000 copies. The Family Christian Almanac has had a circulation of 100,000.

The *Receipts* for 11½ months, to April 1, exceed those of any previous year by $6,214, amounting to $160,131; of which, for publications, $92,369; and in donations, $67,770.

Colportage—An accurate statistical table presents the name, field, and term of service of each colporteur, with the results of their respective labors, and furnishes a valuable *moral census* of a considerable portion of the country.

The number of Colporteurs in commission during the whole or part of the year, exclusive of those in the service of American Tract Society at Boston, and other branches, has been *two hundred and sixty-seven.*

The *circulation by colporteurs* amounts to 227,116 volumes, by sale, and 57,228 books, and nearly 3,300,000 pages of Tracts among the destitute, *gratuitously.* Besides this labor, the colporteurs have held 7,503 public or prayer meetings, and had religious conversation or prayer with three-fifths (127,037) of all families visited.

Foreign Distribution—The Society's "field is the world." It issues and distributes Tracts in 102 different languages and dialects.

Baptist Home Mission Society.

The annual meeting of this Society took place on Wednesday, May 12th, at the Oliver street church, N. Y.

Summary Labors—The number of agents and missionaries who have acted under the commission of the Society during the past year, is 140, being 34 more than the previous year, and 18 more than were ever appointed in one year. The whole number of States occupied was 21, including the province of Canada. The missionaries have statedly occupied 505 stations and out-stations. They report the baptism of 490 persons, the organization of 29 churches, and the ordination of 25 ministers. Ten houses of worship have been completed, and 26 commenced by the churches under their care, and four churches heretofore aided by the Society, have undertaken to support their ministers without that aid.

A comparison of the donations, labors and results of the year with those of the previous one, shows the following differences—more than in 1846:

Missionaries employed,	34
Stations supplied,	33
Years of labor,	120
Ordinations,	10
Donations,	$1,678 50
Less than last year, baptisms,	502
Churches organized,	4
Churches rendered able to support the Gospel,	4

American Sunday-School Union.

The services of the twenty-third anniversary of the Union, were attended at the Musical Fund Hall, on Monday, the 17th ult.

The President (Mr. Henry) being detained from the meeting by sickness, the chair was taken by Ambrose White, Esq., Senior Vice President.

The principal facts detailed in the annual report were, that the Society had received to its donation fund, during the year, $24,500. With this sum it had employed twenty-nine missionaries, (at an expense of $7,911 40,) who have circulated publications of the Union, to the value of ten thousand two hundred and sixteen dollars. They had established *five hundred and twenty-nine* new Sunday-Schools, in places where none existed, and where there was no prospect of one, except by such agency. In these schools had been gathered fifteen thousand childred, a majority of whom were incapable of reading, and without other means of instruction. By the same process, two thousand persons had been set to work as teachers, who were before unemployed in this or any other like form.

The Society has issued *eighty-two* new publications during the year. The amount received during the year at the Home Repository and its branches, in payments of debts and books, is $110,225.

American Bible Society.

The thirty-first anniversary of this excellent institution was celebrated in New York, on Thursday, the 20th ult. The Hon. Theodore Frelinghuysen, on taking the chair, remarked that there had been no age when the influence of the Bible was more needed, as the standard of sound principles. The car of progress had not left undisturbed the foundations of sound morals; every thing was questioned by every body. New rules of duty and property were boldly put forth. From all these agitations they turned as their last hope to the Bible.

It was encouraging to perceive that the Bible, the Tract, and Missionary, are following our people as they enter the forests and travel the vast wilderness of the West. This sacred volume it was their privilege to publish and send abroad in the world. God grant it prosperity, and bring the nations to its love and obedience.

The Treasurer of the Society reported its

Receipts	$210,286 66
Payments	$210,798 26

The managers' report was then read by Dr. Bigham.

Number of auxiliary societies formed in the year, 110. Life numbers added, 648. Distriuution, 626,878 volnmes, 143,000 more than last year. Aggregate, 5,124,000, since the foundation of the society.

American Home Missionary Society.

This Society celebrated its twenty-first anniversary at the Broadway Tabernaele, N. Y., on Wednesday, May 12th. Henry Dwight, Esq., President, in the Chair.

This Society has had in its service, the past year, 972 ministers of the Gospel, in the 26 different States and Territories, including two who are about to proceed to Oregon. The number of congregations supplied, in whole or in part, is 1,470.

Thirty-two new missionaries have been appointed in the Western States. Many new District schools have been formed, and efforts directed chiefly to the better organization and instruction of those previously in operation—number of pupils, 73,000.

Additions to the Churches.—On profession, 1,980; by letter, 2,120—in all 4,400. The general and protracted suspension of the influences of the Divine Spirit, is solemnly commended to the consideration of the friends of Missions. The *speedy* revival of the Lord's work is deemed essential to the moral welfare of the whole land, and especially to the success of efforts for the West. All who love our country are called on to make earnest and persevering supplication for the special presence and power of the Most High, in connection with our missionary efforts.

American Temperance Union.

The eleventh anniversary of the American Temperance Union was held on Thursday, the 20th ult., at the Tabernacle, New York. Anson G. Phelps, Esq. in the chair.

An abstract of the report of the executive committee was presented by John Marsh, corresponding secretary. The report gave a brief account of the World's Temperance Convention, and alluded to the progress of the Temperance cause in this country.

There is not any liquor sold on any of the railroads running out of Boston, and one of the roads had resolved not to carry any intoxicating liqunrs.

Among the seamen, and in the army and navy, abstinence from liquor has increased.

In Sweden and Germany great progress has been made, and in the former kingdom five hundred distilleries have been closed.

In India there is much prosperous temperance action. The report acknowledges donations of $1,522.

American Seamen's Friend Society.

The anniversary of this Society was celebrated on Monday, the 17th ult., in the Broadway Tabernacle, which was filled in every part on the occasion. Capt. Edward Richardson in the chair.

J. Spaulding read an extract from the report, from which we learn that more than twenty years have elapsed since the Seamen's Friend Society was formed. Its object, to promote the social and moral improvement of seamen on every sea and along every shore, has been kept steadily in view.

The receipts of the society for the year ending on the 1st of May, have been $17,515, and the expenditures $17,908.

The Temperance Manual.

A small volume of 90 pages, 18mo., designed for every family in the United States, by the Justin Edwards, D. D. Published by the American Tract Society.

The present volume is a dense concentration of the principles and facts on the subject of Temperance, as adapted to the present time; showing, with great clearness and force, the *immorality* of the use of intoxicating liquors as a beverage, and the traffic in them for that purpose. No family or young man in the United States should be without it.

☞ A letter from Vera Cruz, dated May 5, states that the Mexican government has solicited the mediation of England to settle the difficulties with the United States.

CONTRIBUTORS' DEPART'T.

ELDER MILLER'S REPLY TO ELDER THOMAS.

ORRSTOWN, *April*, 1847.

BROTHER WINEBRENNER:—

I perceive in the last *Advocate*, that brother E. H. THOMAS has undertaken to reply to my reasons for not joining any other moral reform society beside the "Church of God." I am quite pleased to get in company with brother THOMAS, as I consider him, upon the whole, quite a good-natured person; though I must say, I think his animal passions were a little excited when he wrote his reply to my piece.

1st. Brother THOMAS has impeached my motives: he thinks I did not make a plain, open and manly demonstration, (keeping out of view my principle object.) How did you know my main object? Can you see the secrets of my heart, or did you learn it from my article? If you did, please let us know in your next. Did you not set in judgment upon the motives of your brother without any evidence whatever? But I may speak, by way of contrast, and say that this is only a small blunder, and not essential to the main subject —it may pass.

2d. "They are human in their origin."—This, says brother T., I admit to be true respecting the "means and measures." Ah! but is it not true also, respecting the "materials and organization," as well as the means and measures? Will you deny this? I think not. Did God ever organize any of these societies? Did He ever authorize the association of the good and bad in reforming the world? Did he not most solemnly protest against such a union? I have plenty of proof at hand if this should be denied.

Brother THOMAS asks, are there no *means and measures* used in the church for which we have no divine warrant? Suppose there are, what then? Shall we introduce other errors because we have some already? Suppose I should convict brother T. of one sin, would he plead that because he is guilty of one sin he has a right to commit another.

In your next you will please to point out some of these unscriptural *means and measures* amongst us. I do not say there are none, for perfection is an extra attainment. But, if you will tell us our faults, I will promise, as for myself, I will try to reform.

3d. Brother THOMAS says, suppose for argument sake, we admit the position to be correct, *i. e.* "that the family, church and state, are the only institutions that God has organized." When a thing is only admtted for argument sake, I consider it not admitted at all. Will you call this position in question? I think hardly.

4th. Brother THOMAS says, "the instrumentalities and means necessary to carry on the family, church and state, is left to the dictates of reason and the nature of circumstances." Well, tell us then where the Bible is deficient —tell us just what the Bible will do and what it will not do, so that we may know where to begin and just where to stop. I had really thought if a family or church had the Bible, and had not another book in the world, they could get along very well. But brother T. thinks not. "The instrumentality, means and measures are not pointed out in that book." Your reputation is certainly in danger in point of orthodoxy, especially among all anti-creed folks.

5th. Again he asks me, with an air of triumph, "how, on my principles, I would educate my children," &c.? I would ask, is teaching the art of reading, writing, &c., teaching the principles of moral reform? If it is, then no person should be a teacher unless he is a Christian: because God says to the wicked, "What hast thou to do to declare my statutes, or *that* thou shouldest take my covenant in thy mouth? Seeing thou hatest instruction, and castest my words behind thee." Psalms 50: 16, 17.

From the above it is plain that God does not permit the wicked to undertake to reform the wicked before he becomes reformed himself. I am not by any means prepared to admit that teaching the principles of a common education is the work of moral reform. It is true, if we could always have a Christian to be our teacher, then I should be pleased to have religion connected with our common schools; but, when this cannot be the case, I prefer teaching my children religion at home.

Brother THOMAS admits he is not able to give chapter and verse for his moral reform societies. Thank you, brother, for this admission. It is death to your cause.

Again he says, "all great principles are eternal and unchangeable in their nature." In this you are right. Moral principles are as unchangeable as the Deity Himself. They never had a beginning and they will never have an end. I am much pleased to find you strait here; altho' you are remarkably twisty and crooked elsewhere in your reasoning.

Bro. THOMAS admits that the outward garb or form of these great principles will make a difference in their influence upon mankind. Well, then, in what garb or form will they operate the best, in your human societies or in the "Church of God?" I think you have got fast in your own trap. If you say they operate best in your human societies, you will slander the cause of Christ, and lose your reputation as a minister of the Gospel, especially among all good Christians; but if you say their influence is best in the garb of Christianity, you yield the point in debate, and prove that your joining these institutions is as useless to a Christian as the fifth wheel to a wagon, unless you are able to do more than your duty.

I think you will admit that Christianity demands all your time, your talents and your purse. Where then do you get time to work in these societies? But, you may, perhaps, object and say, when you are giving your time, talents and money to these societies, you are promoting Christianity. You must admit, (I know you dare not dispute it,) that these great principles are more successful and effectual in the church of Jesus Christ than in all the human societies put together. Why then dress them up in a human garb when they are more successful in a divine one? Why work with a dull tool when you might work with a sharp one? If you have more time, talents and money than Christianity demands, you are better off then I am. If I had the age of a Mathusalem, the wisdom of a Solomon, and the riches of a Girard, I could find space and room in the cause of Christianity to employ them all; and then, when they were employed, I would have to say, I was but an unprofitable servant, I have done nothing more than was my duty to do.

Brother THOMAS says, "where there is no direct revelation to the contrary, every one is left to judge for himself." I would ask, is there no revelation on the subject of God's people joining hand in hand in reforming the world with the wicked?

If you deny this, I have abundance of proof on hand which we will give you in our next. But you object and say, there is a difference between moral reform and Christianity. I would ask, has God made the difference, or have the advocates of these pretended moral reform societies? If God has made the difference you can surely show us where to find it in the book; if you cannot show where God has made the difference, your cause is a gone one; but if you can, then it must be the reverse. I would ask again, what is the standard of moral reform? is it not the Bible itself? and if the Bible is the standard of moral reform, is not moral reform Christianity itself? If a man comes up to this standard, in point morals, will he not be a Christian? Brother THOMAS, you have certainly got away over into Babylon.

Now we will take up his main argument, *i. e.* "man is a social being." As this is his main argument, we shall have, of course, the peth, quint-essence, cream and marrow of all his logic. We admit that man is a social being—but angels, and satan himself, are social beings; yea, all the beasts of the field and of the forest, birds of the air, and fish of the sea, are all social beings. But brother THOMAS has forgotten the proverb, that "birds of a feather flock together." We admit his premises, (further, perhaps, than he might wish us to admit them,) but we do not admit his conclusions. Here his great argument is out of joint. Does it follow because angels and satan are social beings, therefore, angels and satan should unite to reform the world? I suppose they might unite to destroy the wolves, as no doubt, satan is God's minister, as well as Cezar's, "to execute wrath on all those that do evil, and for the praise of them that do well."—Would you not be horror-stricken to think of God and the devil uniting together in reforming the world? Are you not even so when you see God's children and the devil's children forming such a union. There is no way to escape from this argument, unless you deny the doctrine of total depravity, and that you cannot deny, because you have committed yourself already on that subject. What would you have thought of seeing the blessed Saviour and satan joining in co-partnership in preaching the Gospel? The one would have preached and the other would have exhorted. Would it not have raised your suspicion of the character of the Saviour? and do you not think, when you form such a union with satan's people, that we have our fears excited? What would you have thought of Philip, the Evangelist, if he had joined in partnership with Simon Magus, in reforming the world? Why, Philip would have gone on working his miracles, and Simon would have played the slight-of-hand, and the people would have thought there was no difference between them, only that Philip was a little better up to it than Simon; but as Simon was a young hand at it, and Philip was his teacher, of course he would soon overtake him. Can satan cast out satan? answer that question if you please. But, remember, when you answer it in the affirmative, you do not prove my head to be wrong. You have, no doubt, read a book called the Celestial Railroad, how satan acted as engineer on it; and have you not got satan acting as engineer in your moral reform societies, and that approvingly too?

Dear brother, suffer me to deal plain with you. I consider you are teaching a dangerous doctrine: the union of saints and sinners in reforming the world. The very doctrine that has ruined the church in every age. My prayer is, that I may be instrumental in saving you, and all the brethren who have been misled on this subject, from such a formidable error.

Again he says, "he might illustrate his social arguments by a thousand comparisons." He must be quite rich in his illustrations—he must have a magazine or store-house full of them. I suppose he has selected none of the worst, since he has so many, and has only given us one. He would surely give a good one. Now we will try his big argument once more. Here it is—"Saints and sinners may join together to reform the world." An argument that proves too much, every body knows, proves nothing. But, we will try this argument by this rule. Saints and dogs have joined together to kill wolves, therefore, saints and dogs may join together to reform the world. This is a fair conclusion. If you point out anything unfair in it, I will retract it, for I am sorry that duty compels me to injure your feelings by rendering your argument so ridiculous; but it will learn you to weigh your arguments better, and not try to make fancy flights and to be witty.

I cannot help but believe that you knew your arguments were sophistical, from the fact you anticipated my objection, and then tried to meet it by making a false issue. You say, "brother MILLER may object to the above illustration, because it does not partake of the nature of moral reform." Did you not act the scuttle-fish here? Where you not afraid I would catch you at it? You knew I would object, and you knew the objection was a valid one. Just see how he tried to hide by making a false issue. He says he has still gained his object, by proving that brother MILLER must unite, in a social capacity, to kill wolves, if not to reform the world, and this would be human in its origin. Did I object to every thing that was human in its origin? Why, you might have said, on my principles, I can never ride in a steamboat, or on a railroad, or live in a house, or set by a stove, or sleep in a bed, for these are all human in their origin. You might have raised a mighty fog and dust by this course. Even the paper upon which you write is human in its origin; the translation of the Bible, the art of printing, &c., &c., are all human in their origin. You would have me in a close corner. I should have hardly known which way to turn, for every thing almost around me is human in its origin.

Brother THOMAS says, "it would not make me a better Christian to join any of these societies;" but he says, "it would make me a more intelligent and useful one." What a pity these societies did not exist in the days of the Apostles, how much "more intelligent and useful" they would have been; and yet the Saviour was so unkind and unfeeling as to go off to Heaven and not organize one of them, and left the poor Apostles in their ignorance, and destitute of these means of usefulness. There can be three reasons given why he did not organize them.

The first reason is, he was not acquainted with their usefulness as well as brother T. is. Second: he was so unkind and unfeeling that he would not put himself to the trouble to organize them. Third: he did not think them to be so useful as brother T. takes them to be.

Now which of the three will you chose? If you chose the first, you impeach his wis-

dom; if you chose the second, you impeach his benevolence; therefore, you must chose the last, and then you are on my side of the subject. No doubt, if I dare to join some of these societies, I would know something with which I am not acquinted now. But if I were to visit a gambling shop, or a nunnery, or join the Jesuites, I would know some things with which I am not acquainted now. But would you advise me to take such a course to become intelligent? The Apostle says, "be wise concerning that which is good, but be ignorant concerning evil." Again you say, "I would be more useful." Perhaps I would have more influence with the members of these societies. But, if I must join these societies in order to gain influence, and thereby become more useful, why not join the Catholics, the Mahometans, and the Mormons, in order to have influence with them, and thereby become more useful?

Brother THOMAS remarks further, "if I wished to be critical, I might ask brother MILLER how he would prove from Samuel," &c.? I would say, (as I do not wish to have more than one subject on hand at a time,) I will attend to that in a proper place and at a proper time. I would just say, I suppose brother T. knows the government under which the Jews lived, before Samuel, was not human, it was a *theocracy*—that is, a government where God himself is king. Now, the government that Paul says was ordained of God, was not a *theocracy*, it was a *monarchy*—the very kind of government that God ordained in the days of Samuel, but not approvingly, for he remonstrated against it at first; then, no doubt, for the hardness of their hearts, he gave them that government. I suppose sinners hearts are hard and wicked enough to need such a government yet.

These societies are a reflection on the wisdom and benevolence of God. We must get you to try this argument again. You say here I am fighting with a ghost of my own fancy. I say, thou art the man! and I think I can convince you, whether you will confess it or not.

First, you have made a false issue again. Did I charge you with a desire to supplant or destroy the church? What would you say to an advocate for human creeds, if he were to charge you with saying he wished to destroy the Bible because he advocates human creeds? Would you not feel yourself misrepresented? And do you not think I feel the same, when you place me in the same predicament that he would place you in such a case? You would say to him no doubt, sir, I do not wish to say that you intend to destroy the Bible, I only say, if the Bible is a perfect creed we do not need an imperfect one. So I say to brother THOMAS, if the church of Jesus Christ is a perfect moral reform society, what do we want with a half-way one? If we need half-way moral reform societies, we certainly need half-way creeds. I think we shall be able to drive you to the necessity of advocating human creeds before we are done.

But, once more: are not these societies a reflection on the wisdom and goodness of God? Certainly they are. Is it not virtually saying, Lord thou didst not see that we would need these societies to reform the world; and if thou didst see it, thou wast so unkind as not to put thyself to the trouble of organizing them. It is true, thou hast given us a Saviour and a church, apostles, prophets, evangelists, pastors, &c., but thou hast entirely forgotten these useful means. Thou hast challenged the whole world to show thee wherein thou couldest have done more for thy vineyard, but we can show thee thou canst never get drunkenness, &c., out of the world with thy moral reform society, unless we help thee with ours. We have done more with ours in twenty years then thou hast done with thine in two thousand; and if thou dost not believe it, look what we have been doing all the world over.

Now, I would ask, do you not think the credit has been given to the wrong cause? this is often done. Columbus lost the credit he was entitled too, and do you not think God gets cheated out of his just dues some times, and it is given to man?

As brother THOMAS wishes me to make a plain and open demonstration against the Sons, he might think I was a coward if I were to say nothing about them. I know here he has the advantage of me. He lies in ambush, whilst I lie in the open field—he stands in the dark, whilst I stand in the light—he can see the position I occupy, whilst I cannot see his: for he has a concealed way up in those secret chambers, with two or three doors fast barred or locked with two or three sentinels standing gard to keep me from seeing brother T. Now, whether it is that brother T. "loves darkness rather than light, because his deeds are evil," I shall not say; but I will say, he must either have good things up there, or bad things. If he has bad things, it does not become brother T. to be there—if they have good things, they must be very selfish not even to let us have a sight of them. Perhaps they are of that nature that common decency forbids them being seem. There are some secrets of that nature. Brother THOMAS can inform us whether these are the kind he claims or not. But, perhaps, they wish to keep their good deeds in secret, so that they may be rewarded openly; then it must be a Christian society, and even ahead of the church of Jesus Christ, for in that we commend them that do well before all, and to censure them that do ill. Are you afraid you will be robbed if we get hold of your key, we mean your pass-word? Is this all the secret you have? I think you will not say so. Mr. DEWITT and Mr. EASTEN's debate set this subject better before the public than you and I are able to do it.

I ask brother WINEBRENNER to give both sides to his readers at his leisure, and when it will be convenient. If I were to give half a dozen witnesses on the immoral tendency of this institution, it would share the same fate of Mariah Monk's book.

Brother THOMAS may, perhaps, object, and say that I associate with the wicked. I must needs go out of the world if I would not. But if I associate with them it is as a citizen, not as a companion in the work of reforming the world, as you do. I do it from necessity, you do it from choice. Just to think of a Christian joining hand in hand, in reforming the world, with a brother Turk, Jew, or infidel, or apostate Christian, wearing the same uniform. Now please to hear Elder A. CAMPBELL: "Girded, and mantled, and decorated with the trappings of such chubs, and the ribbon livery of a milliner shop, carrying a pole and a Bible before him, is one of the most superb displays of gullibility of poor human nature, and the most irresistible demonstration of the power of combination to overcome derision and scornful laugh, that the annals of Christendom afford."

But these are the Samaratins that took the poor man up, and poured oil and wine, and bound up his sores, whilst the church of Jesus Christ was like the hard-hearted priest and Levite, and passed by on the other side. The Sons act very much like the good Samaratin, if they find a poor fellow in the gutter, holding out his hand and imploring aid, they ask him, have you got three dollars left yet, sir? If he answers no, then see them acting the part of the good Samaratin, and hear them say to him: we cannot help any, sir, that cannot raise three dollars and his weekly payments. Brother T. will, no doubt, object, and say this is not correct, that they have paid for such poor fellows out of their own pockets. That is one of those secrets you are pleased to reveal to us when ever it suits your purpose; for, I think, your constitution says nothing about it. But suppose they meet with a poor fellow that has three dollars, but should be guilty of the wonderful crime of having a black skin, do you think they would help him out of the gutter? or do you think they would tell him, sir, we can do nothing for you? You must go to the old temperance society, or to the "Church of God," perhaps they may do something for you, but we cannot. This was your own illustration at the Eldership, brother T., as many will, no doubt, recollect. Do you not think it was a slander on Christianity?

Hear Elder C. again: "Christianity fills the eye, the heart, the soul, the time, the purse of the Christian, and demands of him allegiance to one Lord and fidelity, to one community under the sovereign hope of immortal honor, glory and blessedness in the kingdom of God. A Christian, a true Christian is more than all these combined, though they met in their fullest developement in one man. His face is against all falsehood, iniquity, injustice and oppression. As a citizen of Christ's kingdom, he will do all he can in the cause of human redemption, and leave nothing to be done under any other name, not even that of Abolitionist, or Free and Accepted Mason, or Odd Fellow, a Patriot, or a Philanthropist."

Yours, &c., W. MILLER.

Letter from Brother Isaac Miller.

CHERRY GROVE, CARROLL COUNTY, ILL., *March* 16, 1847.

DEAR BROTHER WINEBRENNER:—

I am happy to take my pen in hand to communicate a few lines to you to inform you that we are all well,—for which I am thankful to God,—and that we are well pleased with the country; hoping, also, that these lines may find you all well.

I am happy to see that you have started another paper called the "*Church Advocate.*" I do say it is a welcome messenger to me in this distant land, where I am no more privileged to sit under the droppings of God's sanctuary, to hear His preached word in its primitive purity.

I would inform you that on our way coming out to this country, we went into a store in a town called Dublin, in the State of Indiana, and a conversation took place between the keeper of the store and myself. During our intercourse he told me that you baptized him and married him. I asked him if he was still a member of the "Church of God?" he paused a little, and said he had united himself to the Disciples. I said it was a pitty. He replied, that his reason was that there were no other brethren in the country, that came as near to the word of God as they do. I told him that I would sooner stand alone and try to show the people the right way of the Lord, for I would have to die among them. He said I did not know what I would do in a strange land. I thank God that I retain my integrity to this time, and I still pray that I may prove faithful to the end. His name is JOHN LENRICK and his companions name is MATILDA. They are both very loving, and ask an interest in all our prayers, stating that they would like to see you.

I would also inform you of a distressing accident that happened within four or five hundred yards of brother JACOB MILLER'S, while we were coming together to hold a prayer meeting. A rider's horse took fright and ran over a man. It was heart-rending to hear his wife and children lamenting and weeping, and I believe all wept that were present. The first word he said was, "I must die, but I am unprepared." His companion embraced him in her arms, weeping bitterly, saying, "my dear husband, you must not die." He was then taken home. This happened on Sunday, some time since, and on Monday night following, I was sent for to pray for him. I read and sung the Hymn on page 143. After singing and prayer, I talked with him, and he told me he had found peace, and that his evidence was bright for Heaven. In about an hour after he died. He left a wife and eight children to mourn his loss.

Dear brother WINEBRENNER, I suppose you wish to know how we are all getting along in the cause of religion. One thing is certain, we are much at a loss for the want of preaching. Again, we have not the opportunity of attending to the ordinances of God's house, that is, the Lord's supper and feet-washing. We hold prayer meeting at my house every Lord's-day. Some times we receive powerful blessings, which give renewed strength to our march in the way of life and salvation. We held an experience meeting a few weeks ago, and there were six brethren and three sisters in attendance. Among them was brother JAMES MILLER, from Williamsport. I can say that God was in our midst. It was a solemn and soul-refreshing time. Our meetings are principally led by a good brother, who is a member of the Methodist Episcopal Church, whom I have taken from Matthew to Revelation. I believe him to be an honest, upright man, and one that is seeking after truth, and endeavoring to make his way to Heaven. He says that he would wish to be baptized, and attend to the ordinances of God's house, if there were a regular minister to attend to it. He says the Disciples cannot do it, because they baptize in order to receive the remission of their sins; but he says his sins are remitted. And, hence, he wants to be baptized, because of remission and because God commanded it. Sometimes it falls to my lot to lead in meeting. I am always willing to do what I can when there is none to do it.

I would say to those that labor in word and doctrine, to hear the commission given by God himself, "Go ye into all the world," (not a part only.) I would not understand it to be a few counties in Pennsylvania, or Ohio, or Maryland. I do say, that this command is too much laid aside.

Brother WINEBRENNER, I was informed that you and brother BOWMAN was going to take a trip through this country next summer; let us know, through the *Advocate*, if it is so. I would further say, that I believe their would be ready sale for books; such as Hymn books, Testaments, Harn on Feet-Washing, and your

work on Regeneration, &c., if sent on here. The Hymn books particularly. There is inquiry made for your Sermons on Regeneration. This book takes well.

I would say to those again who labor in the ministry, and that have little money, that they can do much better here than in the East. This is manifest for several reasons: one is, that timber can be had from five to twenty dollars per acre, and as much prairie land as they chose to enter, at one dollar and twenty-five cents per acre—watered with the best of water—no better nor no handsomer soil in the world. A second is, that they can raise as much stock as they please, with very little expense. Hay will not cost anything, save the cutting and making; and the land yields much better with half the labor.

I must close for the present, hoping and praying that some of the ministering brethren will come to this country, where they are so much needed. Pray for us, that we may prove faithful till death.

Truly, yours, ISAAC MILLER.

Letter from Brother John F. Fox.

VAN BUREN, OHIO, *April* 29, 1847.

DEAR BROTHER WINEBRENNER:—

I take upon myself the responsibility to write a few lines to you, to inform you that I wish to take the next volume of your worthy paper, which has been my only preacher during this winter; and I am happy to say, that sometimes I and my companion felt to rejoice when reading its contents. I think such a paper to be very useful to brethren who live in the woods, as I do.

Brother ADAMS paid us several visits last summer, and preached for us the plain and simple truths of the Bible, and because of its plainness and simplicity, it did not go down very well with them who are building up sectarian walls. Sectarians are numerous in this country, and they stick and hang to their creeds like a drowning man would hang to a straw. I have asked some about feet washing, &c., and it seemed to sound strange in their ears, and not knowing how to get rid of it, some of them seem to plead ignorance. Strange, indeed, for professors of religion to plead ignorance, who have the Bible in their houses, and, as they say, the spirit of truth in their hearts.

Now, in my opinion, there is a great harvest ripe in Western Ohio, but true laborers are almost out of the question; we therefore, entreat the Eastern reapers to send us some assistance, and you shall be rewarded amply for your labor of love. We pray for that day when we shall all be enabled to meet with the people of God and engage in His service. Amen.

I have got the *Advocate* near six months, but it has come somewhat irregular, and one number, namely, the twenty-second, I have not received at all. I have been waiting for an opportunity to send you a few lines from my own hand; you will please excuse me for not sending you more subscribers. The people of Hancock seem to be more eager to join in the political field, as well as other objects, such as riches, honors and warfare.

Permit me to say, that the war with Mexico is a curse to our nation, and I fear the judgments of Heaven are hanging over our land and nation; and unless we retract we may expect the scourge to be laid upon us. It is, therefore, the duty of Christians to hold up our nation at a Throne of Grace.

I have herein enclosed one dollar and twenty-five cents for the purpose of paying my paper, not knowing for certain the terms for the coming volume. Should it come at one dollar, please apply the twenty-five cents for the Relief system. The subject of relief has perplexed my mind considerably, but as I am poor, and have a year ago commenced in the woods, I cannot do much at present.

In the bonds of Christian love,

JOHN F. FOX.

Letter from Elder George U. Harn.

PITTSBURG, *May* 10, 1847.

BROTHER WINEBRENNER:—

Your letter by brother HAWK is received with the prospectuses. In reply I will say I shall leave here on next Monday, should not a work start justifying my remaining a few days longer. I had intended leaving to-morrow, but our meeting is so well attended, and we have got such fine prospects and so convenient a room now that I feel disposed to keep up meeting this week at least.

I have resigned my charge here, and the Standing Committee have appointed brother DOBSON, who has promised to preach every other Lord's-day. This arrangement is good, I think, and all are well satisfied. I would, however, have preferred brother HURLEY, and yet think if you had any right to remove me from Broad Top circuit, you could also do it in his case, especially as this was never transferred to the West Pa. Eldership. You all profess to be lovers of order, and I think there has been a want of it in this appointment.

Brothers DOBSON, GLENN, KLEIN and HICKERNELL are here, and we have had good preaching and good meetings thus far, and hope for the better.

You mention about books in your letter and also in the last paper. I have inquired for them, but not knowing where or what line you sent them by, I have not obtained them.

I would like to know of you what course shall be taken about your books at Maysville? I expect to stop at Maysville on my way down.

I cannot consent to any appointment East at this time, nor do I know that I shall for some time to come. Indeed, I felt when I was East that I had better be West.

Yours, &c., G. U. HARN.

Letter from Elder John Stamm.

HINKLETOWN, LANCASTER COUNTY, PA., *May* 12, 1847.

BROTHER WINEBRENNER:—

This is to inform you and the readers of the *Advocate*, that the little church at this place is in good spirits. We had a meeting last Sunday—the brethren present were brother ALBRIGHT, from below Lancaster, brother MARTIN and brother GAMBER, from Lancaster city. These brethren and a few sisters attended our meeting, and the Lord was in our midst; this was the best of all.

After the forenoon services in the schoolhouse, we repaired to the water to baptize, where two happy believers were baptized in the Conestoga creek, and a solemn and feeling time we had. Many tears were shed by old and young at the water side. It was, indeed, a day of joy to me, and a day that I shall not forget soon. May the Lord bless the dear people of Hinkletown.

In the evening we attended to the ordinances of feet-washing and the Lord's supper, and the Lord was with us. In short, I can assure you my brother, such a meeting we have never had in Hinkletown before.

I preached on Saturday evening, and brother RODGERS on Sunday morning. I again spoke at the water side on the subject of baptism, to a large congregation, who were very attentive to the hearing of the word. I hope it had a good effect. In the afternoon brother MARTIN and brother TRESSIL, a United Brother, spoke. I spoke again in the evening on the ordinances. The Lord be praised, the people of this place deserve credit and praise for their good behaviour and good attention. May the Lord revive his work in this place more and more! May He build up His church and kingdom, that many of the dear people of this place may be saved, which is my prayer; amen and amen.

I remain your brother,

J. STAMM.

Letter from Elder Abraham Holms.

SUGARCREEK, OHIO, *May* 11, 1847.

BROTHER WINEBRENNER:—

I take up my pen for the purpose of sending you the names of a few subscribers for the *Advocate*.

I would also drop a few lines for the readers of the *Advocate*, which you may publish if you see proper. Although I have nothing very interesting, yet past observation leads me to make a few remarks upon the following text: Titus 3: 2, "Speak evil of no man."

This precept is most strikingly violated by many in the following manner:

1st. By using language either reproachful or untrue respecting their brethren, and thereby injuring them by chargeing them with what they are not guilty of.

2d. By affixing scandalous names to their acts or person that they deserve not.

3d. By perverting a man's words or acts to his disadvantage, by affecting misconstruction.

4th. By partial representation of one's acts or discourse, by keeping back some truth or concealing some circumstance, so as to give it a different shape or color.

5th. By talking of the misconduct of their brethren behind their backs, and not to their face. Such are transgressors. See Jas. 4: 11. I ask, do such love their brethren? See 1 John 3: 15, also 4: 20.

But let us also look at the motive. By following up the stream we can see the fountain, for "out of the abundance of the heart the mouth speaketh;" and when we get to this fountain, from which proceeds evil thoughts, what do we see? Why we see the cause of this evil speaking,

1st. Self-interest. Hence we see them sometimes digging pits for their neighbor to fall into in order to accomplish their selfish ends. And,

2d. Another cause may be prejudice and envy; which last, is one of the blackest passions of the human soul.

If they can accomplish their selfish ends at the expense of another's character and reputation, they can glory and secretly rejoice. This is wicked in the extreme. In all the above they suppose they manifest a great deal of wisdom, but let me say that it is of the world, earthly, sensual and devilish. May the good Lord deliver us from such wisdom, and give us that "wisdom which is from above; that is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy." O! may the good Lord help his people to love one another is my prayer. Amen.

I remain your fellow-servant in Christ,

ABRAHAM HOLMS.

Letter from Elder Seth S. Richmond.

ATHENS, OHIO, *April* 22, 1847.

BROTHER WINEBRENNER:—

I take my pen in hand in order to write a few lines to you, which you may insert in the *Advocate*, if you think proper.

Enclosed you will find the names of four new subscribers for the *Advocate*, to commence with the next volume. I hold myself responsible for their payment, as well as the other five I sent before.

I have also been soliciting subscribers for the books you purpose publishing; but I thought best not to send any names at this time.

The people here like the *Advocate* very well, and I think more subscribers can be had soon. As soon as possible I will try and have those delinquents to pay up in this neighborhood.

The cause of God is, I think, still on the advance here. We have had some hopeful additions to the church, and the brethren and sisters are much encouraged. I firmly believe that the time is not far distant, "when this wilderness will bud and blossom as the rose." The church must and will stand—and although we meet with considerable opposition from hypocrites, sectarians and backsliders, yet let us keep our "eye single, that our whole body may be full of light."

The brethren desire to hold a camp-meeting here this summer, and we expect to hold one. I give this timely notice, hoping that the brethren East and West, will try and meet with us at the time the camp-meeting will be appointed by the Standing Committee of the West Pa. Eldership. We hope also some of the Ohio brethren will come and help us. If any of our Ohio brethren should come over to help us, when they reach Athens let them enquire for Elder PERKINS, and he will give them all necessary information.

I pause to think on what is past, and what is to come. My first year in Athens has expired, and the next is commenced. For what is past, I thank God; but what is to come, God only knoweth. When I came here the "Church of God" was scarcely heard of, and now there are about fifty living members in Athens county. But will fifty more be added this year? I feel encouraged to think that we will have a harvest time before long. May the Lord help us all to become "followers of the churches of God, which, in Judea, were in Christ Jesus." No more at present,

But remain your brother in the Gospel,

SETH S. RICHMOND.

Letter from Elder J. Gillespie.

PERRYOPOLIS, *May* 12, 1847.

DEAR BROTHER WINEBRENNER:—

I take my pen in hand once more to drop a few lines for the *Advocate*, which will inform you and the readers of the same, that I am still trying to maintain the good cause we have espoused, and am trying to proclaim the Gospel to sinners so far as my circumscribed bounds will admit. I have taken up my residence within the bounds of this church, (Perryopolis,) and am laboring with them as their humble servant, for the present year. My missionary field is not very extensive at present. I have but two appointments which

employ the Sabbath—the one at home, and the other on the opposite side of the Youghagheny river from where I at present reside. Truly, it is a place that needs preaching.—There is no "Church of God" there. Brother Rosenberger lives there, and I preach at his house. There are some excellent Free-Will Baptist brethren and sisters in that neighborhood. Take these and a few Methodists aside, and then we can truly say Calvanism has done its work to perfection there. Of all the professors of religion that ever I attempted to address on the soul quickening, heart melting and spirit rejoicing love of Jesus, these iron-sided, steel-hearted, humanity wanting Calvanists, exceed in point of impenetrableness. As well almost might you try to preach to the adamantine, with the melting strains of Calvary, as elicit a tear from one of them. They have no tears to drop for Him who groaned beneath their load of sin. Yes, who wept himself when He beheld the great indifference of the Jerusalemites who refused His offers of mercy. May God have mercy on them, is all I can say for them.

Brother J. Hickernell assisted me in holding a meeting there some time ago, and truly God was with us, so that his children could rejoice, for they were happy—sinners wept, but Calvanistic professers mocked. This is why I thus express myself about them. If I have gone too far, may the Lord pardon me, for I do not wish them any harm.

The church here is doing well. There have been some additions since I moved here, and one has followed his Lord in the ordinance of Christian baptism. On the whole, we are getting along pretty fair. I cannot labor as much in the missionary cause as I could wish, owing to the fact that I have to work at my trade for a part of my support. To make chairs all week, and then travel five or six miles to preach on Sabbath, makes one feel like sitting down to rest at the end of his journey. Howbeit, when Jesus is with me, all is well.

Yours, as ever, in love,

J. GILLESPIE.

Acts and Doings

OF THE

Standing Committee of the West Pa. Eldership.

Pittsburg, *May* 12, 1847.

Dear Sir:—Per request of Standing Committee of the West Pa. Eldership, I forward you the following proceedings for publication.

Meeting of the Standing Committee of the West Pa. Eldership for A. D. 1847, in the city of Pittsburg, on the 10th of May, 1847.

Members present—John Hickernell and Jacob M. Klein.

1. *Resolved*, That Elder John Gillespie take in charge the church at *Perryopolis*, Fayette county, and the adjacent mission, for the present year.

2. *Resolved*, That Elder Henry Barkey be exonerated from the duty of traveling on the Westmoreland circuit, because he considers himself not useful in the English language.

3. *Resolved*, That Elder Joseph A. Dobson is appointed to take charge of the churches at *Robbstown* and *McKeesport*, and to succeed Elder Harn in *Pittsburg* for the present year.

4. *Resolved*, That the Camp-Meetings be held at the following times:

1. One in Irvin township, Venango county, on the 24th of June.

2. One at Slippery Rock, Beaver county, on the 12th of August.

3. One at Rockland, Venango county, on the 19th of August.

4. One in Cambria county, on the 27th of August.

If others want camps, they must be in September.

Yours in love, G. U. HARN.

NEWS DEPARTMENT.

GOOD NEWS FROM MADAGASCAR.

The only Son of the Queen converted.—The London Miss. Chronicle, publishes the following letter from E. Baker to the Rev. J. J. Freeman, dated at Port Louis, Mauritus, Oct. 26, 1846:

My dear friend:—Joyous news from Madagascar! Madagascar is not lost.—The Prince Rakotondrama converted, and one hundred new converts added almost at once to the church, show a vitality that leaves no room for unbelieving fears as to the ultimate result of the struggle between light and darkness.

I have just received from Madagascar seven letters of the deepest interest from the native Christians. Their chief topic is the conversion to the Christian faith of Rakotondrama, the Queen's only son, and heir-apparent to the throne. This great event appears to have occurred towards the middle of last year. Abandoned to the power of their perseeutors, and all human help apparently afar off, the young Prince stepped forward to defend them; he succeeded so far, that only nine of the twenty-one were obliged to take the *tangena*, and one of them, I regret to say, died in consequence.—*Macedonia.*

Parkhurst's Steam Propeller.—The Liverpool papers state that Mr. Parkhurst's plan of propelling vessels, by means of vertical propellers, instead of by paddles, or the screw, has every appearance of being a most valuable discovery in practical mechanics. The rapidity of the revolutions is perfectly astonishing, causing the water to foam, and almost boil; and, from the construction of the propellers, it seems to be impossible that they can break with any amount of speed. Mr. Parkhurst calculates on being able to cross the Atlantic in six days.

Edinburgh Evangelical Alliance.—The Edinburgh Division of the Alliance has commenced a series of monthly breakfasts, the special design of which is the promotion of brotherly love among its members.—The large apartment is well filled with clergymen and others of the different evangelical denominations, and their time, occupied with devotional addresses and conversation.

Temperance Triumphs.—The Louisville Courier says that the anti-license majority in that city, at the recent election, was very large—much larger, indeed, than its most sanguine friends anticipated. The vote for license was 678, for anti-license 1,085, being an anti-license majority of 407 votes; and a majority of 166 votes over the whole number cast at this election.

Very fond of the Ladies.—The King of Ashantee is allowed, by law, 1,333 wives—a privilege which every sable monarch of that kingdom is said to avail himself of.

National Medical Convention.—The National Medical Convention commenced its sessions on Wednesday morning, May 5, at 10 o'clock, in the Hall of the Academy of National Sciences, at the northwest corner of Broad and George sts., N. Y.

The committee on officers of the Convention reported, and was organized as follows:

President—Dr. J. Knight, Conn.

Vice Presidents—Dr. A. H. Stevens, N. Y.; Dr. G. B. Wood, Pa.; Dr. A. H. Buchanan, Tenn.; Dr. J. Harrison, La.

Secretaries—Dr. R. D. Arnold, Geo.; Dr. A. Stille, Penn.; Dr. F. C. Stewart, New York.

The Convention being organized and ready for business, the committee appointed at the last Convention to report a plan of organization for a National Medical Association was called up. The report set forth that it is expedient to institute a National Medical Convention, and embrace a number of rules, laws, &c. necessary for its government, so constructed as to make it incumbent upon such committees as shall be appointed on the various departments in the medical science, to submit annual statements showing the state and progress of the same.

License Question.—Fayette county, Pa. On Friday, the 26th of March, fourteen townships decided against the license system, and nine in favor of its continuance. The whole vote was, against license 2,181—in favor 2,038—majority 143.

Washington county.—The vote upon the license question, at the election on the 19th of March, resulted favorably to the new law party in *all* the boroughs, and in all the townships except the eight following, viz: Amwell, West Bethlehem, West Pikerun, Nottingham, Carroll, Sumersel, Fallowfield and Union. In some of them the vote was close. The vote in the borough of Washington, was more than three to one against the sale of liquors—in some townships it was more than *ten to one!*

Iowa ahead of New York.—On Monday, the 1st of April, the question of licensing the sale of intoxicating drinks, was submitted to the decision of the several counties of Iowa, at the ballot-box; and every county, except a small one on the "New Purchase," gave a majority for *No License.* In one county the No License majority was between 400 and 500, and in another between 300 and 400, and in several others it was more than 200.—This speaks well for the new state.

In New York almost every town heard from has voted in favor of licenses, and generally by as large majorities as a year ago they gave against them.

The Virginia Legislature.—The Richmond Whig says that the net whig gain in the legislature, so far as heard from, is 11. The whig majority in the next House of Delegates, should there be no farther changes in the few counties that remain to be heard from, will be 12—the democratic majority in the Senate the same.

Wheat Crop in Virginia.—In the James River Valley, the Richmond Whig says, the growing wheat crop, especially on the highlands, presents a very unpromising appearance. Many fields, it is believed, will scarcely yield as much as was seeded, while on many others the product must be very small.

From Europe.—The steamer Brittania arrived at Boston, on the 16th ultimo, with news 14 days later from Europe. She had a very short passage of 12½ days from dock to dock. In consequence the news brought by her, flour has advanced. The impression is that all bread stuffs will go up.

The potatoe blight has reappeared in the neighborhood of Belfast.

From Hamburgh 2000 emigrants sailed in one day for New York. In some places the people are emigrating *en masse* and leaving whole sections desolate.

In France there is great distress, and vegetation is very backward.

Famine in Switzerland.—A letter from Basle, dated April 13, in the New York Schnellpost, says:

The famine in Switzerland, and especially in the mountain Cantons, where no grain and only potatoes were raised, is terrible. As the potatoe crop last year was a complete failure, and expectations from adjacent regions is wholly forbidden, you can understand the present condition of the people. It is not much better than in Ireland. Would that the Americans who have hastened so zealously to the help of the Irish, might now think of this poor sister republic, oppressed in every possible way by all the despots of Europe.

China.—It is stated there are already thirty native Chinese employed in preaching the Gospel to their countrymen:

"They have already penetrated deep into the heart of China, with the Gospel in their hands; and in some localities established little flocks of believers, from one of which was lately brought a handsome subscription to Hongkong, in aid of the missionary work. This is a fact unprecedented in that empire, and shows that not merely the poor, but that affluent and intelligent individuals among the Chinese are embracing Christianity."

Exports from the United States.—It is ascertained by positive returns from our Custom houses, that there have been exported from the United States from the 1st of September last to the 10th ultimo: 1,421,000 barrels of flour; 314,000 barrels of Indian corn meal; 1,401,000 bushels of wheat; and 8,500,000 bushels of Maize or Indian corn. These few articles alone would amount, at their shipping prices, to nearly twenty millions of dollars.

Friends.—The United States Gazette says: "We learn that the members of the Society of Friends belonging to the Yearly Meeting held last week in the Cherry and Green street houses, have contributed in money and provisions, nearly *ten thousand dollars* for the relief of the sufferers in Ireland.

Peaches.—We learn, says the Cincinnati Chronicle, that the peach blossoms in the vicinity of this city are all killed, and consequently we will have no peaches this year. Sorry to hear it—nothing better than a fine peach.

☞ It is supposed that at least 120,000 Germans will emigrate to America during the present season.

☞ Mexican loss at Buena Vista is officially reported 1138 killed, 1500 wounded.

MISCELLANEOUS.

Immigrant Law.

A law concerning immigrant passengers has been passed by the Legislature of New York, the provisions of which are: that within twenty-four hours after the arrival of any vessel at New York, the names, place of birth, age, &c., of every passenger shall be reported to the Mayor, on oath; and that it shall be specified whether any are idiots, lunatics, deaf and dumb, blind or infirm, and if so, whether they are accompanied by relatives who can support them. The penalty for omission to report any passenger, or for a false statement, to be seventy-five dollars for each case, for which the master and owners are to be held jointly and severally liable.—The ship to pay a dollar a head, commutation money, for all passengers. Commissioners of Immigration are to visit every ship, arriving with emigrants, and examine into their condition; and if any are found who, from disease or infirmity or any other cause, are likely to become a public charge, the master is to be required to give bonds, in a penalty of three hundred dollars, to save harmless any city or town in the State, from any cost or charge for the support of such person for five years. The Commissioners are to provide for the support of those immigrants for whom commutation money shall have been paid, or bonds given, as would otherwise become a public charge—indemnifying, as far as may be, from the moneys aforesaid, the several cities and towns from any expense on account of such persons. The Commissioners are also to aid in removing immigrants any where within or without the State, in order to prevent their becoming a public charge—indemnifying, as far as may be, from the moneys aforesaid, the several cities and towns from any expense on account of such persons. The Commissioners are also to aid in removing immigrants any where within or without the State, in order to prevent their becoming a public charge. The bill has passed the Senate. The provisions are humane as regards the immigrants, and just in all respects; but whether they will be effectual in removing the evil which attend the constant influx of foreign pauperism, is a question.

The number of immigrant passengers which arrived at New York, during the last month, was 21,882—of whom 18,000 were Irish, 1,700 French, 1,000 Dutch, and 500 Germans.

Good Advice.

What if people do speak against you? Let them feel you are able to bear it. What is there gained by stopping to correct every word that is whispered to your discredit? Lies will die, if let alone; but if you repeat them to this one and another, because your enemies had the impudence to make them, you keep the fire burning, and open the way for a dozen slanderers. Keep on your course, go straight forward, and trouble not your head about what is repeated, but feel all the better, and wear a less frightful face. Slander never killed a sterling character, and it never will. Her coat will not sit upon him, without a pull here, a jerk there, and a twist below; and while this work is going on, the false words are forgotten by the multitude.

Dr. Nott on Teetotalism.

I am aware that teetotalism, as it is called, is smiled at by some, as a weakness, ridiculed by others as a folly, and by others censured as a crime; and I am also aware that there is nothing imposing or exclusive in the use of water, that common beverage furnished by God himself in such abundance for the convenience and comfort of man.

Still, in the view of that withered intellect, those blighted hopes, those unnatural crimes, and that undying misery, that the use of those liquors every where occasions, I put it to the candor of every ingenuous man who hears me, even among those who still indulge in that use, whether we who have adjured it, have not, under the existing state of things, a very intelligent and weighty reason for our conduct?

But why should we relinquish comforts because others abuse them? Why? Because it is great, and good, and Godlike to do so. Needs it to be told in this assembly who it was that being rich, became poor for the sake of others, even for our sakes? Since the Son of God hath visited the earth on an errand of mercy, reason, conscience, religion, sanction, self-denials, especially among that race he came to save, and on that planet where he submitted to his privations, endured his sufferings and planted his cross.

True, there are limits to this law of love. But the sacrifice in question comes within those limits. So Paul thought. Though an inhabitant of Palestine, the land of vines and vineyards, he deemed it not only admissible, but also "good neither to drink wine nor any thing whereby thy brother stumbleth, or is offended, or is made weak."

Pride! Pride!

After all, take some quiet, sober moment of life, and add together the two ideas of pride and of man; behold him, creature of a span high, stalking through infinite space, in all the grandeur of littleness. Perched on a speck of the universe, every wind of heaven strikes into his blood the coldness of death; his soul floats from his body like melody from the string—day and night, as the dust on the wheel, he is rolled along the heavens, through a labyrinth of worlds, and all the creations of God are flaming above and beneath. Is this a creature to make himself a crown of glory; to deny his own flesh, to mock at his fellow, sprung from that dust to which both will soon return? Does the proud man not err? Does he not suffer? Does he not die? When he reasons, is he never stopped by difficulties? When he lives, is he free from pain? When he dies, can he escape the common grave? Pride is not the heritage of man; humanity should dwell with frailty, and atone for ignorance, error, and imperfection.—*Sydney Smith.*

Wash your Hands.—Yes, wash them, and your heart too. What! rent your store to a rum-seller! Dare you? God will not hold you guiltless. Why not sell the poison yourself? just as soon. Friend repent of this thy wickedness, *repent;*—rout the monster, *rout* him, turn him out, whiskey, barrels and all. *Out with* him, *quick;* turn him *out.* Wash yourself, make yourself clean; "touch not the unclean thing." "Abstain," as God commands, "from all appearance of evil."

How to Sermonize.

1. Go to the bottom of your subject: And think of every thing that ought to be said upon it: And consider what points, or parts of it your hearers would be glad to have cleared up, or most enlarged upon. To skim off only the surface, is to put off your audience with froth. The weightiest sentiments often lie at bottom; be at the pains then of diving deep to bring them up from thence. On the other hand,

2. Take care you do not torture your subject, by aiming to exhaust it. Don't endeavor to say every thing that can be said, but every thing that ought to be said upon it. A preacher's excellence is seen, not so much in saying a great deal upon a text, as saying the best things in the best manner.

3. Do not crowd your thoughts too thick. This will but fatigue and perplex the minds of your hearers, who should always have time to follow you. If you pour water too fast into the funnel it will run over.

4. Protract not your discourse to an undue length. The best sentiments will not be attended to, whilst your hearers are impatiently waiting and wishing for the conclusion. It were better to offend by the other extreme, provided your matter be solid, well disposed, and well digested. Better leave your audience longing than loathing. Abstinence is less hurtful than repletion. I think Luther says in his table-talk, that one necessary qualification of a preacher, is *to know when to leave off.—John Mason.*

Chinese Proverbs.

Never climb a tree to catch a fish.

Win a cat and lose a cow, (ridiculing the folly of going to law for trifles.)

Good iron is not used for nails, nor are soldiers made of good men.

Ivory does not come from a rats mouth.

An avaricious man is like a serpent wishing to swallow an elephant.

Two skins cannot be stripped from one cow, (meaning that there is a limit to extortion.)

To instigate a villain to do wrong, is like teaching a monkey to climb a tree.

The chick will come out of the egg, (equivalent to our "murder will out.")

Exaggeration paints a serpent and adds legs.

All that a fish drinks goes out at its gills, (applied to a spendthrift.)

A blustering fellow is like a paper tiger.

Dig a well before you are thirsty.

Let every man sweep the snow from his own door, and not busy himself about his frost on his neighbor's tiles.

Jefferson's Opinion of War.

"Never was so much false arithmetic employed on any subject, as that which has been employed to persuade nations that it is their interest to go to war.—Were the money which it has cost to join, at the close of a long war, a little town, or a little territory, the right to cut wood here, or to catch fish there, expended in improving what they already possess, in making roads, opening rivers, building ports, improving the arts, and finding employment for their idle poor, it would render them much stronger, much wealthier and happier. This I hope will be our wisdom."—*Jefferson's Virginia, page* 290.

POETRY.

Selected for the Church Advocate.

ON THE DEATH OF MY MOTHER.

She is gone—she is gone to the land of the bless'd:
She is gone to the realms where the weary find rest:
Kind angels stood near when she drew her last breath,
And guided, and guarded her spirit through death.

As the flower that bows its meek head to the blast,
And tremblingly waits till its fury is past;
So she bowed her soul to the will of her God,
And kissed, in submission, his chastening rod

She is gone—but her image, impress'd on my mind,
Will remain while I live what is good and kind;
Though years have rolled onward, affection still weeps
Bitter tears o'er the grave where my dear mother sleeps.

But, alas! when I ponder on things that are past,
My mind becomes clouded, my soul is o'ercast;
My pen moves unwilling, thought refuses to flow,
And the mind that remembers her ceases to glow.

Farewell, dearest mother! thy soul was too chaste
To linger for time on this earth's cheerless waste;
Thou art gone—thou art gone to thy long last rest,
And taken thy crown with the saints that are blest.

A. H. K.

A PENNY.

"A penny I have,
It's all I own,"
Little Charlotte exclaim'd,
In lively tone.

"I cannot do much
With a penny, I fear;
But I'll buy myself something,
To eat or to wear."

"A penny I have,"
Little Mary said;
And she thoughtfully raised
Her hand to her head.

"Both mission and schools
Want money, I know,
But I fear 'tis little
A penny can do."

So Charlotte ran off,
And some apples she bought;
While Mary her mite
To the mission box brought.

And which of them, think you,
More cheerfully smiled?
And which of the two
Was the happier child?

SPIRITUAL SONG.

When shall we all meet again?
When shall we all meet again?
Oft shall glowing hope expire;
Oft shall weary love retire,
Oft shall death and sorrow reign,
Ere we all shall meet again.

Though in distant lands we sigh,
Parch'd beneath the hostile sky;
Though the deep between us rolls,
Friendship shall unite our souls;
And in fancy's wide domain,
There shall we all meet again.

When the dreams of life are fled;
When its wasted lamps are dead;
When in cold oblivion's shade,
Beauty, wealth and fame are fled;
Where immortal spirits reign,
There may we all meet again.

THE MARKETS.

Corrected semi-monthly for the Advocate,
By Funk & Miller, Commission Merchants.

HARRISBURG.

FLOUR—Wheat, per barrel,	$8 25	a	8 50
Do. Rye, do. - -	5 37½	a	5 50
Do. Corn, do. - -	4 50	a	4 75
GRAIN—Wheat, per bushel,	1 80	a	1 85
Do. Rye, do. - -	1 15	a	1 20
Do. Corn, do. - -	95	a	1 00
Do. Oats, do. - -	53	a	55
Do. Barley, do. - -		a	75
SEEDS—Clover, do. - -	4 00	a	4 25
Do. Timothy, do. - -	2 75	a	3 00
Do. Flax, do. - -	1 10	a	1 12½
BEEF, per cwt. - - - -	5 00	a	5 50
PORK, do. - - - - -	5 00	a	5 25
HAMS, per pound, - - -	10	a	12½
BUTTER, do. - - - - -	15	a	20
LARD, do. - - - - -	9	a	10
TALLOW, do. - - - - -	8	a	10
HARD SOAP, (Dried) per lb.	6	a	7
EGGS, per dozen, - - - -	9	a	10
POTATOES, per bushel, - -	75	a	87½
ONIONS, do. - - -	37½	a	50
APPLES, do. - - -	1 00	a	1 50
PEACHES, (Dried) per bush.	1 50	a	2 00
FEATHERS, per pound, - -	37½	a	45
WOOL, do. - - -	30	a	50
SALT, per sack, - - - -		a	1 37½
HAY, per ton, - - - - -	9 00	a	10 00
PLASTER, per ton, - - -	4 75	a	5 00

PHILADELPHIA.

FLOUR—Wheat, per barrel,	$8 75	a	9 00
Do. Rye, do. - -	6 00	a	6 25
Do. Corn, do. - -	5 12½	a	5 25
GRAIN—Wheat, per bushel,	2 00	a	2 10
Do. Rye, do. - -	1 25	a	1 37½
Do. Corn, do. - -	1 12½	a	1 16
Do. Oats, do. - -	55	a	60
Do. Barley, do. - -	85	a	90
SEEDS—Clover, do. - -	4 25	a	4 50
Do. Timothy, do. - -	3 00	a	3 25
Do. Flax, do. - -	1 50	a	1 65
BEEF, per cwt., - - - -	7 00	a	8 75
PORK, do. - - - - -	7 00	a	7 25
PLASTER, per ton, cargo, -	2 37½	a	2 50

LITERARY NOTICES.

The Explanatory Bible Atlas and Scripture Gatetteer. By the Rev. William Jenks, D. D. Boston: Published by Chas. Hickling, 1847. 4mo. pp. 167.

A Grammar of the English Language, Adapted to the Schools of America. By Joseph R. Chandler, Editor of the United States Gazette, Philadelphia. Thomas, Cowperthwait & Co. 12mo. pp. 208.

An Exposure of the Arts and Miseries of Gambling, by J. H. Green. *Fourth Edition Improved.* Philadelphia: Published by G. B. Zeiber & Co., 1847. 12mo. pp. 336.

RELIGIOUS NOTICES.

The following protracted meetings will be held on the York circuit:

One at the river School-house, on the 5th of June.

One at Siddenstown, on the 12th of June.

Samuel Crawford.

Another will be held at Highspire, commencing on the 5th of June.

CAMP-MEETINGS IN OHIO.

1. One in Wayne county, to commence on the 19th of August.
2. One in Stark county, to commence on the 26th of August.
3. One in Summit county, to commence on the 2d of September.

Resolved, That we advise the brethren not to allow any trafficking to be carried on, during the above named camp-meetings, within the limits of the law.

Isaac Whisler,
A. Meorew,
A. Holmes,
D. Baker,
J. Beidler. } *Committee.*

MARRIAGE NOTICES.

"I saw two clouds at morning,
Tinged with the rising sun,
And in the dawn they floated on,
And mingled into one."

MARRIED—On the 13th ult., by the Rev. W. R. DeWitt, D. D., Hon. Charles Brown, M. C. from the fourth Congressional district, to Miss Elizabeth R. Shunk, daughter of His Excellency, Francis R. Shunk, Governor of Pennsylvania.

On the same day, by Rev. C. W. Schaeffer, Mr. George Kipple to Miss Sarah Ellen Brooks, both of Dauphin county.

On the same day, by the same, Mr. John M. Cleckner to Miss Jane M. Harris, both of Harrisburg.

On the 15th of April, by Elder Sam'l Sherieh, Mr. William Branyan to Miss Elizabeth John, both of Richland county, Ohio.

In this place, on the 25th ult., by Elder T. Strohm, Mr. Henry Hilscher to Miss Barbara Longenecker, both of Lancaster county, Pa.

On the 22d of April, by Elder Thomas H. Deshiri, Mr. Jacob Soule to Miss Mary Jane Stamraugh, both of Perry county, Pa.

OBITUARY NOTICES.

"Leaves have their time to fall,
And flowers to wither at the north wind's breath,
And stars to set, but all,
Thou hast all seasons for thine own, O Death!"

In Harrisburg, on the 19th ult., Mr. William Bell, a respectable and worthy citizen, and extensively known as a grocer and storekeeper, aged 56 years.

At Manada Furnace, Dauphin county, on the 15th ult., Moses Robison, Esq., of the late firm of M. & H. R. Robison.

On the 21st of April, in Plymoutb, Richland county, Ohio, sister Martha Adams, daughter of Elder William and Elizabeth Adams, aged 19 years, 7 months and 1 day.

Sister A. embraced the Lord in the early part of her life, but by mismanagement and difficulty, she got on back ground, but was reclaimed in her sickness, and left the world in the triumphs of faith. She was afflicted seven months; five months she was confined to the house and her bed. Her funeral service was attended by Elder Samuel Sherich, and a sermon was preached from Rev. 14: 13.

On the 10th of October, at Cherry Grove, Illinois, Mary Ann, infant daughter of brother Isaac Miller, aged 1 year and 10 days.

TYPE FOR SALE.

THE Editor of the Advocate offers for sale the following fonts of type:

1. One font of second-hand Long Primer, weighing about 150 lbs., at 12½ cents per pound.
2. One font of second-hand Brevier, weighing about 200 lbs., at 18¾ cents per pound.
3. One font of second-hand Small Pica, of from 150 to 200 lbs., in weight, at 15 cents per pound.
4. One font of German Pica, at 20 cents per pound.
5. Several small fonts of Agate and bold-faced Minion, to suit purchasers, at 50 cents per pound.

BRUSH MANUFACTURERS.

Davies & Sutton,

Corner of 10th and Callowhill streets, Fourth Story,

PHILADELPHIA.

Brushes of all discriptions made to order.

[Feb. 15—tf.

PROSPECTUS

OF THE

"HE PASA EKKLESIA."

J. WINEBRENNER & CO. propose to publish, by subscription, a Portrait and Improved Edition of the work entitled,

"THE HISTORY OF ALL DENOMINATIONS IN THE UNITED STATES."

This work shall contain several new articles, and some of the old ones improved. It shall also be embellished with fifteen or twenty splendid Portraits of leading men belonging to the different Religious Denominations represented in the work.

It will be printed and published in a large octavo form—on good paper and in extra gilt binding—and delivered to subscribers at *Two Dollars and fifty cents* per copy, payable on the delivery of the work. Common edition, without the portraits, at *One Dollar and seventy-five cents.*

This work consists entirely of original articles, written expressly for the work by distinguished Divines belonging to the different denominations in the United States, and comprises an accurate and impartial account of the Rise and Progress, Faith and Practice of each denomination.

In this work every denomination has, through one or more of its leading members, its own claims and history presented for the investigation of the unbiassed, and from which the impartial investigator is enabled to form his own conclusions from authentic data.

This course has met the decided approbation of several of the most distinguished members of various denominations.

PROSPECTUS.

J. WINEBRENNER & CO. also propose publishing, by subscription, a work entitled,

A Pronouncing and Pictorial

BIBLE AND THEOLOGICAL DICTIONARY.

1. This work shall contain a short but comprehensive explanation of all the principal Bible and Theological terms.
2. It shall give a Classical Pronunciation of the same, which has hitherto been a great desideratum in all similar works.
3. It will be embellished with numerous engravings, illustrative of ancient places, cus toms and things.

CONDITIONS.

1. The work will be about the size of the *History of Denominations*, containing from be tween seven hundred to one thousand pages.
2. It shall be well printed and bound, and delivered to subscribers at *Two Dollars and fifty cents* per copy, payable on the delivery of the same.
3. Whenever three thousand names shall have been procured by the different Agents, the work shall be put to press. A list of the names of subscribers shall be appended to the work.

P. S.—☞ Fifty or more Agents wanted for the sale of the above works.

☞ Any person sending us four good subscribers for the foregoing works, and becoming responsible for the payment of the same, shall be entitled to two copies.

☞ Editors with whom we exchange, who will copy these Prospectuses, and give them four or five insertions, shall be entitled to a copy of each of the above works.

LIST OF THE GENERAL AGENTS.

We hereby announce the following brethren General Agents for the Church Advocate, viz:

Elder EMANUEL LOGUE, of Trenton, Iowa, is our General Agent for that State. All persons, therefore, wishing to subscribe for the Advocate, or to make remittances for the same, will please address him as above.

Brother JOHN SHULER, of Ottawa, Illinois, is our General Agent for that State.—Persons in said State, wishing to order the paper, or to pay for it, are requested to address brother J. Shuler.

Dr. J. BOBBS, of Indianapolis, Indiana, is our Agent for the Southern and Central part of Indiana.

Elder JOHN MARTIN, Marcy, Larange county, Indiana, is our Agent for the Northern part of Indiana; him, therefore, the people of that part of the State will address.

Brother JOHN ACHEY, of Dayton, and CHRISTIAN WINEBRENNER, of Miamiesburg, Montgomery county, Ohio, are our General Agents, for the south-western part of Ohio. To them the people of that quarter will apply, who may have business with the Advocate office.

Elder THOMAS HICKERNELL, of Mendon, Mercer county, Ohio, is our General Agent for the North-western part of Ohio.

Mr. JOHN P. WINEBRENNER, of Wooster, Wayne county, Ohio, is our General Agent for Eastern and Southern Ohio. To him payments can be made, or orders sent by sub-agents and others, in that part of the State.

Elder GEORGE U. HARN, of Pittsburg. Pa., is our general Agent for the West Penn. Eldership. To him the sub-agents and others will address orders and make payments.

Brother SAMUEL HINNY, of Springville, Lancaster county, Pa., is our agent for Mount Joy, Richland, Springville, and the surrounding neighborhood.

Brother LEVI SLINGLUFF, of Martinsburg, Blair county, Pa., is our general agent for Morrison's Cove.

Brother JOHN K. BUSER, of Highspire, Dauphin county, Pa., is our general agent for Highspire and the neighborhood.

Brother JACOB RIFE, is our Agent for Middletown and vicinity.

Brother JOHN FOREMAN, is our Agent for Fayetteville and neighborhood.

Elder GEORGE KIMMEL, is our Agent for Schuylkill county.

Brother GEORGE ROSS, is our Agent for Elizabethtown and neighborhood.

Brother FREDERICK MAY, is our Agent for Bainbridge and neighborhood.

Brother JOHN C. LANDIS, is our Agent for Landisville, Lancaster county, and neighborhood.

Brother A. J. KAUFFMAN, is our Agent for Washington and neighborhood.

Brother JOHN MARTIN, is our Agent for Lancaster and vicinity.

Brother GEORGE SINGISER, is our Agent for Churchtown and neighborhood.

☞ In addition to these General Agents, we wish it distinctly understood, that all the accredited ministers of the Church of God, in all the different Elderships, (as stated in our terms,) are our regular and standing agents for the Advocate.

Dr. ANDREW MILLER, Jr.,

A *GRADUATE OF THE JEFFERSON MEDICAL COLLEGE*, Philadelphia, tenders his professional services to the public. *OFFICE* in Third street, opposite Herr's Hotel. [Jy. 15.—tf.

AGENTS WANTED.

SUITABLE persons can find employment for the sale of the "*He Pasa Ekklesia*," in this and other States. Apply to the Editor of the Advocate. [May 1.

WANTED.

A LOAN of $600. Good security will be given. Enquire at this office. April—1 tf

JOB PRINTING

NEATLY EXECUTED AT THIS OFFICE.

W. DEVOE BAILEY, Printer.

THE CHURCH ADVOCATE.

A FAMILY PAPER---Devoted to the Diffusion of Bible Truth, Religious News and General Intelligence.

ONE DOLLAR AND TWENTY-FIVE CENTS A YEAR. "EARNESTLY CONTEND FOR THE FAITH WHICH WAS ONCE DELIVERED TO THE SAINTS." PAYABLE ALWAYS IN ADVANCE.

VOLUME XII. HARRISBURG, Pa., JUNE 15, 1847. NUMBER 4.

THE CHURCH ADVOCATE

Is printed and published in Mulberry street, near the Railroad Bridge, Harrisburg, Pa.,

By JOHN WINEBRENNER, V. D. M., Editor.

TERMS AND REGULATIONS.

The Church Advocate will be printed and published semi-monthly, on a large super-royal sheet, at $1,25 per volume, payable always in advance, or within the first three months of taking the paper.

All persons failing to comply with these terms, shall have their papers stopped at the expiration of the first quarter, from the time the paper is sent, and be held accountable for two quarters; that is to say, for 62½ cents; which sum shall be invariably exacted before the paper will be re-sent.

All the accredited ministers of the Church of God, and such other persons as shall have regular certificates of their appointment from the Editor, shall be the only authorized agents for this paper.

☞ Letters and communications addressed to the Editor, through the Post Office, must be *post-paid*, except those containing remittances.

EDITORIAL DEPARTMENT.

LIST OF ACKNOWLEDGEMENTS.

Names.	Am't. paid.	Names.	Am't. paid.
Bener, John	$1 25	Kerr, Elder J. S.	$1 50
Bowman, Samuel	1 25	Kann, Daniel	1 00
Bolmer, John	1 25	Kmtch, John	1 25
Braught, John	1 25	Livergood, George W.	1 25
Bowman, John	1 25	Long, Abraham	1 25
Booth, Elder John C.	1 00	May, Daniel	1 25
Brooks, John	62	McCreary, Joseph B.	1 25
Buser, John K.	1 25	Mahany, William J.	1 25
Barkstresser, George	1 00	Miller, Samuel	1 25
Bond, William	1 25	Metzler, Samuel	1 50
Baker, David	1 25	Miller, John	1 25
Boger, Samuel	1 25	Overholser, Daniel	1 00
Crewnshield, Christian	1 00	Overholser, Christian	1 00
Chrisswell, George	1 25	Pebles, William	62
Coover, Samuel	31	Rife, Jacob	1 25
Cable, Abraham	1 25	Rockafellow, David	1 25
Clauser, David	1 25	Rohrer, David	1 25
Dantler, Jacob	1 25	Rupp, Sr., George	1 25
Eshelman, Michael	1 25	Rumple, George	1 25
Fratz, John	1 25	Sholl, Henry	1 25
Freed, Mary M.	1 00	Steigerwalt, Andrew	1 56
Fogel, Henry	1 25	Sowers, John	1 25
Funk, John	1 25	Shelly, Michael	1 25
Grove, Sarah	1 25	Stough, Albert L	1 00
Hawk, Henry	1 25	Snavely, Henry E.	31
Hartman, Elder Felix	44	Strock, Frederick	1 25
Herr, Benjamin	2 00	Sherich, Ann	1 25
Hoover, Michael	1 25	Shuler, John	1 25
Hoover, Christian	1 25	Souder, Jacob	1 25
Hines, Henry	1 25	Frever, Jacob	1 00
Idle, Jacob	1 25	Frever, David	1 00
Irvin, Philip	1 25	White, Robert	1 25
Kapp, Martha	1 25	Wright, Elizabeth	62

History of the Church in Baltimore.

Elder C. Price has furnished a short history of the "Church of God" in Baltimore, which will be found in this paper. This is quite a good idea. We hope it will be followed up by similar accounts of other local and individual churches, so that we may have an authentic and early history of the rise and progress of all the churches. These records may become highly interesting and satisfactory to succeeding generations. How many will imitate Elder Price, and write out, for publication, brief accounts of other churches?

History of the Free-Will Baptists.

Elder Hiram Whitcher has sent us a brief, but highly gratifying history of the Free-Will Baptist denomination. It will also be found in this number of our paper, and no doubt be read with interest. We feel very much obliged to our esteemed brother Whitcher for this excellent and gratifying contribution to our columns. We condially invite him to continue his contributions.

Notice.

Inasmuch as brother D. A. L. Laverty's school has closed, and will have a vacation for some time, he is desirous of taking a missionary tour among the churches.

Providence permitting, he will preach at the following places, viz:

Mechanicsburg, June 20, morning, at 10 A. M.
Shiremanstown, " 21, evening,
Harrisburg, " 22, "
Middletown, " 23, "
Elizabethtown, " 24, "
Mount Joy, " 25, "
Lancaster city, " 27, morning and evening.
River School-house, York county, July 4, morning and evening.
Cross-Roads School-house, York county, July 6, evening.

As brother Laverty will be, to a certain degree, dependent on the liberality of the people for his expenses, it is expected that a collection will be taken up at each of those places, in order to defray the same.

Smithsonian Institute.

The contractors of the edifice intended for this Institute, are now actively engaged in the erection of this splendid building.

Some of our presses complain very much of the Masonic monopoly of the ceremonies at the laying of the corner-stone of this institution. Although a literary institute, yet not a scientific or literary man, as such, took part in the ceremonies of the occasion. Not because they were not willing to do so, but simply because they were not invited.

The procession, it is said, was entirely composed of Masonic and Odd Fellows' lodges, and the military. The stone was laid by the Grand Master Mason, and all the exercises conducted by the order.

If these things be true, there seems to be some just grounds for complaint. Such over-officiousness, and such high-handed monopoly in high places, deserves an open, universal and public rebuke.

Teacher's and Pupil's Advocate.

This is a small sheet, published at Philadelphia, in newspaper form, twice a month, at the low price of fifty cents a year:—Miss E. Rea is the proprietor, and we believe the editor. It is devoted to the important cause of education, contains many interesting articles, and deserves a large circulation. We wish it abundant success.

An Act for punishing Disturbers of Religious Meetings.

We publish below an act for punishing disturbers of religious meetings. This act is a fragment of the bill which has been pending before the Legislature of Pennsylvania for upwards of five years, and which was intended as a substitute for the old law of 1822. But, like many other neglected and hasty acts of legislation, it has been hurried and omnibused in its final passage, so that it has come out at last a mere pigwidgeon. Nevertheless, it is a good law as far as it goes, and we are glad for it. A little is better than nothing. We hope, however, that in addition to this finger, we shall soon get the whole hand of the law in favor of the cause of religion.

AN ACT

Relating to penalties for disturbing religious meetings.

Be it enacted by the Senate and House of Representatives of the Commonwealth of Pennsylvania in General Assembly met, and it is hereby enacted by the authority of the same, That from and after the passage of this act, if any person or persons shall be guilty of disturbing any congregation, society or meeting, assembled for the purpose of religious worship, or assembled for the purpose of transacting any business pertaining to religious worship; or if any person or persons shall be guilty of encouraging, aiding, or in any way countenancing any such disturbance, on conviction thereof before any judge, justice of the peace or alderman of the proper city or county wherein the offence shall be committed, shall pay a fine of not less than five dollars, nor more than fifty dollars, and costs, at the discretion of the judge, justice or alderman trying the same, for the use of the city, township or borough wherein the offence shall be committed. If any person or persons convicted and fined for disturbing any meeting, as aforesaid, shall neglect or refuse to pay the fine and costs imposed upon him, her or them, it shall be the duty of the judge, justice or alderman trying the same, to make out a mittimus, directed to any constable in the county wherein such offence shall be committed, committing the person or persons so offending to the jail of the proper county; and it is hereby made the duty of the person having the charge of such jail, to receive and keep such person or persons in close confinement till the amount of the fine and costs are fully paid and discharged.

Approved—March 16, 1847.

Rum and Pauperism.

A large meeting was lately held in Manchester, England, to enquire into the evils attending the use of strong drink, in view of the present destitution among the poor classes. The meeting was convened by a placard, of which the following is a portion:

"The present crisis! Pauperism is on the increase. Hunger is consuming the people! yet £50,000,000 are annually expended on strong drink, £30,000,000 of which are directly taken from the earnings of the industrious poor, who thus impose a voluntary tax, and deprive themselves and families of health, the comforts of home, and the enjoyments of true happiness. The above amount, if rightly applied, would provide with education, food, and clothing, the great bulk of society, and give a proper impulse to our own national industry and prosperity.

At the meeting itself the chairman stated, that the grain that was manufactured into intoxicating liquors, in England, in the year 1846, and that which might have been produced on the land devoted to the cultivation of hops, would have been sufficient to provide six millions of people with food during the whole of 1847, allowing to each individual two pounds and four ounces of bread per day. It is to be hoped that the dreadful lesson of the famine will not be lost.

A New Denomination.

On Thursday, May 27, a Convention met in the Congregational Church, Cincinnati, to form an Anti-Slavery Presbyterian Church, i. e. to form a church on the principles of modern abolitionists. Elder John Rankin was called to the chair, who opened the meeting with prayer. After singing and prayer, the Moderator preached a sermon on Revelation 18: 4, 5.

"*And I heard another voice from Heaven, saying—Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues; for her sins have reached to heaven, and God hath remembered her iniquities.*"

After the sermon Elder John Rankin was chosen Moderator of the Convention, and Elder Hills, Secretary. "The Presbyterian Church of America," is the name agreed upon by the new organization. The meeting adopted and approved the Presbyterian standards as a bond of union, with a *declaration*, excluding all from membership who tolerate slave-holding, or apologise for it! They also provide for the reception of any Synod, Presbytery, or Church, that shall adopt their tests. Any three ministers are authorized to form a Presbytery; and any three Presbyteries, a Synod, to be received into their communion. They also provide for a General Assembly, when their Presbyteries shall have increased to fourteen.

Duty of Post Masters.

If papers are not taken from the Post Office it is made, by *law*, the duty of the Post Master to notify the publisher that the papers remain in the office, and to assign the reason *why*; and, also, to *frank* the letter; all this the law requires him to do, instead of *sending back the paper* to the publisher. But not more than one Post Master in ten has done what the law points out in this respect. They frequently return the papers rendered useless by writing on them what they ought to write on paper in the shape of a letter. We should have no objection to have the papers returned to us, provided they would return them unmutilated.

Review of Elder E. West's Theory

OF

LICENSING AND ORDAINING MINISTERS.

Elder West's theory is, that local or individual churches possess the only scriptural right of granting licenses to Christian ministers, and that the elders or ministers of neighboring churches, or if not of neighboring churches, a certain number of ordained ministers must ordain them by prayer and imposition of hands. This is, in a few words, the sum and substance of his theory. Let us examine it.

I. LOCAL AND INDIVIDUAL CHURCHES MUST LICENSE.

These, in his opinion, possess the only legal right to do so. But the *modus operandi* he has not told us. We presume, however, his meaning is, that it is with and by the consent of a majority of the male members.

Formerly, he tells us, he received a license from the Eldership of a local church, and subsequently from several annual Elderships, but now, having more light, as he thinks, he repudiates the right of Elderships to grant ministerial licenses.

The church then, according to his theory, has the only right to grant licenses. Now, if this be true, there ought to be some good and substantial proof for it. But what proof has he, and does he allege in support of this theory? Why just none at all. Although he has been frequently asked to produce his proofs—to give his chapters and verses, for either precept or example in evidence of his theory, yet he has never done so. Not a single text has he ever brought forward to establish his favorite theory. And why has he not? If he has more light than formerly, and more than his brethren whom he holds to be in error on this subject, why does he not enlighten them by bringing forward his stronger and better proofs? Perhaps he thinks the world will take his *ipsi dixit, per se*. We opine not.

However much pleased brother West and his associates may feel themselves with their new and improved views on the subject of licensing, I hesitate not to say, with the light I now have on the subject, that his theory is *unreasonable* and *unscriptural*.

1. *It is unreasonable.*—It is so because some local and individual churches have but few members, and those few have little or no qualifications to judge of a man's fitness for the ministry. If Elderships and other ecclesiastical bodies in our land are often too hasty in granting licenses, what could we and must we expect if every individual church in christendom were allowed to exercise the right of issuing them, *ad libitum*. Surely bro. West's theory is highly inexpedient and unphilosophical.—But this is not all.

2. *It is unscriptural.*—It is so because there is no scripture authority for it. If there were, brother West would long since have produced it. But, the simple fact of his not having done it, although often challenged to produce only one text, clearly proves, to my mind, that he has none.

Again: his theory is unscriptural, because the scriptures teach another and a better way. This plan will be found clearly and fully established in my letter to Elder Sam'l Sherreh, and to which I refer the reader. See No. 2, page 10.

If, then, brother West has no scriptural warrant for his theory—if he has neither precept nor example to sustain it, why is he so zealous in vindicating it? Why so conscientious about taking license from the Ohio Eldership? If an Eldership has no right to give license, because, as he says, there is no proof for it in the scriptures, then, we say, for the same reason he ought not to take license from a local or individual church. Yet this is his favorite theory, and perhaps also his practice. At least it was his *hobby* a few years ago, for in a letter received from him in the fall of 1845, he says, "There is at this time a good deal of division existing among the churches in Ohio, about the resolution passed when you were here, on the licensing of preachers.—There are several churches unwilling to stand in connexion with the Eldership unless that resolution be reseinded, and the preachers licensed by the churches be received as accredited ministers.

"We contemplate holding a meeting in January next, for the purpose of making peace, and you can do a great deal towards this object, if you still hold that the church has a right to license, and will allow that a preacher licensed by an individual church is an accredited minister of the Church of God. If you will write to me to that effect, it will do a great deal towards making peace. Or, if you have changed your opinion on the subject, please let us know that fact, and the reasons of it," &c.

This letter I did not answer, and for the simple reason that I had, the year before, discussed the subject with brother West on the Eldership floor; and at that time, as I thought, given my *better* and *maturer views* of the subject to the general satisfaction of the whole Eldership, so that I did not deem it necessary to repeat them again to the same brethren. Besides, I had reason to believe there was not quite as much excitement in the churches of Ohio, on this subject, as he imagined. The greatest excitement was in his own mind, and what did exist among the churches, he was the prime, if not the sole cause of.

In my younger days I took some things for granted, and, like brother West, thought them right, because others more experienced and advanced in life said so, and not because it was revealed from heaven, or founded on the oracles of God. Infant sprinkling, sectarian names, creeds, divisions of the church and the licensing of ministers by individual churches, the system to which Elder West is now so partial, and perhaps a few other things, were my principal theological errors, according to my present views. All these errors I have long since renounced for want of Bible proof. But if to err is human, to 'grow in grace and knowledge" is of Divine mercy. By the grace of God, I trust, with the flow of years, I have made some little progress, (would to God I had made more!) and wherein I have, at any time, learnt to see my errors, and come to a better understanding of the "right ways of the Lord," I have never been ashamed or afraid to confess it, nor yet to follow truth wherever it leads.

If from principle, and not from prejudice or interest, brother West has withdrawn from the "Church of God," and formed a connexion with the Baptists, I judge him not. I wish him well. I wish every body well. God forbid that I should despise or persecute a living soul, whether Jew or Gentile, bond or free, friend or foe.

Yet, I have my partialities, my preferences and my predilections in common with other men and Christians. I am especially partial to Christian firmness and consistency. In this respect, I would that brother West were altogether as I am. Then we would have no difficulty in harmonizing. But here, if I mistake not, he is deficient; and out of this defection, more than any thing else, his falling away from us is attributable. Yet, notwithstanding, I can hardly persuade myself to believe, that either him, or his amenable companion, will die out of the "Church of God."

In my next I shall review his theory of ordination.

American Moral Reform Society.

This Society has been in existence thirteen years, has several hundred auxiliaries; publishes a periodical, averaging an issue of 11 or 12,000 semi-monthly—has published 10,000 volumes of the "Walks of Usefulness," and more than a million pages of Tracts.

The Society have now in contemplation the erection of a "House of Industry and Home for the Friendless," whose design shall be to furnish a temporary home and employment for destitute and deserving women, till they can be provided for respectably and safely; also for friendless and homeless children, till places can be procured for them by adoption or otherwise. Sixty-three such children have been committed to the care of the Society the last year, and for fifty-four of them good homes have been provided, chiefly by adoption—$2,474 have been contributed for the erection of this Institution, and an equal amount is subscribed and pledged, payable when the whole sum required shall have been raised. The project elicits the universal approval of the good, and all admit that in a city containing a population of 400,000, there is a crying demand for some better place of refuge for the unemployed, respectable, but defenceless women, and the friendless, homeless child, than the Watch-house or Tombs.

The names of 1,450 young women have been entered upon the Society's Register the past year, as applicants for employment—541 families have applied for their services, and several hundreds have been thus aided.

The number of life members received the last year, by the payment of $10 each, has been 108, making in all 806.

Interesting and appropriate addresses were made by W. W. Everts, pastor of the Laight street Baptist church, and by Bishop Janes, of the Methodist church, the latter of whom strongly advocated the establishment of the Home.

American and Foreign Anti-Slavery Society.

The anniversary of this Society was celebrated on Tuesday afternoon, May 11, at the Tabernacle. There was a tolerably full attendance, and we think the greater proportion of the auditory was made up of the fairer portion of creation. In the gallery, and behind the desk, we observed a liberal representation of that sable race in whose behalf the Society professes to make so many philanthropic exertions.

The exercises were commenced by reading from the scriptures the 3d chapter of the book of Zephaniah, beginning—"Wo to her that is filthy and polluted, to the oppressing city. She obeyed not the voice, she received not correction; she trusted not in the Son; she drew not near to her God."

Prayer was then offered by Mr. Chaney, of the Free-Will Baptist persuasion.

The annual report was read by Mr. Lewis Tappan.

Due regard was paid to the "Wilmot Proviso." Particular notice was taken of the Evangelical Alliance.

It was shown by Southern testimony that the slave's moral condition had improved since the abolition excitement. Also, that the people of color were improving and paying more attention to the education of their children.

The recent law of Pennsylvania, protecting colored people, was mentioned with approbation.

The establishment of the "National Era" newspaper at Washington, was spoken of as a subject of congratulation, and a hope expressed that it would ere long be a daily paper.

The movements in England, France, Denmark, &c., with reference to the slave trade, and its ally, slavery, were detailed. It was stated that while the President had promptly pardoned several persons, engaged in the slave trade, the lamented Torrey had been suffered to die in prison for helping a few slaves to acquire their liberty.

The Treasurer's report was next read. It appears that the total amount of monies received by the Society during the past year, amounts to - - - - - - - - - $12,635
Of which was paid - - - - - - 7,327

$5,308
Oligations outstanding, - - - - - 800

Funds on hand - - - - - - $4,508

S. P. Andrews, of Boston, Mr. Garnet, of Troy, and Mr. Leavitt, then addressed the meeting.

American Education Society.

The operations of the Society during the year now brought to a close, have been regularly and successfully conducted, in accordance with the System of Rules by which the Board are governed; and the Directors desire renewedly to record their grateful sense of the favor of the great Head of the Church, by which their labors have been rendered in such a degree serviceable for the advancement of His cause.

Number Assisted.—The number of young men assisted by the Society during the year, is 389. This is a greater number by 14, than was assisted last year.

Of those assisted during the year, 209 have been Theological students, and 180 in their College course.

Number at Institutions in	New England,	208
"	" Middle States,	99
"	" Western States,	82
		389

Receipts and Disbursements.—The aggregate of receipts and disbursements, made up from the accounts of the Treasurers of the Parent Society and its branches, stands as follows:

Receipts from donations, legacies, &c., - - - - - - - - - -	$38,299 96
Balance on hand at the beginning of the year, - - - - - - - -	8,668 87
Total available funds, - - - -	$36,968 83
Disbursements during the year, -	31,212 21
Balance in the Treasury, April 30, 1847, - - - - - - - - -	$5,756 62

Colored Orphan Asylum.

The anniversary of this benevolent institution was held in the afternoon, May 10, at the Broadway Tabernacle.

From the tenth annual report it appears that 310 have been admitted since the opening

of the Asylum. Admitted during the present year, 47. Present number, 145. Few of the orphans are permitted to remain till they are twelve years old, in consequence of the want of means for their support.

About 140 children were present at the Tabernacle, occupying elevated seats in the rear of the desk. They were uniformly and neatly dressed, and they presented an interesting spectacle. A large audience was assembled to see their performances, which were of a character creditable to the institution.

News from Mexico.

Reports from the city of Mexico to the 8th of May, represent the war spirit to be on the increase; members of Congress were dispersing; the Supreme Government was raising money for the war by subscriptions from 12½ cents to $1,000! Report says that Guerrillas were forming rapidly; that two wagons and goods had been taken from the Americans; that another massacre of Americans had taken place in New Mexico; and that Santa Anna's forces were increasing.

CONTRIBUTORS' DEPART'T.

Free-Will Baptists.

BY HIRAM WHITCHER, MINISTER OF THE ORDER.

I. RISE.

The first Free-Will Baptist church in America was formed at New Durham, N. H., June 30, 1780, by Elder Benjamin Randall.

Mr. Randall was formerly a member of the Calvinistic Baptist church, but differing with them on the doctrine of Calvinism and close communion, he left that church and formed the one mentioned above, on a plan agreeing with his own views.

Soon after this other churches were formed on the same plan, and these churches united together and formed the New Durham Quarterly Meeting. Soon after this separation and organization, they were called, by way of reproach, "*Free-Willers*," because they preached the doctrine of the freedom of man's will.—Subsequently, the name "*Free-Will Baptist*," was assumed as a name by which to be known as a denomination.

II. EXTENT.

Our churches are now scattered all over the Eastern, Middle and Western States, and Territories, and in the Canadas; but are most numerous in the Eastern States. We now number 26 yearly meetings, 114 quarterly meetings, 1 197 churches, 1,015 ministers and 55,232 communicants.

There are also several thousands that call themselves Free-Will Baptists in the Southern States, with whom we hold no connexion, because they stand connected with the system of slavery.

The *Free-Will* and *Free-Communion* Baptists are one and the same people.

III. DISTINCTIVE SENTIMENTS.

We agree with evangelical denominations in general, on the being and perfections of God; creation of the world; fall of man; human depravity; the trinity; the Sabbath; the new birth; the resurrection; and future rewards and punishments. Our principle differences are on the following points:

1st. *We are Baptists.*—We baptize none but believers, and we *always* practice *immersion* for baptism.

2d. *We are Arminians.*—We hold that man is a moral agent; that Christ died for every man; that salvation is fully provided for and freely offered to *all men every where;* and that every son and daughter of Adam *might* be saved. And the only reason why all are not saved is because they *will* not come to Christ. We hold that man acts voluntarily in becoming a Christian, and in *remaining* one. He becomes a child of God by repentance and faith, and he *remains* a son of God by obeying the Gospel. Yet, but for the influences of the spirit and the grace of God, none would ever become or remain a Christian.

3d. *We are Free-Communionists.*—We do not make baptism a prerequisite to the Lord's supper. We invite members in good standing in the various evangelical denominations to unite with us in the celebration of the Lord's supper. Christian character and fellowship is our only condition. We do not invite the impenitant, nor heterodox professors, *but true* Christians, and *them only;* as we believe *all such* compose the kingdom of Christ on earth.

4th. *We are Anti-Slavery.*—We hold no fellowship or communion with slaveholders, or those who justify the system of slavery.

5th. *We are Teetotalers.*—We refuse to admit into our churches any man who either makes, sells, or uses intoxicating drinks as a beverage.

IV. CHURCH POLICY.

We are congregational in our church government. We take the New Testament for a discipline of the church.

Each church is an independent body so far as receiving, trying and expelling its own members, and in electing its own pastor.—Yet, with us, churches form quarterly meetings by delegates, and quarterly meetings form yearly meeting, and yearly meetings compose the general conference, which meets once in three years. These bodies are not authorative, but advisorary. Our ministers all hold a private membership in the church to which they are amenable.

Every ordained minister, settled as a pastor, is the *Bishop* of the church by which he is employed. We have no *grades* in the ministry. Ministers are supported by the churches and congregation to which they preach, by a voluntary subscription or by taxation.

V. ENTERPRIZES AND INSTITUTIONS.

1st. We have a Foreign Missionary society, under whose patronage are three men and their wives, and one young lady, with several native preachers in Orissa India, among the Hindues.

2d. We have a Home Missionary society, which is now sustaining ministers, in part, in several cities and in the "Far West."

3d. We have six institutions of learning under our control; one in Rhode Island, one in Maine, one in New Hampshire, one in New York, one in Ohio, and one in Michigan. And connected with our institution in New York, located at Whitesboro', Oneida county, we have a Theological school for the education of our ministers.

4th. We have a Book Establishment, located at Dover, N. H. This establishment issues our standard works and other publications. "*The Morning Star,*" a weekly paper, the organ of the denomination, is sent forth from this establishment to about ten thousand subscribers.

5th. We have a Sabbath School Union, Temperance and Anti-Slavery societies, for the furtherance of these causes and the cause of religion generally.

GENERAL REMARKS.

In years past two very great errors, in practice, have prevailed among us,—

1st. An uneducated ministry. Until within a few years but little attention has been paid to the education of our ministers, in consequence of which, very many of them have been very deficient in scientific attainments. This lack has greatly crippled our efforts, and kept us on the back ground. But, from this we are rapidly recovering. Our young men now, that feel that God is calling them to the work of the ministry, are urged to go to school and prepare for this great work. We have, at this time, a goodly number of ministers who have received a liberal education, both literary and theological; and very many of our young men, who are looking forward to the work of the ministry, are now members of the various seminaries, colleges and theological schools in different States.

2d. Another evil among us formerly, has been a lack in supporting the Gospel. In very many instances, in past years, our ministers have preached on the Sabbath and worked during the week for a living. But at this time the most of our ministers that take charge of churches, as pastors, receive a salary, (tho' rather small,) which is generally raised in the society, by a voluntary subscription.

Rochester, N. Y., 1847.

HISTORY
OF THE
"Church of God" at Baltimore.

This church was organized in the spring of 1842, by Elders John Winebrenner and J. B. Bamberger. Brother McFadden was the chief instrument in the hands of God, of raising up this little flock of believers. Sister Faithful having seen him at Uniontown, (at a camp-meeting,) invited him to come to Baltimore. He complied with her request; and having arrived at Baltimore, in company with brother Bamberger, they commenced teaching the people more fully the ways of the Lord. However, in fulfilling the great commission which God, through His infinite wisdom, had made obligatory upon them, and in urging upon the people the great necessity of entire obedience to God's word, they were not blessed with the privilege of occupying the sacred desks of this city. No, no! The synagogues of Baltimore were all shut, their doors were all closed, and they were not allowed to be thrown open for the admittance of any strangers, unless they brought with them the badge of sectarianism. Therefore, being destitute of a house of worship, they were under the necessity of preaching in the open air, in market-houses, and other places.

It being late in the fall they were under the necessity of renting a small hall, where they could be sheltered from the inclemency of the weather, and more conveniently hold forth the oracles of God. They rented, therefore, the Paca Street Institute, where they met for a short time. That being too small to contain the increasing congregation, they rented a larger hall at the corner of Lexington and Eutaw streets, where they met for several months, and at which place the church was first organized.

The labors of brothers McFadden and Bamberger were truly blessed. Although they were not favored with a college education, yet nature and grace supplied the defect, and they were enabled to hold forth the pure testimony of the Lord: being aided and assisted by Him who said to his ministers, "Lo, I am with you always, even until the end of the world." As they thus preached the word of the Lord, the spirit of its author attended it to the hearts of many who believed and submitted to all the requirements of God. Those who believed and gave evidence of their acceptance with God, were baptized (or immersed) and organized into a church capacity.

As a discipline to guide them in doctrine and practice, they unanimously agreed to take the New Testament of our Lord and Saviour Jesus Christ; and as a name to distinguish them from the world, they unanimously agreed to adopt that which God in his infinite wisdom had made obligatory upon them. Although, by so doing, they incurred the displeasure of the surrounding sects, who had made void the law of God by their own traditions.

Brothers McFadden and Bamberger being under the necessity of supplying the Uniontown appointment, were not able to attend this; and the consequence was the infantile church was destitute of regular preaching until April, 1843, which greatly militated against her prosperiy. The members of the church were under the necessity of leaving their place of worship and meeting in their dwelling houses, and such other places as they could obtain until this period, when they rented the Cove street meeting house for $12 a month, and were supplied with preaching by the Standing Committee (of the East Pa. Eldership) until April, 1844, at which time brother Bamberger (according to appointment) came and took charge of the church. But owing to ill health he was under the necessity of returning home, and brother Deshirl (being appointed by the Standing Committee) came and took his place, and remained until April, 1845, when brother Mullinix came and took charge of the church until April, 1846.

Up to this period it cost the church three hundred and some odd dollars for house rent, besides other necessary expenses. As we are to render honor to whom honor is due, I consider it right to observe, in this letter, that from the commencement of the church in this city, sister Margaret Faithful's house has been a welcome home for all the preachers who have been sent here from time to time by the Eldership. Besides each member of the church has contributed largely (considering their circumstances) towards defraying the expenses and rewarding those brethren who have preached here at different periods.

Among the many difficulties through which the church has been brought, none has had such a tendency to militate against her interest as that occasioned by the expulsion of several disorderly walkers, who, after their expulsion, endeavored to do all they could to bring reproach upon us. But these are trials that every church must have, especially those who wish to keep themselves pure. But I trust that all things shall work together for good "to those who walk not after the flesh, but after the spirit." God grant that it may be even so.

In my next letter I will endeavor to give a short history of the church from the time I came here to the present period.

Yours in Christian fellowship,

CALTON PRICE.

Exegetical Essay.

"Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ."—Eph. 3: 8.

Man under the original law of his nature had a thirst for honor, but this principle would never have led him to acts of wickedness had he continued to possess it in its purity. Had this principle continued in the inhabitants of Eden, it would have been to an unapostate man what the noblest benevolence is to fallen creatures. But it becomes our duty to contemplate man as depraved and sold to a merciless, blind and selfish dominion. But fallen as he is, he is not totally blind, for he may be made to see what he is and where his true interest lies. He can be made to realize the great importance of a change of inclinations by the assistance of a new principle that visits his soul and animates all his powers; this principle is faith. It is the eyes, ears and heart of the new man.

That we may contemplate, as far as human power can reach, the unsearchable riches of Christ, we will enter into a familiar explication of the glorious subject with our eyes and heart fixed on the holy law. We notice,

1st. The unaffected simplicity and humility of the Apostle. He appears to labor for words to express his feelings of utter unworthiness, and adopts a solecism in language to portray his feelings. He calls himself *less than the least of all saints*. To be the least would be to fill the most humble station; but we cannot conceive how any could be less than the least in any sense. The literal meaning of the Apostle, therefore, must be, "to me, the *servant* of the saints, is this grace given." In this character and position he stands at Jesusalem. Gal. 1 and 2. For he will not allow that he received instruction of any man. When the Corinthians had questioned his apostleship, he says, "I suppose I was not a whit behind the very chiefest apostle." 2 Cor. 12: 11. At the end of this quotation we come to the meaning of Paul in the passage. His being less than the least, or the servant of all the saints, is equal to "the care of all the churches among the Gentiles coming upon him." Our attention is next called to what is here called "*this grace.*" He well understood his duty, and though it drew upon him the odium of the world and the most severe sufferings, he still regarded it a grace or favor thus to labor, and thus to suffer for the truth of the Gospel of Christ.

He did not act upon the principle of many modern divines, who, if they cannot have what they think their sermons are worth in dollars and cents, refuse to proclaim it at all. Such feel not like the Apostle, when he said, "Wo be to me if I preach not the Gospel;" neither do they feel that it is a special *grace* to administer the word to mankind. Those who feel thus will preach, money or no money, and will thank God, like Paul, for the grace given.

We now pass to what the Apostle preached to the Gentiles. This he calls the unsearchable riches of Christ. This is only another name for the Gospel, and all the joys and emoluments promised in it. Our king, our honored monarch, is incomparably rich. If we deem honor riches, who so honorable as God's Messiah? If power, wisdom and empire be riches, who so rich as the King of Kings? He holds in his hands the destinies of a whole universe. He is the proprietor of the planetary and sideral systems, and of all they contain, whether mineral, vegetable, intellectual or moral. God has honored him with all that the profuse hand of his bounty could bestow. "Ask of me," said he to the newly risen Prince—while all the holy in heaven shouted acclamation at the magnificense of the gift—"Ask of me, and I shall give *thee* the Heathen *for* thine inheritance, and the uttermost parts of the earth *for* thy possession." Ps. 2: 8. Such is the gift as far as man is concerned; but God having at the first created all things by and for him—*by him*, as the unincarnate word, and *for him*, as the same word made flesh—so now has he put *under him* all worlds and dynasties. Thus making him ruler over heaven and earth, over hades and hell.

We call those honorable who sit on thrones, and those who are sent as ministers to foreign countries; but mortal man may arrive at the zenith of all earthly honor and yet be poor in the sight of God. Our Messiah is honorable as the Son of God and heir of all things.—"Let this mind be in you which was also in Christ Jesus, who being in the form of God," &c. Phil. 2: 5-11. He is rich in dominion—to Him belong all things; however, we may class them: whether minerals, vegetables, or animal, physical, moral or intellectual. He is Lord also of the Angelic hosts. For the Father once said, and "let all the angels of God worship him." Some of the heavenly hosts fell from their proper habitation before the scene of His meditation went into effect, but since that data none have fallen. May we not infer without a hazard then, that out of His mediation in reference to man, the elect angels have derived their steadfastness in holiness. They have seen "the manifest wisdom of God." To Him pertains the right of the first-born, therefore, they ought to worship Him, for it has pleased the Father that in Him should all fulness dwell, and that in all things He might have the pre-eminence. He is as rich as a prince, as an officer, as an heir, as a Lord, as a governor—He is Lord of Lords, and King of Kings.

But our Messiah owns not only the silver and gold of the whole earth, but all the "cattle upon a thousand hills are His," and a great part of His unsearchable treasures lie in the unseen world. Let us contemplate, for a moment, the tombs. Here lie precious treasures. Here lies the babe, once so lovely, once so fondly clasped to our bosom. We have seen the innocent smile play along its lips, and were glad at the brightening prospect. Now it sleeps among the mighty dead. Our friends lie here, as it were in ruins, but Oh! delightful anticipation! All graves are His, and many gems will come from those dark revolting pits, when He shall have said, "Come forth, and sing Hosannah;" "blessed is he that cometh in the name of the Lord." We cannot reach the height and boundless extent by the most daring computation of the unsearchable riches of Christ. It is shrouded in glory and power beyond our comprehension. But God has promised that we shall be rich in him. It is enough; here we may triumph. Our ignorance shall end in knowledge; our weakness in power; our sickness in health; our death in life; our poverty in unutterable riches. "For all things are ours, whether Paul, Apollas, Cephas, the world, life, death, things present, or things to come, all are ours, we are Christ's, and Christ is God's." More anon.

J. C. B.

Newburg, *April* 1, 1847.

Necessity of Regeneration.

"Except a man be born again he cannot see the kingdom of God." John 3: 3.

That the Bible teaches the absolute necessity or regeneration, or of being born again, cannot rationally be a subject of doubt. Every page is glowing with this high behest of Heaven, and every reader is compelled to assent, or take a position of caval which is situated just upon the verge of cold, hopeless and despairing infidelity.

But there is another view of this subject not so often insisted upon, which is nevertheless forcible and convincing. It is the sinner's unfitness for Heaven. If he were placed in the very midst of its ineffable delights, and were to stand just by the Eternal Throne, where God and the Lamb are the light and glory of that celestial habitation, he would cry in the words of the wretched dying Altamont, "Heaven to me would be the severest part of Hell! Hell itself would be a refuge could it but hide me from thy frown!"

That this is true, the sinner himself will be convinced. The spirit of the true Christian is the spirit of Christ; and he who has most of this spirit is best prepared for Heaven. Moreover, this spirit is the spirit of Heaven itself. The sinner has—his consciousness every day asserts it—an aversion to the Christian spirit; and what is more, his aversion is strengthened exactly in the same ratio that this spirit may be increased. The company of the Christian who has most of this spirit of Heaven, is most irksome to him, and *vice versa*. The presence of the Godly Christian is shunned when the topic of conversation is religion, and the contemplation of Heaven. In short, whatever delights the man of God, is quite the reverse to him.

This the sinner cannot lay his hand upon his heart and deny. If, then, he can take no delight in the spirit of Heaven here, where its manifestations are necessarily imperfect and limited, how can he hope to enjoy the full manifestation of the same spirit in Heaven, with all its unbounded fullness? A little of Heaven, so to speak, has been a source of annoyance. Its increase has been a source of greater aversion; and it conclusively follows, that the fullness of Heaven would be Hell itself to such a soul. Where then is the sinner's hope of happiness without a change of heart? Echo answers—where?

But this is not all. If the sinner could go to Heaven with his sins, that very thing would make it Hell. What constitutes the joy and blessedness of Heaven? Is it not the absence of all sin? Most assuredly. There can be no Heaven without holiness—there can be no holiness without the entire absence of sin. This is so manifest from the very terms themselves, that it amounts to a moral axiom, which, if it were susceptible of demonstration, needs none. Every man's consciousness asserts it, and all experience corroborates its convictions.

The unsanctified heart has the elements of its own final despair within itself, and these, unless eradicated by the transforming influence of Chistianity, will assuredly work its ruin. And yet men are dreaming upon the very stream of life, where, if their sensibilities were awakened, the reverberations of the fatal chasm just before them, would break upon their astonished convictions with untold power.

A. D. WILLIAMS.

Our Humble Sphere.

Brother Winebrenner:—

For the sake of euphony allow me to make use of the plural number, and we will say, through the *Advocate*, for the satisfaction of our friends, who so frequently have asked the question, "*Why do you not enter the ministerial field?*" that we think we could assign some very good reasons for not entering the field, if it were necessary. But, as we deem it inexpedient to do so publicly, suffice it to say that although we are not engaged exclusively in the work of the ministry, we are not altogether idle. But the query may be—what are you doing? Well friends, here we are within sight of Shippensburg, not in a *palace*, but in a school-house, which, at this season of the year, has a beautiful prospect around it.

In this school-house we have daily a goodly number of nice boys and girls, and those boys and girls are the children of a kind and Christian-like people, who have placed them under care, in order to be prepared for further usefulness in life, so that when they grow up they may not become the occupants of our State prisons and county alms-houses, but a blessing to future generations. And I trust, at least, they may become useful citizens, and, for aught I know, some of them may become statesmen or, if the Lord will, useful church members, and ministers of the Gospel.

With a view to effect this we strive, along with the instruction which we give them in rudiments of a good business education, to teach them morality and religious principles. And in order that we may be successful in accomplishing this object, we invoke the blessing of God upon them and our labors at the commencement of each day's session.

When we are absent from school we apply our mind as much as possible to study, besides attending to all the means of grace connected with the church here. But in this we are not alone—there is a company of kind, affectionate, hospitable and zealous brethren and sisters here, with whom we unite in the worship of God. During the Sabbath, as often as practicable, we endeavor, in our weak manner, to declare publicly the counsels of God.

We have also visited our brethren at neighboring places, viz: Orrstown, Newburg, near Fayetteville, &c., and last, but not least of all, old Uniontown, Md., from which place brothers Owens, Miller, Fickas and myself, have just returned. And be it said to credit the of the brethren of that place, although they live in a slave-holding State, and the most of whom were entire strangers to us, yet we may rest assured that they are not strangers to God and the covenant of grace, for they appear to be as united in Christian doctrine and practice, as were the hearts of David and Jonathan of old.

The Lord was feelingly near at their late protracted meeting, and also at our appointment near Fayetteville, while on our way home.

It just recurs to my mind that this is the anniversary of my birth day, although I am not celebrating it with fife and drum, I am retrospecting my life; and I trust that in the future of my life, I may be more useful than in the past. I shall now have to quit writing for want of day light.

Yours in love,

D. A. L. LAVERTY.

Shippensburg, *May* 20, 1847.

Peter and his two Friends.

Peter was a young nobleman, who had two friends, W. and J. W. was a family favorite, and was recommended to Peter, by his parents, in arduous terms and with confidential warmth. He had been their companion from the years of childhood to the couch of death. They felt a deep interest in the welfare of their only son; and when they were about leaving him an orphan, what more could they do then teach him how to court the favors of friend W.? They had led a long and happy life; kings and noblemen constantly surrounded them; their parks were literally alive with game of all description; their sheds contained the most valuable horses, panting for the chase; their cellars were filled with the costliest wines; and their tables were loaded with the luxuries of all climes—all this was attributable to their friendship with W.

There was another personage who frequently offered his services to Peter, as he had done to his parents, but was never accepted. It was friend J. Although he was always held in contempt by Peter, his affection diminished not; he went after him day and night, and frequently rescued him from the most threatening danger, but never received as much as this young man's thanks! Yet, friend J. was not discouraged, he continued to follow his erring friend, and always greeted him with the sweetest smiles.

When Peter arrived at the years of discretion he started on a long journey, accompanied by his friend W. The journey was to last many years, and he thereby exposed himself, as all travellers do, to a variety of dangers. Friend J. proposed to accompany him; he promised to stand by him in all his trials and perils, yet he received not even a hearing from our young adventurer. Peter knew that friend W. had never forsaken his parents—had cheered their lives even to their deathbed, and why should he now disavow him? or be bothered with another companion? If he does as his parents, he thinks he is right! What a pity that such is not always the case. Friend J., however, did go with Peter; he followed him at a little distance that he might not be observed.

We shall not pursue Peter through all the turns and windings of his difficult journey; suffice to say, that friend W. was faithful as long as he could be so. When Peter was weary and tired he procured him refreshments and comfort; wherever he bent his course his friendship was sufficient to introduce him into the most fashionable society.

By and by Peter got to be old, and the journey proved to be more difficult as its end approached. Ahead of him he could perceive a large wilderness, which lay in his rout, and which he must needs traverse. It was inhabited by bands of thieves and robbers. He drew nearer and nearer, and at length he set his foot upon it, and timidly entered its territory. He had been there but a short time when he was attacked by the outlaws. All, including his friend W., was taken from him and carried away, and he was so much wounded and bruised that he was left on the ground insensible. His old friend J., who had followed him all along, dressed his wounds and gave him a cordial, but again retreated out of his sight before he had time to awake.

My little friends can well imagine how Peter felt when, on coming to himself again, he found he was alone and every thing taken from him. He mustered himself up as well as he could, and staggered on till the approach of night, when he arrived, weary and discouraged, on the banks of a broad, deep and gloomy river. On looking into the skies he saw dark clouds gathering all around; soon the lightnings began to flash, the thunders roll and the tempest blow. The river rose, and its torrents dashed and foamed against the rocks as to make them tremble. Terror and distraction fell upon Peter. Amidst the noise and confusion he heard a voice, as it were from the clouds, saying, "Fool, to-night thou must encounter these floods, and wo to thee if thou canst not reach the opposite shore!"—Merciful heaven! how was he to cross the river? the night of pitchy darkness! the water waving and lashing terribly! No bridge, no boat! Nothing to guide his course! Ah! that he had a trusty friend to stand by him. He looked around, but looked in vain! Certain destruction every where awaited him! Now he recollected his friend J., whom he so often despised. Ah! how he thought of his childhood, when comfort surrounded him, and happiness seemed to be his fate. The history and transactions of his whole life flirted thro' his mind. The affection of his friend J. Ah! here was hope! his mind brightened; he may be near now! Mercy! mercy! He opened his eyes in submission and faith, and behold, J. stood before him! What a happy meeting! what a sweet embrace! But a moment before all was dark and dreary, now all is calm and light! The thundering and lightnings have ceased, and the tempest is stilled. The river rolls along smoothly, and Peter longs to cross it! He cast a wishful eye to the other side, where all seems happiness. He enters the water and finds it but very shallow, and guided by J., he arrives on the other shore in safety. Here he beholds a large city surrounded by a high wall, with only one entrance, and this barred against every thing but what is of the utmost purity. Well was it for Peter that his garments had been washed in the blood of his friend J. As he approached the gate, there seemed to be a great jubilee on his account, and One who had eyes like to flames of fire, bid him "enter into everlasting joy." * * * * * * * * * * *

Would my little readers know who were these two friends? One was Wealth and the other Jesus. As I have already brought this letter to some length, I will leave it to your papas' to explain to you this narrative, and tell you how vain it is to trust in wealth, and how glad we should be that we have a Jesus to love. I will only remark yet, that you should not put it off for a moment to accept of the friendship of Jesus, for if Peter had been swept away by the floods before he found his friend J., he would have been forever lost. Many people, old and young, die very suddenly, and some without having made peace with Jesus.

H. J. B.

Letter on Temperance from a Sister.

Newberry, *May* 21, 1847.

Brother Winebrenner:—

Permit a sister, through the medium of your valuable paper, to express her sentiments on the subject of Temperance. I am highly gratified to inform you that some of our young men of this vicinity, formed themselves into a Temperance society last March; and since that time the cause of Temperance has been rapidly progressing, to the satisfaction of the neighborhood. Temperance lectures are something that are very new with us; and, I presume, the first lecture of the kind ever delivered in our school-house, was this spring. Then, of course, you may imagine, there were a diversity of opinions with our brethren, as respects it being a proper method to reform inebriates. I affixed my name to the pledge, not because I feared I would ever become a drunkard, or even a drinker, but because I believed it to be my Christian duty to lend my feeble influence to exterminate that worst of all vices—*alcohol*.

There are but few of my brethren or sisters willing to follow my example. There are some, I am sorry to say, whose influence goes against Temperance, by contending that it is wrong to sign a pledge. I conceive it to be the duty of all Christians not merely to abstain from alcoholic drinks, but to assist in ridding the country of that awful monster—*liquor*.

A Christian should not drink intoxicating drinks as a beverage, because he is helping to increase intemperance by his example. St. Paul tells us we are to abstain from the very appearance of evil. Then the Christian who drinks liquor, is not abstaining even from evil, neither is he assisting to demolish intemperance. He should be the first to unveil the sin of drunkenness, and the longest to resist it. I am of the opinion that the followers of Christ should not merely defend the Gospel, but they should assist in removing all impediments that hinder its success. Surely liquor is one of the greatest obstacle to the spread of the Gospel. It deprives thousands of souls of ever hearing the word of God preached. The victim of intemperance, perhaps, is the most abandoned to the power of sin. If so, then, when we see a number of our fellow-citizens engaged in such a noble enterprize as the cause of temperance, why not, I ask! will we, as Christians, not assist and encourage them to annihilate dissipation? I would be pleased to read a communication from you, in your paper, giving your opinion as regards the most advisable course for a Christian to pursue as respects Temperance societies.

Your affectionate Christian sister,

E. M.

A Father in Israel Fallen.

Freases' Store, Ohio, *May* 18, 1847.

Dear Brother Winebrenner:—

This is to inform the readers of the *Advocate*, that father Overhulser, who lived at Crooked Run, Tuscarawas county, Ohio, has gone to his long home.

Father Overhulser died on the 15th day of May, 1847, and on the 16th, at 3 o'clock P. M., he was conveyed to the silent tomb, followed by a large circle of weeping friends and relatives. It was a solemn time, and I think a time that will not soon be forgotten. A funeral sermon was preached to a large concourse of people, from 2 Cor. 5: 10, "For we must all appear before the judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad."

Brother O. was much beloved and esteemed as a neighbor and citizen, but much more as a brother in Christ and a father in Israel. He had found Jesus, many years ago, precious to his soul, and in Jesus he lived and walked until his last. His house was the preachers home. He was truly a pattern of benevolence and piety. He "earnestly contended for the faith delivered to the saints." He was a strong prop in God's little church at Crooked Run. In short, his departure is truly a loss to the mourning relatives and friends, and also to the church. May God bless the weeping friends and the church with grace to follow father Overhulser's pious example, so that they all may meet in Heaven at last.

ABRAHAM HOLMS

Letter from Brother A. Long.

Maytown, *May* 29, 1847.

Brother Winebrenner:—

I send these few lines to inform you that I have received all the numbers of the eleventh volume of the organ of the "Church of God," now styled the "*Church Advocate*."

All I have to say in approbation of the paper is, that it is what it professes to be—"*Devoted to the Diffusion of Bible Truths, Religious News and General Intelligence;*" and that for this reason it is worthy of the highest commendation and the most liberal patronage. I have no hesitation in saying that the *Church Advocate* is the best family paper now published at the same price. I have, therefore, enclosed the sum of one dollar and twenty-five cents for the present year, commencing on the 1st instant. Please to insert it in your list of acknowledgments.

Yours, most truly,

ABRAHAM LONG.

Letter from Elder A. Megrew

Jeromeville, Ashland county, O., *May* 27, 1847.

Brother Winebrenner:—

I herein send you the names of two more new subscribers for the *Church Advocate*, and expect, by and by, to send you more. We are expecting to get it down to one dollar this year, by coming up to your proposition, viz: to add five hundred new subscribers. This can be done if all will exert themselves. Let none stop their papers, but exert themselves in getting more to take it. The paper is good and ought to be in every family, especially those that are members of the church.

Yours, &c., A. MEGREW.

A Call on the Board of Missions.

Dear Brether in the Ministry:—

We have a few brethren out as missionaries, and to them the Eldership made promises if they would go and labor in certain places, that they should have a small amount of money to aid them in their support. Some have not been paid off for last year's service for the want of funds, and we are now called on to perform what you all have promised to do, (either directly or indirectly;) and as yet we have no means to send them their just dues. What can we, or what shall we do?—This we will do: We will again appeal to your own generosity and consciences, is it right to keep the laborer out of his hire? or is it just to starve the ox that treadeth out the corn? Think of it. If your barn floor was full of corn, and after the ox had tramped it out for you, you would take him out and tie his head to a post, and thus prevent him from eating even what was necessary to keep him alive. Would this be right? By no means. So neither is it to neglect to support ministers of the Gospel, according to this comparison that is made in the word of God. It is also asked, "Does God take care of oxen!" Showing us that we should take care of his servants our brethren, and give them what they really need, whether we have promised or not.

I am glad to hear that some of the churches

have began to start missionary societies, and I hope that others will follow their example.

I hope, moreover, that God, the Lord, will bless the brethred at Elizabethtown and other places, where they have started these societies. I hope another thing, and that is, that our ministerial brethren will not come to the next Eldership and say, I have forgotten this resolution. I wonder whether they forget to pray for the spread of the Gospel? I trow not. But how is the Gospel to spread? Is the wind to drive it, and whisper the truth in the peoples ears? I trow not. God has given us means to do those things, and I think it is a part of a ministers duty to do these things, as well as preach the word to the world and the church.

No wonder that Jacob is small. Their is a want of effort all around. Let us wake up and work while it is day, for the night cometh when no man can work. Amen.

O! Lord, bless thy cause and people all over the world, is the prayer of your unworthy brother and friend.

ONE OF THE BOARD.

June 4, 1847.

NEWS DEPARTMENT.

ROUTE TO THE CAPITAL OF MEXICO.

Mr. Greenhow publishes in the Washington Union of the 2d instant, a very interesting description of the road from Vera Cruz to Mexico. We extract from it the following:

Table of the distances, in miles, between the principal places on the road from Vera Cruz to Mexico, with the height, in feet, of the most remarkable points above the ocean level.

	Distance in miles.	Height in feet.
Vera Cruz,		
Santa Fe,	8	
El Manantial,	5	
Boearon,	1	
Tolome,	3	
Paso de Ovejas,	5	
Puente Nacional,	8	224
La Rineonado,	6	
Palo Gacho,	6	
Plan del Rio,	4	
Cerro Gordo,	6	
Corral Falso,	4	
Encerro,	4	
Jalapa,	8	4335
Cedeno,	2	
Banderilla,	3	
San Miguel,	5	
La Hopa,	5	
Las Vigas,	4	7850
Cruz Blanea,	5	
Perote,	6	7734
Santa Getrudis,	9	
Tepeyagualco,	8	
Virreyes,	9	
Ojo de Agua,	9	
Napoluca,	6	
Venta del Pinal,	5	
Acajete,	5	
Amosoque,	7	
Puebla de los Angeles,	12	7200
Rio Prieto,	8	
San Martin,	9	
Vanta de Tesmelueos,	8	
Rio Frio,	8	10,122
Venta de Cordova,	12	
Ayotla,	10	
Los Reyes,	9	
Mexico,	9	

Recapitulation of the principal distance, with the time employed by the stage coach on the way.

	Distance.	Hours.
Vera Cruz,		
Jalapa,	68	15
Perote,	30	7
Puebla,	69	12
Mexico,	73	14
From Vera Cruz to Mexico,	240	46

☞ The Susquehanna river is in good rafting order, and the lumber trade brisk.

Foreign News.—By the arrival of the ship *Rainbow*, at New York, we have advices from Liverpool to the 8th of May.

Money was very scarce: and the Cotton market felt the pressure. Wheat had advanced 4. per bushel. Western flour was quoted at 44s.—Philadelphia and Baltimore, 42s. 6d. to 43.

The Famine Fever was on the increase in Ireland: There was 256 funerals in Father Matthew's Cemetery in one week.

An American firm in Manchester, had failed for $100,000.

The House of Lords was debating the Irish Poor Laws.

American Papers in Mexico.—There are now eight American papers published regularly in Mexico. The *Flag*, a Matamoras; *Sentinel*, at Tampico; *Pioneer*, at Monterey; *Eagle*, (Eng.) and *Chronicle*, (Span.) at Vera Cruz; *American Star*, at Jalapa; *Californian*, at Monterey, California, and a Mormon paper at Yerba Buena. Two are in the department of Tamaulipas, one in New Leon, three in Vera Cruz, and two in California.

Harvest Prospects in Ireland.—From all parts of the country, we have received the most favorable accounts as to the appearance of the grain crops, which are in an advanced and promising condition.—All the reports state, that the breadth of potatoes already planted is much larger than could possibly have been expected under the circumstances, and that, so far, promise well. The accounts as to the progress of tillage too, are much more satisfactory. Altogether, our prospects as regards the next harvest, are most encouraging.—*Dublin Evening Post.*

Crops in Ohio.—The Columbus State Journal learns from a gentleman who has recently traveled over much of the State, and particularly among the counties between the Scioto and the Miami, that the wheat crop looks fine, and promises a full average yield, with an ordinary season from now until harvest. There can be no cause to apprehend that Ohio will not have abundant for her own use, and something to spare "for the relief of Ireland" next year—should her necessities again require.

Sickness on the Rio Grande.—Letters from the North Carolina regiment give a most deplorable account of the sufferings of the volunteers from sickness, though later accounts state that the men were recovering. One letter, dated at Camargo, says—

If we are left at this place for the summer, one-half of the regiment will die. The heat even now is almost intolerable, the weather being more sultry than it is with us in August. A large majority of the men have been sick with dysentery, the most fatal disease of this country.

Malignant Disease.—Great mortality prevails in the township of East Pike Run, Washington county, Pa. The disease is styled the malignant fever, and its ravages are perhaps more fatal than was the cholera in the same neighborhood.

☞ Massachusetts has 646 miles of railway, New York upwards of 300, Pennsylvania 745, Maryland 332, Virginia 353, South Carolina 202, North Carolina 247, Georgia 552, Alabama 296, Ohio 199, Michigan 326, Florida 104.

Volunteers from Switzerland.—The German Schnellpost's correspondent in Basle, Switzerland, says, eight hundred young and hardy men, among whom are some of the most distinguished officers in the Swiss service, have offered their services to the United States Government through the American Consul at Basle. They will engage to serve during the war, or for five or ten years, and afterward form themselves in a military colony in California, upon the plan of colonies which England and Russia have in several of their dominions.

Temperance Statistics.—It appears from statistics presented to the late anniversary of the American Temperance Union, that 70,000 American seamen had signed the pledge—that 500 distilleries had been closed in Sweden--that there were 1,200,000 members of Temperance Societies in Germany, and 2,000,000 in England, Scotland and Wales.

A New Era in Navigation.—The Buffalo Commercial says, that a few days ago the three-masted schr. N. Brunswick, loaded with 18,000 bushels of wheat at Chicago, *and cleared for Liverpool.* She goes by the way of the Welland Canal and the St. Lawrence. This is the first clearance of this kind ever made from the inland waters of the great lakes for a European port, and constitutes a new era in the history of navigation.

Statistics.—We gather the following from the Journal of Commerce:—In manufactures, Massachusetts, Pennsylvania, and New York lead. The profits of commerce are greatest in New York, Pennsylvania, Ohio, and Louisiana. In mining, Pennsylvania equals all the other States together, excepting New York, which is not the half of Pennsylvania. The mining interests of Virginia is about one-third that of New York.

Fearful Epedemic.—An extraordinary and fearful mortality is prevailing in Moorehouse Parish, La., occasioned by the malignant scarlet fever, bronchitis, and nemonta. Without distinction of color the inhabitants are dropping off rapidly, more or less being sick in almost every house in the parish, and few of the attacked snrviving 24 hours.

A New Fuel.—The English Builder states that the practical utility of chalk, as an article of fuel, has been tested, and with the most satisfactory results. Surrounded with coal, it gives a strong heat and a clear fire, at half the usual expense; so that to the poor in the chalk districts it must be an invaluable boon.

A Growing City.—St. Louis, the papers tell us, is rising in numbers and influence. Last year 932 buildings were erected, most of them of brick, and many have already been commenced the present year.

Strawberries in Cincinnati.—There were four thousand bushels of strawberries sold in the public markets of Cincinnati, in twenty-two days of the strawberry season of last year.

British Newspapers.—There are at present 500 newspapers published in Great Britain and Ireland, of which 230 are Liberal, 187 Tory, and 183 neutral.

Oregon Railroad.—The Connecticut Legislature passed a series of resolutions approving of the general features of Mr. Whitney's plan for a railroad to the Pacific, and request their Representatives and their Senators in Congress to give the plan their prompt attention and support.

☞ General Worth, Governor of Vera Cruz, has issued in his general orders a tariff of prices for marketing, attaching a penalty of ten dollars for exacting beyond these rates. They are as follows:—1. Bread, loaf of 12 oz., 12½ cents; 2. Beef 12½ cents per lb.; 3. Mutton 18¾ cents do.; 4. Venison 12½ cents do.; 5. Pork 12½ cents do.; 6. Milk 6¼ cts. per quart.

Produce at Buffalo.—It is estimated that the quantity of grain, afloat and in store at Buffalo, is between 700,000 and 800,000 bushels, and that the stock is daily increasing.

☞ *The Philadelphia, Reading and Pottsville Telegraph Line* has been completed with a single wire, and was put in operation on Tuesday, the 25th ult., since which time it has worked well.

MISCELLANEOUS.

Varied Contents of the Bible.

The Bible is a Divine encyclopædia in itself. It contains history the most authentic and ancient, running back to the first creation of our world; and prophecy the most important and interesting, running forward to its final consummation; journeys surpassing all others in the marvellousness of their adventures, and the dignity of their Guide, for they were marked by miracles at every step, and in every movement directed by God; the travels of the most distinguished missionaries—the first preachers of the Gospel; and the lives of the most illustrious personages, including the biography of the Son of God; events more wonderful than romance ever imagined; and stories more fascinating than fancy ever sketched; the finest specimens of poetry and eloquence, of sound philosophy and solid arguments; models of virtue the most attractive, and maxims of wisdom the most profound; forms of prayer the most appropriate in every variety of spiritual experience; and songs of praise that would not be unworthy of an angel's tongue; precepts of unparalleled importance, and parables of unrivaled beauty; examples of consistent piety, suited to every situation; and lessons of Divine instruction, adapted to every age.

Kind Words.

Kind words do not cost much. They never blister the tongue or lips. And we have never heard of any mental trouble arising from this quarter.

Though they do not cost much, yet they accomplish much.

1. They help one's own good nature and good will. Soft words soften our own soul. Angry words are fuel to the flame of wrath, and make it blaze the more fiercely.

2. Kind words make other people good natured. Cold words freeze people, and hot words scorch them, and sarcastic words irritate them, and bitter words make them bitter, and wrathful words make them wrathful.

There is such a rush of all other kinds of words, in our days, that it seems desirable to give kind words a chance among them. There are vain words, and idle words, and hasty words, and spiteful words, and silly words, and empty words, and profane words, and boisterous words, and warlike words.

Kind words also produce their own image on men's souls. And a beautiful image it is. They soothe, and quiet, and comfort the hearer. They shame him out of his sour, morose, unkind feelings. We have not yet begun to use kind words in such abundance as they ought to be used.

A Faithful Ministry.

1. *Ministers have to do with the* GROUNDS *of the hope which men cherish;* nor are they safe in counting all who profess piety as true believers, and not needing their admonitions. They should thrust the sword of the spirit between the joints of the harness, and make it a discerner of the thoughts and intents of the heart.

2. *Ministers should be afraid of no one.* They are ambassadors of God, and should stand up boldly before the proudest, the richest, and the most influential. The bolder they are, the more honor will God confer upon their labors.

3. *We never know when the honest utterance of truth will take hold.* We shrink through timidity a hundred times, where the heart is prepared for us, to one case in which we fail to do good, when we speak out boldly for God. Generally the worst of men and those who are regarded as most firmly fortified against religion, will be found *vulnerable* if we go forward when conscience bids us.

4. *Finally, how awful the responsibility of holding back the truth for fear it will give offence, or do no good!* The eye of sense would never discern a single opportunity. The eye of faith sees occasions everywhere. How many can we find who will say that they never withheld the truth through fear without subsequent regret, and that never yet when they had spoken boldly in honor of God, did they review that act but with pleasure.

"Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgressions, and the house of Jacob their sins."—*New York Observer.*

Rules for Governing Children.

1. Exercise your authority as seldom as possible; and instead of it employ kind persuasion and deliberate reasoning; but when you exercise it, make it irresistible.

2. Be careful how you threaten, but never lie. Threaten seldom, but never fail to execute. The parent who is open-mouthed to threaten, and threatens hastily, but is irresolute to punish, and when the child is not subdued by the first threat, repeats it half a dozen times, with a voice of increasing violence, and twitches of the little culprit, will certainly possess no authority.

3. Avoid tones and gestures expressive of agitation for trivial matters, indicative of no depravity, and exhibiting only the heedlessness or forgetfulness of children, or perhaps nothing more than is common to all young animals, a love to use their limbs. In all such cases, the tones should be kind and persuasive, rather than authoritive: and even the gravity of authority should be reserved exclusively for cases of disobedience or depravity, or for the prevention of serious evil. A perpetual fretting at children for little things, will inevitably harden their hearts, and totally destroy parental authority and influence. There never was a fretting parent, who often threatened, that had a particle of efficient government.—*E. D. Griffin.*

A Chapter on Mistakes.

1. Persons who write LONG articles for family newspapers, make a great mistake when they expect them to be generally read.

2. Writers who select subjects of controversy, are greatly mistaken if they suppose that a protracted discussion will interest a majority of readers.

3. Writers who extend OBITUARY notices much over half a column, are greatly mistaken if they imagine that they secure the attention of one-half the general readers.

4. Those who write only a few lines to indicate respect for the deceased, are greatly mistaken if they suppose their BRIEF notices will be overlooked.

5. Writers of careless habits, are greatly mistaken if they suppose an editor has nothing to do but to correct their miserable punctuation and orthography, and remodel one-half their clumsy sentences.

6. Writers of indolent habits, are greatly mistaken if they think that printers can decipher scratches or crow-tracks as readily as they can well-formed letters.

7. Writers of verses, are greatly mistaken when they suppose that an editor will always think as highly of their productions as they do themselves. His taste may be at fault.

8. A writer whose article may be declined, is greatly mistaken when he charges the editor with prejudice and partiality.

9. Any reader who may suppose we mean *him*, in any one of the above paragraphs, will be greatly mistaken, as we write not with individual reference.

10. Unless we are greatly mistaken, it will be well to stop at this point.—*Methodist Protestant.*

Apoplexy.

APOPLEXY CURED WITHOUT A LANCET OR A DOCTOR.—A few days ago a man was taken suddenly with apoplexy at the Police office at Jefferson market—his face being as blue as indigo from the swelling of the blood vessels. One of the officers who had read in Dr. Turner's "Triumphs of Young Physic" the new and scientific treatment of that disease, got some cold water and poured cupfull by cupfull on the patient's head. In a few minutes the senseless man came to, and in a quarter of an hour he walked off home, well.—*N. Y. True Sun.*

Asthma.

There is no complaint more harrassing than Asthma. The Newark Daily Advertiser, a reliable paper, pledges himself to cure this distressing disease with the following simple remedy: "Take 1½ oz. sulphur, 1 oz. cream tartar, 1 oz. senna, ½ oz. annisseed, pulverize and thoroughly mix the same, and take one teaspoonful in about two table spoonfuls of molasses on going to bed, or at such time through the day as may best suit the patient; the dose once a day may be increased or diminished a little, as may best suit the state of the bowels of the individual."

Screw Cutting.

P. W. Gates, Esq. of Chicago, has invented a plan of cutting iron screws, by which the power of one man will cut as follows:

700 ½ inch bolts per day,
500 ¾ " " "
400 1 " " "
300 1½ " " "

Besides the despatch in doing work, the following are a few other of its advantages over the common die:

1st. Its durability, he having cut over 4000 bolts with one die, without any repairs, and it is yet as good as new.

2d. Instead of jamming or driving the thread into shape, it cuts it out, the same as in a lathe, leaving the thread of solid iron, which cannot be stripped off as is usual with those cut by the common die.

3d. It will do the work by once passing along the bolt, making the thread perfect.

4th. The die can be made by ordinary workmen, with far less expense than the common die; and when made, it is not at all liable to get our of repair.

Greasing Carriage Wheels.

The best composition that can be prepared, to relieve carriage wheels and machinery from friction, is composed of hog's lard, wheat flour and black lead, (plumbago.) The lard is to be melted over a gentle fire, and the other ingredients—equal weight—may be added, till the composition is brought to a consistency of common paste, without raising the heat near the boiling point. One trial of this paste will satisfy any one of its superior utility.

POETRY.

From the Pittsburg Christian Advocate.

"Be ye doers of the word, and not hearers only, deceiving your own selves."

FROM THE GERMAN OF HASSLOCHER.

"I am a Christian," dost thou say?
He is who knows the Lord:
Who thus professes should obey
In deed as well as word;
Whatever is the Lord's command,
This must thou gladly do,
Or in his sight convicted stand,
A boaster, vain, untrue.

"I am a Christian," dost thou say?
If this thy name may be,
Then shouldst thou practice day by day,
The works of piety:
Who loves his sins can never claim
With truth the Lord to love;
For though he bears the Christian name,
His works his faith disprove.

"I am a Christian," dost thou say?
"Redeemed with Jesus' blood;
Baptized and taught the better way,
Within the Church of God:"
'Tis well; yet prove thyself and see,
If thou with free good will,
And hating base hypocrisy,
Dost all thy vows fulfil.

"I am a Christian," dost thou say?
"The means of grace I use;
I hear the Gospel publicly,
And privately peruse:"
'Tis right; but ever keep in mind,
What God's own words declare,
That only those a blessing find
Who do as well as hear.

"I am a Christian," dost thou say?
"All grievous sins I hate,
And greatly love to sing and pray—
Marks of my gracious state:"
Praise-worthy all, and meet and right,
But see that thou within,
As well as outwardly to sight,
Art freed from every sin.

Wouldst thou be truly Christ's below?
Then must thy sense and soul,
The Saviour's heavenly impress show,
And love thy heart control;
When this pure love thy bosom fires,
Yet makes thee meek and mild,
And turneth Godward thy desires,
Then say, "I am his child."

But if to worldly lusts thus long
Thy soul has been a prey,
And thy proud heart and slandering tongue
Tempt thee full oft astray,—
In thee no Christian gentleness,
But envy, hate, and war,—
Alas! most certainly, from grace
Thou art as yet afar.

Then say not thou in joyous mood,
"I am the Lord's, the Lord's:"
Until thy life and works make good
These comprehensive words:
The name alone will not suffice;
The Christian must appear
Before the world and God's own eyes,
Worthy that name to bear.

The Lord bestow the strength I need,
That I may truly claim
To be an Israelite indeed,
Nor merely bear the name;
For they who have the name alone,
Nor deeds therewith combine,
Shall never sing before His throne,
Nor in His Kingdom shine.

SINNER, SPARE HIS NAME.

Sinner! spare that name;
The sweetest name I've heard;
Against my Saviour's fame
Breathe not a single word.
'Twas Jesus died to save
Our fallen, guilty race;
Wilt thou his anger brave,
And slight his proffered grace?

Sinner! spare that name,
Thou canst not hurl it down,
Ever it stands the same,
Secure in its renown.
Forbear thy guilty strife
Against thy only friend;
For thee he gave his life,
That thine might never end.

Sinner! spare that name,
The name we should adore;
Admit thy Saviour's claim,
Nor dare oppose it more.
That name has sheltered me
Amid the storms of life—
That name shall succor thee—
Oh! cease thy foolish strife.

Sinner! spare His name;
Before Him bow the knee,
To all the truth proclaim,
'Twas Jesus died for me!
He pleads for me before
The throne of God above—
No more—I'll sin no more,
By slighting Jesus' love.

LITERARY NOTICES.

THE STEP-MOTHER; by the Author of *Scenes in India.* 18mo., pp. 90.—An original work, written for the Massachusetts Sabbath School Society.

Messrs. Zieber & Co. have also published a handsome edition of two other volumes, from the pen of Mr. GREEN, entitled

"GAMBLING UNMASKED"—and the "SECRET BAND OF BROTHERS."—In the former of these works, Mr. GREEN relates the remarkable history of his experience, and the incidents of his life, as a gambler; and in the latter, he reveals an extraordinary conspiracy of villians, solemnly pledged as one united confederacy in the acts of fraud and plunder. In both, he exhibits the mysterious power of gambling, in working out the utter depravation and ruin of its victims.

THE MARKETS.

Corrected semi-monthly for the Advocate,
By Funk & Miller, Commission Merchants.

HARRISBURG.

FLOUR—Wheat, per barrel,			$7	50	*a* 7	87½
Do.	Rye,	do. - -	5	25	*a* 5	37½
Do.	Corn,	do. - -	4	50	*a* 4	62½
GRAIN—Wheat, per bushel,			1	70	*a* 1	75
Do.	Rye,	do. - -	1	00	*a* 1	05
Do.	Corn,	do. - -		90	*a*	95
Do.	Oats,	do. - -		48	*a*	50
Do.	Barley,	do. - -			*a*	75
SEEDS—Clover,		do. - -	4	00	*a* 4	25
Do.	Timothy,	do. - -	2	75	*a* 3	00
Do.	Flax,	do. - -	1	10	*a* 1	12½
BEEF, per cwt.		- - - -	5	00	*a* 5	50
PORK, do.		- - - - -	5	00	*a* 5	25
HAMS, per pound,		- - -		10	*a*	12½
BUTTER, do.		- - - - -		10	*a*	12½
LARD, do.		- - - - -		9	*a*	10
TALLOW, do.		- - - - -		8	*a*	10
HARD SOAP, (Dried) per lb.				6	*a*	7
EGGS, per dozen,		- - - -		9	*a*	10
POTATOES, per bushel,		- -		75	*a*	87½
ONIONS,	do.	- - -		37½	*a*	50
APPLES,	do.	- - -	1	00	*a* 1	50
PEACHES, (Dried) per bush.			1	50	*a* 2	00
FEATHERS, per pound,		- -		37½	*a*	45
WOOL,	do.	- - -		30	*a*	50
SALT, per sack,		- - - -			*a* 1	30
HAY, per ton,		- - - - -	9	00	*a* 10	00
PLASTER, per ton,		- - -	4	75	*a* 5	00

PHILADELPHIA.

FLOUR—Wheat, per barrel,			$8	00	*a* 8	25
Do.	Rye,	do. - -	6	25	*a* 6	50
Do.	Corn,	do. - -	5	12½	*a* 5	25
GRAIN—Wheat, per bushel,			1	90	*a* 2	00
Do.	Rye,	do. - -	1	20	*a* 1	25
Do.	Corn,	do. - -	1	10	*a* 1	15
Do.	Oats,	do. - -		55	*a*	60
Do.	Barley,	do. - -		85	*a*	90
SEEDS—Clover,		do. - -	4	25	*a* 4	50
Do.	Timothy,	do. - -	3	00	*a* 3	25
Do.	Flax,	do. - -	1	40	*a* 1	45
BEEF, per cwt.,		- - - -	7	00	*a* 8	75
PORK, do.		- - - - -	7	00	*a* 7	25
PLASTER, per ton, cargo,		-	2	37½	*a* 2	50

RELIGIOUS NOTICES.

A Protracted Meeting will be held at Elizabethtown, Lancaster county, commencing on the 18th of June.

EAST PA. CAMP-MEETINGS.

1. Providence permitting, a camp-meeting will be held in the woods of brother *Jno. Stambaugh*, a few miles north of Landisburg, Perry county, to commence on the 19th of August.

A boarding tent will be permitted on the ground, within the circle of the tents, but all trafficing will be positively prohibited within the limits of the law.

The brethren in the ministry are especially solicited to favor us with ministerial aid, and to be present at the commencement of the meeting.

By order of the Elders and Deacons of the circuit.

2. Another at Linglestown, Dauphin county, on the old camp-ground, about 1 mile from town, commencing on the 27th of August.

This will be a union camp for Harrisburg, Middletown and the Dauphin circuit. The brethren and the public generally are invited to attend.

3. Another will be held at brother *Martin Markley's*, in Fishing Creek Valley, York county, commencing on the 13th of August.

4. Another will be held at or near Shippensburg, Cumberland county, commencing on the 19th of August.

5. Another will be held at Uniontown, Carroll county, Md., commencing on the 20th of August.

Notice.—The Elders of the several churches on the Cumberland circuit, are requested to meet at old brother George Rupp's, Sen., on *Saturday, the 19th instant*, at 2 o'clock P. M., to determine the time and place of holding the Cumberland county camp.

WEST PA. CAMP-MEETINGS.

1. One in Irvin township, Venango county, on the 24th of June.

2. One at Slippery Rock, Beaver county, on the 12th of August.

3. One at Rockland, Venango county, on the 19th of August.

4. One in Cambria county, on the 27th of August.

If others want camps, they must be in September.

John Hickernell, } *Committee.*
Jacob M. Klein, }

CAMP-MEETINGS IN OHIO.

1. One to commence on the 19th of August, on the old camp-ground on the farm of brother *Jacob Bricker*, 1½ miles east of Wooster, Wayne county.

2. One to commence on the 26th of August, on the old camp-ground on the farm of brother *Stump*, 2 miles east of Bethleham, Stark co.

3. One to commence on the 3d of September, on the farm of *Mr. Smith*, near Greensburg, Summit county.

The preachers are generally invited to attend the above Camp-Meetings, and the brethren especially are requested to make their arrangements to attend with their tents and stay during the whole time of the meetings.

Come brethren, let there be not one delinquent in this important matter, but come up to the help of the Lord against the mighty. Remember the bitter curse of Meroz.

Resolved, That we advise the brethren not to allow any trafficking to be carried on, during the above named camp-meetings, within the limits of the law.

On behalf of the committee,

A. Megrew.

Dr. ANDREW MILLER, Jr.,

A *GRADUATE OF THE JEFFERSON MEDICAL COLLEGE*, Philadelphia, tenders his professional services to the public. *OFFICE* in Third street, opposite Herr's Hotel. [Jy. 15.—tf.

MARRIAGE NOTICES.

"I saw two clouds at morning,
Tinged with the rising sun,
And in the dawn they floated on,
And mingled into one."

MARRIED—On the 23d of May, by Rev. L. Gerhart, Mr. Robert S. Ross to Miss Elizabeth Kaylor, both of Elizabethtown, Lancaster county.

At Union Bridge, on the 15th of April, by Elder J. Keller, Mr. Reuben Stam to Miss Mary Stoltz, both of Carroll county, Md.

On the 14th of May, by the same, Dr. Jesse B. Garner, of Taneytown district, to Miss Mary Ann Andes, of Uniontown, Carroll county, Md.

OBITUARY NOTICES.

"Leaves have their time to fall,
And flowers to wither at the north wind's breath,
And stars to set, but all,
Thou hast all seasons for thine own, O Death!"

DIED—At Cincinnati, Ohio, on the 10th of May, Mrs. Whiteman, daughter-in-law of the late Gen. W. H. Harrison, who presided at the White House during the brief period of his Presidency, in the 43d year of her age.

TYPE FOR SALE.

THE Editor of the Advocate offers for sale the following fonts of type:

1. One font of second-hand Long Primer, weighing about 150 lbs., at 12½ cts. per pound.
2. One font of second-hand Brevier, weighing about 200 lbs., at 18¾ cents per pound.
3. One font of second-hand Small Pica, of from 150 to 200 lbs., in weight, at 15 cents per pound.
4. One font of German Pica, at 20 cents per pound.
5. Several small fonts of Agate and bold-faced Minion, to suit purchasers, at 50 cents per pound.

PROSPECTUS

OF THE

"HE PASA EKKLESIA."

J. WINEBRENNER & CO. propose to publish, by subscription, a Portrait and Improved Edition of the work entitled,

"THE HISTORY OF ALL DENOMINATIONS IN THE UNITED STATES."

This work shall contain several new articles, and some of the old ones improved. It shall also be embellished with fifteen or twenty splendid Portraits of leading men belonging to the different Religious Denominations represented in the work.

It will be printed and published in a large octavo form—on good paper and in extra gilt binding—and delivered to subscribers at *Two Dollars and fifty cents* per copy, payable on the delivery of the work. Common edition, without the portraits, at *One Dollar and seventy-five cents.*

This work consists entirely of original articles, written expressly for the work by distinguished Divines belonging to the different denominations in the United States, and comprises an accurate and impartial account of the Rise and Progress, Faith and Practice of each denomination.

In this work every denomination has, through one or more of its leading members, its own claims and history presented for the investigation of the unbiassed, and from which the impartial investigator is enabled to form his own conclusions from authentic data.

This course has met the decided approbation of several of the most distinguished members of various denominations.

PROSPECTUS.

J. WINEBRENNER & CO. also propose publishing, by subscription, a work entitled,

A Pronouncing and Pictorial

BIBLE AND THEOLOGICAL DICTIONARY.

1. This work shall contain a short but comprehensive explanation of all the principal Bible and Theological terms.
2. It shall give a Classical Pronunciation of the same, which has hitherto been a great desideratum in all similar works.
3. It will be embellished with numerous engravings, illustrative of ancient places, customs and things.

CONDITIONS.

1. The work will be about the size of the *History of Denominations*, containing from between seven hundred to one thousand pages.
2. It shall be well printed and bound, and delivered to subscribers at *Two Dollars and fifty cents* per copy, payable on the delivery of the same.
3. Whenever three thousand names shall have been procured by the different Agents, the work shall be put to press. A list of the names of subscribers shall be appended to the work.

P. S.—☞ Fifty or more Agents wanted for the sale of the above works.

☞ Any person sending us four good subscribers for the foregoing works, and becoming responsible for the payment of the same, shall be entitled to two copies.

☞ Editors with whom we exchange, who will copy these Prospectuses, and give them four or five insertions, shall be entitled to a copy of each of the above works.

LIST OF THE GENERAL AGENTS.

We hereby announce the following brethren General Agents for the Church Advocate, viz:

Elder EMANUEL LOGUE, of Trenton, Iowa, is our General Agent for that State.—All persons, therefore, wishing to subscribe for the Advocate, or to make remittances for the same, will please address him as above.

Brother JOHN SHULER, of Ottawa, Illinois, is our General Agent for that State.—Persons in said State, wishing to order the paper, or to pay for it, are requested to address brother J. Shuler.

Dr. J. BOBBS, of Indianapolis, Indiana, is our Agent for the Southern and Central part of Indiana.

Elder JOHN MARTIN, Marcy, Larange county, Indiana, is our Agent for the Northern part of Indiana; him, therefore, the people of that part of the State will address.

Brother JOHN ACHEY, of Dayton, and CHRISTIAN WINEBRENNER, of Miamiesburg, Montgomery county, Ohio, are our General Agents for the south-western part of Ohio. To them the people of that quarter will apply, who may have business with the Advocate office.

Elder THOMAS HICKERNELL, of Mendon, Mercer county, Ohio, is our General Agent for the North-western part of Ohio.

Mr. JOHN P. WINEBRENNER, of Wooster, Wayne county, Ohio, is our General Agent for Eastern and Southern Ohio. To him payments can be made, or orders sent by sub-agents and others, in that part of the State.

Elder JACOB MYERS, of Pittsburg, Pa., is our general Agent for the West Penn'a Eldership. To him the sub-agents and others will address orders and make payments.

Brother SAMUEL HINNY, of Springville, Lancaster county, Pa., is our agent for Mount Joy, Richland, Springville, and the surrounding neighborhood.

Brother LEVI SLINGLUFF, of Martinsburg, Blair county, Pa., is our general agent for Morrison's Cove.

Brother JOHN K. BUSER, of Highspire, Dauphin county, Pa., is our general agent for Highspire and the neighborhood.

Brother JACOB RIFE, is our Agent for Middletown and vicinity.

Brother JOHN FOREMAN, is our Agent for Fayetteville and neighborhood.

Elder GEORGE KIMMEL, is our Agent for Schuylkill county.

Brother GEORGE ROSS, is our Agent for Elizabethtown and neighborhood.

Brother FREDERICK MAY, is our Agent for Bainbridge and neighborhood.

Brother JOHN C. LANDIS, is our Agent for Landisville, Lancaster county, and neighborhood.

Brother A. J. KAUFFMAN, is our Agent for Washington and neighborhood.

Brother JOHN MARTIN, is our Agent for Lancaster and vicinity.

Brother GEORGE SINGISER, is our Agent for Churchtown and neighborhood.

Brother JACOB HICKERNELL, is our agent for Lisburn and vicinity.

Brother HENRY WINGERT, is our agent for Landisburg and surrounding country.

Brother JOHN GORE, is our general agent for Uniontown, Md., and neighborhood.

Elder THOS. BEAN, is our general agent for the Broad Fording neighborhood, Md.

Brother JOHN KIBLER, is our agent for Newport and neighborhood.

☞ In addition to these General Agents, we wish it distinctly understood, that all the accredited ministers of the Church of God, in all the different Elderships, (as stated in our terms,) are our regular and standing agents for the Advocate.

AGENTS WANTED.

SUITABLE persons can find employment for the sale of the *"He Pasa Ekklesia,"* in this and other States. Apply to the Editor of the Advocate. [May 1.

JOB PRINTING

NEATLY EXECUTED AT THIS OFFICE.

W. DEVOE BAILEY, Printer.

THE CHURCH ADVOCATE.

A FAMILY PAPER---Devoted to the Diffusion of Bible Truth, Religious News and General Intelligence.

ONE DOLLAR AND TWENTY-FIVE CENTS A YEAR. "EARNESTLY CONTEND FOR THE FAITH WHICH WAS ONCE DELIVERED TO THE SAINTS." PAYABLE ALWAYS IN ADVANCE.

VOLUME XII. HARRISBURG, Pa., JULY 1, 1847. NUMBER 5.

THE CHURCH ADVOCATE

Is printed and published in Mulberry street, near the Railroad Bridge, Harrisburg, Pa.,

By JOHN WINEBRENNER, V. D. M., Editor.

TERMS AND REGULATIONS.

The Church Advocate will be printed and published semi-monthly, on a large super-royal sheet, at $1,25 per volume, payable always in advance, or within the first three months of taking the paper.

All persons failing to comply with these terms, shall have their papers stopped at the expiration of the first quarter, from the time the paper is sent, and be held accountable for two quarters; that is to say, for 62½ cents; which sum shall be invariably exacted before the paper will be re-sent.

All the accredited ministers of the Church of God, and such other persons as shall have regular certificates of their appointment from the Editor, shall be the only authorized agents for this paper.

☞ Letters and communications addressed to the Editor, through the Post Office, must be *post-paid*, except those containing remittances.

EDITORIAL DEPARTMENT.

LIST OF ACKNOWLEDGEMENTS.

Names.	Am't. paid	Names.	Am't. paid.
Ash, Josiah	$1 25	Klnsinger, George	1 25
Anderson, Samuel	25	Kumbler, William	1 25
Anderson, John	25	Klein, El. Jacob M.	50
Allaman, Conrod	1 25	Kelley, Henry	1 25
Achey, John H.	1 65	Lewis, Joshua	1 25
Augustine, J. A.	1 25	Line, Daniel	1 25
Beidler, Elder John	1 25	Long, Herman	1 25
Beidler, Abraham	1 25	Lininger, Elder Jacob	75
Byers, Joseph	1 25	Macfall, Thomas W.	1 25
Brady, Catharine	1 25	McFarren, Peter	1 25
Buchman, William	1 25	Meloy, John	37
Betty, Jane	50	Machlan, Elizabeth	62
Breneman, Henry	1 25	McGinnis, William	1 25
Buchwalter, Christlam	1 25	Martin, George	1 25
Comp, Henry	37	Mooney, Elder William	1 00
Campbell, Levi	1 25	Neidigh, Martha	50
Derstein, Abraham	1 25	Orrls, Joseph	1 25
Davies, William	62	Rice, Paul	1 26
Eccles, James	50	Reichart, Henry	1 25
Evens. Daniel	1 25	Rogers, William	1 25
Erhisman, David	1 25	Swar z, Elder Abraham	2 00
Freed, Paul	1 25	Sponhour, John	25
Fuldon, Sarah	1 25	Smlth, David	1 25
Forney, P	1 25	Shultz, Jacob	1 25
Forgason, J.	1 00	Seesholse, John	1 00
Gill, David	1 00	Seabold David	1 25
Gill, George	50	Strohm, Elder Thomas	1 00
Grindle, Abraham	1 00	Shepley, Charles	1 25
Grubh John	1 25	Saddler, Jacob	1 25
Gable, John S.	1 25	Smeltz, Jacob R.	1 25
Hinny. Samuel	1 75	Schaeffer, Emanuel	1 25
Hutman, Henry	1 25	Schaeffer, Elwin	1 25
Hummel, John P.	1 25	Spahr, Joseph	1 25
Hall, Daniel	1 25	Ulrich, Jacob	1 25
Hendricks, Peter	1 25	Vandersaul, Jacob	1 25
Heller, Henry	1 25	West, Jonathan M	75
Hinny, Elder William	1 25	Will, Elizabeth	1 25
Hoff, Charles	1 25	Welmer, Joseph	62
Harper, James	1 25	Wengert, John	1 25
Houtz. Dr. William	1 25	Weily, William	1 25
Kauffman, Aaron M.	1 25	Wagoner, Abraham	1 25
Kauffman, Samuel K.	1 25	Wagoner Jacob	1 25
Kimmel, Elder George	1 25	Wenger, Mary	1 25
Kinsinger, David	1 25	Zimmerman, Henry	1 25
Kauffman, A. H.	1 25	Zacharias, Samuel	1 25
Kauffman, A. J.	1 25		

NOTICE TO ALL DENOMINATIONS IN THE U. S.

THE proprietors of the work entitled, "*The History of all the Religious Denominations in the United States*," &c., have in contemplation to publish an improved and stercotype edition of the same, with some 18 or 20 portraits of distinguished men. They beg leave, therefore, through the religious press, respectfully to request the several Contributors to the said work, or such other persons as may be deputed to act in their stead and in behalf of the respective denominations, to make and furnish such corrections, alterations and improvements to the several articles in the work as may be desirable, on or before the 15th of August next, at which time the work will go into the hands of the stereotyper.

They would likewise request the favor of having sent them the most approved likenesses of the following persons, to wit: *Martin Luther, John Calvin, Ulric Swinglius, George Fox, Menno Simon, Emanuel Swedenburg, C. Zinzendorf, John Wesley, Roger Williams, William Hiscox, William White, William Otterbein, Jacob Albright, Benjamin Randal, Elias Hicks, John Herr, Alexander Campbell* and *William Miller*.

The Editors of the religious press in the United States, are respectfully requested to give this notice one or two insertions in their respective papers and oblige the proprietors.

JOHN WINEBRENNER & CO.

N. B. Persons writing will address *J. Winebrenner & Co.*, Harrisburg, Pa., or *Flake & Carrigon*, No. 31, north Third street, Philadelphia.

A Request.

We beg leave to request our patrons who can spare us their 3d number of the present volume, to send it to us by the first opportunity. This number has run out, and we want some to supply new subscribers. Who will comply with this request?

Newspaper Postage Change.

The Postmaster General has instructed his deputies throughout the Union, to forward in the mail, without prepaying, all newspapers coming *from the office of publication.*

The Season and the Crops.

The season for some time past has been remarkably favorable, and the summer crops look very fine and promise an extra yield. The oats crop and the early potatoes are pretty well made; the corn and late potatoes will turn out according to the season during this and next month.

Notice to Our Subscribers.

Subscribers to the *Advocate* are hereby reminded that the pay-day period for the 12th volume, according to our terms, has already more than half expired. Yet thirty days and the time will be up. All, therefore, who fail to pay their subscriptions between this and the 1st of August next, will have their papers discontinued, and be charged *sixty-two and a half cents.* Now please pay up friends, one and all of you, and preserve your covenant engagements inviolate.

Payments can be made direct to us, through the Post Office, or to our agents, the preachers, and others named in our list of agents. See last page.

☞ Samuel Weir, Esq., editor of the Southern Chronicle, died at his residence in Columbia, S. C., on the 9th inst. Mr. W. was born in this borough, and leaves many relatives and friends here to mourn his loss.

Advice to Bros. Miller and Thomas.

We beg leave respectfully to suggest to our brethren to study brevity and to avoid personalities in their discussions. Free discussion may elicit light and prove highly profitable, when properly conducted, if not, it seldom fails to prove corrupting and hurtful in its results. Let our brethren keep cool and stick to the points at issue.

Temperance Jubilee.

The National jubilee of the order of the Sons of Temperance, which came off on the 15t ult., in Philadelphia, was truly a brilliant and imposing affair. The procession was about two miles in length, and every street it passed through seemed to be thronged with people from one end to the other. Some 20,000, it was estimated, were in attendance; though not the one-half turned out in procession. The closing exercises in the Washington Square, it is said, were thrillingly interesting, and the tendency of the celebration decidedly favorable to the cause of Temperance.

REVIEW OF Eld. E. West's Theory of Ordination.

This theory, if we understand it right, and according to Elder West's own statements, consists in two separate acts.

1. In the suffrage of the church; and,

2. In the imposition of hands and prayer, by two, three, or more ministers.

1st. By the suffrage of the church a person receives license; *i. e. permission* or *liberty* to preach; and, 2dly. By prayer and imposition of hands, he is set in office.

With regard to the first constituting act here plead for, in the ordination of ministers, I think I have shown before, the theory is wholly devoid of proof. See review, &c., in last paper.

But, let us review his arguments in favor of ordination, by imposition of hands. These he has given us in the following words:

"In looking over the Bible, and some other books that have been furnished me, I have found much testimony in favor of this position, *i. e.* that ordination is performed by prayer and the laying on of hands. And in proof of this position, I offer the following authority.

1. That it appears to have been used in all ages of the church, where persons were set apart to a sacred work:—Num. 27: 18-23.

"And the Lord said to Moses, take thee Joshua the son of Nun, a man in whom is the spirit, and lay thy hand upon him; and set him before Eleazar the priest, and before all the congregation, and give him a charge in their sight.

"And thou shalt put some of thine honor upon him, that all the congregation of the children of Israel may be obedient.

"And he shall stand before Eleazar the priest, who shall ask counsel for him after the judgment of Urim before the Lord; at his word shall they go out, and at his word they shall come in, both he, and all the children of Israel with him, even all the congregation.

"And Moses did as the Lord commanded him: and he took Joshua, and set him before Eleazar the priest, and before all the congregation: and he laid his hands upon him, and gave him a charge, as the Lord commanded by the hand of Moses."

2. That though the laying on of hands is often connected with the communication of extraordinary gifts, yet it is not always so. It is not certain that it was for this purpose that hands were laid upon the seven deacons of the church at Jerusalem, (Acts 6: 6,) and it is certain that when hands were laid on Paul and Barnabas, at Antioch, it was not for this purpose, seeing they were possessed of extraordinary gifts already. In this case they were ordinary persons who laid hands on the extraordinary. Acts 13: 3.

Also in the case of Timothy. 1 Tim. 4: 14, and 2 Tim. 1: 6, it is certain it was not exclusively for the purpose of communicating extraordinary gifts, that the hands of the Presbytery were laid on him, for Paul informs us that the gift was given by the laying on of his hands.

3. That ordination is expressed by the laying on of hands: Lay hands suddenly on no man, &c. But that which is used to express or describe a practice, would seem to be an important, if not an essential part of it.

* * * * * * *

I agree, therefore, that the ordaining power is lodged in the hands of the ministry of the church; but when an individual is ordained among the Baptists, he is ordained as a member of the church, and not as a member of an Eldership, Association, or Convention."

1. Observe the extent of brother West's studies and reading on this subject: "He has looked over the Bible and other books furnished him." What "other books" these were, and by whom they were furnished, he does not tell us. But no matter about that; enough to know, for us, is that "he found much testimony in favor of his theory, ordination by prayer and the laying on of hands."

The first proof drawn from this much testimony is, Num. 27: 18-23, "And the Lord said to Moses, take Joshua and lay thy hands upon him," &c,

This text reminds me of some pedo-baptist arguments. They can see proof for infant sprinkling in the covenant of circumcision in the commission given by Christ to his ministers, and in many other texts where no body can see any but themselves.

Brother West may see proof for ministerial ordination, by imposition of hands, in Joshua's appointment to the presidency of Israel as the successor of Moses, but really I can see no proof at all. If that text is to be admitted as proof of his position, I apprehend it would even prove too much for brother West himself, as well as others. If, as brother West now admits, (and I am glad we have got him at last to our side on one important point,) "the ordaining power is lodged in the

hands of the ministry of the church," then what right had Moses to exercise this power? He was no minister of the church, of course, according to brother West's admission, he could not, and did not ordain Joshua to the ministry. Besides, if this is good proof for ordination by imposition of hands, it is equally so in favor of individual ordination, and that the *ordained* must be the suceessor of the *ordainer:* for Moses not only put his hand, but "*his honor*" upon Joshua; "and Eleazar the priest, asked counsel for him after the judgment of Urim before the Lord." If this part of the text in hand does not prove too much for brother West, it doubtless does for his ordainers. Howbeit, it is very evident, the text is altogether irrelevant.

2d. The second argument brought forward from his large fund of much testimony is, "that imposition of hands was not always practiced to communicate extraordinary gifts." This negative argument he tries to support by two scripture proofs; the case of Paul and Barnabas, Acts 13: 3, and the case of Timothy, 1 Tim. 4: 14, and 2 Tim. 1: 6.

The former case, he says, "was certainly not for the purpose of conferring extraordinary gifts, because they had these already." We wonder whether brother West can prove what he affirms. But suppose he can prove that they possessed already extraordinary gifts, can he prove also that this "laying on of hands" was for the purpose of ordaining them to the ministry? In our opinion, it is more easy to show that they were already ordained, or set apart to the ministry, than that they had extraordinary gifts prior to that time.

In the case of Timothy, he says, "It is certain that it was not *exclusively* for the purpose of communicating extraordinary gifts. He seems to admit it was *partly*, but not *entirely*, for that purpose. And why not? "Because," says he, "Paul informs us that the gift was given by the laying on of his hands." But mark, Paul says the same of the Presbytery: "*Neglect not the gift that is given thee.... with the laying on of the hands of the Presbytery.*"—1 Tim. 4: 14. On the supposition that Paul was one of the Presbytery that laid hands on Timothy, both texts are alike true—on any other, there is a contradiction. Consequently these texts prove nothing in favor of brother West's cause.

3d. His last and main argument seems to be, "that ordination is expressed by the laying on of hands." This argument would, we admit, be a very good one were it not like all the rest, devoid of proof. The only passage by which he attempts to prove what he asserts, is Paul's advice to Timothy, "Lay hands suddenly on no man." Now this, he *supposes*, refers to ordination. But is he certain? Not at all. We may *suppose* he refers to the granting of special gifts; and our supposition is just as good as his. At any rate, it is plain to our mind, that he has not advanced one sound, clear and conclusive argument in support of his favorite theory.

After saying thus much in revision of his arguments in favor of ordination by imposition of hands, we beg leave to notice a few things more, asserted in connection with this subject.

Among other things, he asserts, "That when an individual is ordained among the Baptists, he is ordained as a member of the church, and not as a member of an Eldership." If this be true, we can see as little propriety in it as in the practice of those churches that initiate their members by baptism, and afterward re-initiate them by confirmation. According to Baptist usuages, persons are received to membership among them by baptism; and according to brother West's views, a candidate for the ministry must first be licensed by a church suffrage. Now, if these things are so, the candidate is a member of the church already, and therefore does not need to be ordained a member.

Again: he asserts, "That there is a difference between licensing and ordaining." This he attempts to prove,

1. By lexicographical authority. His words are, "*License*, according to Sheridan, Walker, Webster, &c., means, A grant of permission; liberty; permission. *Ordain*, according to the same authors, To set in an office; to invest with ministerial functions, or sacerdotal power.

Will brother West take these lexicographers as sound and good authority for settling the scriptural meaning of other theological terms? Let us try him.

Wenster defines *baptism* to mean, "The application of water to a person as a sacrament, by which he is initiated into the visible church of Christ—it is usually performed by sprinkling or immersion."

Worcester defines it, "A christian rite or sacrament performed by ablution or sprinkling.

Again: take the word *church*. This Wenster defines—"1. A house consecrated to the worship of God. 2. The collective body of Christians. 3. A particular number of Christians united under one form of ecclesiastical government, in one creed, and using the same ceremonies; as, The English Church, the Presbyterian Church," &c.

Walker defines it, "the body of Christians adhering to one particular form of worship; the place which Christians consecrate to the worship of God."

Worcester defines it, "a particular denomination of Christians; the body of clergy in distinction from the laity; ecclesiastical authority; a building consecrated to the worship of God."

Will bro. West pretend to say that these definitions are scriptural? We presume not. So neither are those given of the terms *license* and *ordain*. But then he tries to prove it,

2. By scriptural authority. "The word license," he says, "is found but twice in the Bible;" (in English, of course, he means,) "but the word ordain is to be found in many places, and is frequently used to signify the setting of men in office." See Titus 1: 5, 1 Chron. 9: 22, Mark 3: 14, Acts 14: 23, 1 Tim. 2: 7, and Heb. 5: 1.

Now, if brother West is scholar enough to examine these texts in the original, he will find different words used, importing to *constitute*, as in Titus; to *install*, as in 1 Chronicles; to *appoint*, as in Mark, &c.; so that his array of proof texts amount to nothing in reality.

We have not said that the words *license* and *ordain* are always used interchangeably and as synonymous terms; but we have said, and we strenuously affirm that the word *ordain* is often used to signify the same thing for which we use the word *appoint*, or *license*, *i. e.* invest with authority.

It may not be amiss here to show the various uses of this term. It is used to denote,

1. To appoint or set apart. 1 Chron. 17: 9, Jer. 1: 5, Mark 3: 14, Acts 1: 22, ch. 14: 23, Rom. 7: 10, 1 Tim. 2: 7, Titus 1: 5, Heb. 5: 1, ch. 8: 3.

2. To install. 1 Chron. 9: 22.

3. To order or allot. John 15: 16, Rom. 13: 1.

4. To command. 1 Cor. 9: 14, Eph. 2: 10, Heb. 9: 6.

5. To give or grant. Ps. 8: 2, Ps. 132: 17, Rom. 7: 10, 1 Cor. 2: 7.

6. To fix or prepare. Isa. 30: 33, Acts 16: 4.

7. To license, or invest with authority. Acts 10: 42, ch. 17: 31.

8. To doom, decree, or design to a certain end. Dan. 2: 24, Jude 4.

Thus, then, we see that the terms translated *ordain* and *ordained*, are used with great latitude of meaning, and never once as necessarily implying installation, or "setting into office," by imposition of hands. Christ *ordained* the twelve, (Mark 3: 14,) but not by imposition of hands; Titus *ordained* elders in every city of the Crecian Island, (Tit. 1: 5,) but not by imposition of hands; Paul and Barnabas *ordained* elders in every church, (Acts 14: 23,) but not by imposition of hands—at least it is not said so. The truth of the matter is, the thing itself is plainly taught—the manner of doing it is not.

There are several things more in brother West's decertations which we should like to scrutinize and straighten up; but as this article has already spun out beyond the ordinary limits of our editorial pieces, we shall conclude for the present by respectfully requesting Bishop West to re-study his Bible, (not merely "look it over,") and, perhaps, it will not be long before he shall discover the fallacy of his theory, and be led to recant.

CONTRIBUTORS' DEPART'T.

ELDER THOMAS' REPLY TO ELDER MILLER.

Martinsburg, *June*, 1847.

Brother Winebrenner:—

As brother Miller, aided by A. Campbell, is out in the 1st of June number of the *Advocate*, displaying his personal powers against my single self and moral reform, instead of the defence of his own awkward position; will you be so kind as to indulge me once more with space in the columns of your paper, while I arrest from his grasp that part of the spoils of his glorious victory he has taken contrary to the rules and laws of honorable combat? The rest I shall calmly resign to him, to be divided among his zealous coadjutors. This favor I do not think I should have asked, had

1st. Brother Miller abided by his own first premises, and had not so unrighteously misrepresented my views and arguments.

2d. Were I certain that the readers of the *Advocate* would carefully read again all we have both written. And,

3d. Did I not think that such unfair dealing ought to be exposed, whether in saint or sinner, preacher or layman.

After noticing two things I shall try to discover his whereabouts, and bring him to the light of day; though, I acknowledge, it will be attended with some difficulty.

1st. He says my "animal passions were excited." If so, I was not conscious of it at the time. Yet, if animal magnetism be true, I suppose they were, for he has evidently received a shock that, if it has not darkened his intellect, has certainly blunted his moral sense.

2d. "Brother T. has impeached my motives. How did he know my main object," &c.? If I "impeached your motives," brother M., you have proven, in your second, that the impeachment was correct, for you have perfectly understood me.

But, now, for brother Miller's first fundamental position and arguments in contrast with his second:

I. "Some reasons why I cannot *join any other* organization but the Church of God."—*See Church Advocate, Vol.* 11, *No.* 20.

Here, then, is a fair statement of brother M.'s original position, in his own words. It does not alter the case in the least, that he gave a catalogue of the organizations—he could not join as long as the reasons he assigned, if true, bore with as much force against every social institution under the heaven's as any particular one. Besides, some of the organizations enumerated make no pretensions to moral reform, but profess to be merely benevolent societies. Look now at his first argument in proof of the above position: "God hath instituted but three institutions—the family, church, and state;" all others are "human in their origin." Is not the family, then, brother M.'s divinely appointed social institution? The church his benevolent and moral reform, and the state his civil and political institution? If brother M.'s words are to be relied on as representing his views, then the above is his true position—if not, he has no *position;* and believes and says one thing just as well as another. If his arguments prove any thing, they prove every thing I have assigned. If they are worth a straw in proof of his position, they prove he no more dare help his neighbors raise a barn, put out a fire, or kill wolves, (if you please,) than join the *Free-Masons*, provided his neighbors do not constitute the church. Here, then, I stand entrenched, and my arguments are immovable as the base of the Allegheny mountain, and all brother M.'s ingenious shuffling and hiding shall not drive me from my position, or screen him from the consequences of his own untenable hypothesis.

Starting from this, his position, I have proved that social institutions and benevolent societies grow of necessity out of man's social relations, and that reason, humanity and religion demand our hearty co-operation in those institutions. So forcibly has brother M. been struck with the array of proof and illustration I gave upon this point, that he has not attempted to meet it, except by a display of the most dishonorable, controversial juggling, I have ever met with. In proof of this let us look at his course:

1st. He starts out with a crusade against all human organizations—moral or immoral, benevolent or selfish. When he is driven from this by sound argument, that he dare not scrutinize, and discovering he must have human organizations or abandon society and seek a hermitage on some desolate island, then he counter marches, and

II. Ceases all demonstrations against human organizations except one particular form, *moral reform societies.*

If this is not playing the "scuttle fish," it is certainly imitating the Cameleon, who changes his color every time you look. But, even of this I would not complain, had not brother M. so unrighteously presented the arguments and illustrations I offered against his first reason, viz: "*They are human in their origin*"—in opposition to his second, which truly come under the head of moral reform societies, and keeping my arguments under this head entirely out of view.

In proof that this is true to the very letter, I only ask the readers of the *Advocate* to refer

to the 22d No. of 11th Vol., there it will be found that what he terms my social arguments were offered in opposition to his first, "they are human," &c., whilst he has applied them to that which I had fully answered under my second head. And those I offered under the second he has not so much as noticed except asking a question or two. Does brother M. expect to convince those whom he holds in error by such a course of argumentation as this? Does he expect to excite a grin at my expense by such chicanery? He is welcome, however, to all the glory of such achievements.

If brother M. intends to imitate the vulture in battling in the blood and stench of a rotten carcass, instead of rising and soaring in Heaven's pure clear sunlight, I shall abandon the contest and leave him in the undisputed possession of the carrion. If, on the other hand, (without a figure,) to shed light and produce conviction on those who differ from him be his object, instead of the mere vanquishing of an opponent for the sake of the little fame arising from such a victory, then I am perfectly willing to continue the discussion; but I request him to try, in future, to present a bold, open front. For, be assured brother M., whatever advantage you may appear to have gained by such dastardly cunning for the moment, and however much you may exult in that advantage for the present, it is certain to rebound upon you with double dishonor and mortification.

And now I ask you, if you write again, to answer the arguments I offered against your position, (they are human, &c.,) or give up your position as untenable. One or the other you must do, or its an acknowledgement on your part that benevolent societies are right and good, whether moral reform societies are or not.

I shall now attend to some things connected with your second position—*moral reform societies.*

1st. I have admitted the means and measures of these societies are human, &c. Ah! brother M. asks "are not the materials and organization?" Certainly, they are. And what then—are not camp-meeting committees, church building committees, &c., human organizations? Are these in no way connected with moral or religious reform?

2d. "Brother T. asks, are there no means or measures in the church for which we have no divine warrant?" "Suppose there are errors," &c. "Did brother T. say these were errors? *answer that.*" Again, he says, "point out some of these unscriptural means and measures among us." Point out, brother M., first where I said these were unscriptural.

3d. Family, church and state institutions, "will you call this in question?" not at present. I prefer you would hold on to it, and abide by it.

4th. Brother T. says, "the instrumentality and means necessary to carry on the family, church and state, is left to the dictates of reason and the nature of circumstances." This I pronounce a misrepresentation of my words and views; and all the questions and arguments that follow are founded upon that misrepresentation. Leaving out the adjective and retaining only the definite article, changes the whole sentence and makes me say what I never said. My words are "*some of the,*" *&c.* When brother M. denies it, I will prove it to his satisfaction, *i. e.* what I have said.

On the above misstatement, brother M. presumes my reputation for orthodoxy is in danger among all anti-creed folks. I suppose it would be so if they could not read; but, as it is, I fear brother M.'s reputation for correctness and fair dealing is quite as much in danger as my orthodoxy. Does brother M. think I am so blind as not to see this attempt to arouse particular prejudices? A man that changes his creed every thirteen moons, had better say but little about others orthodoxy.

5th. "He asks, with an air of triumph, how I would educate my children according to my principles," &c. I did, and I ask again, and shall ask until you answer it, or yield your first position, or overthrow my arguments.

6th. "Brother T. admits he cannot give chapter and verse for these *moral reform societies.* Thank you brother T.," &c. "This is a death blow to your cause." I thank brother M. for his thanks, but did not say so. Look again—*benevolent institutions.* This change of phraseology makes no difference to me, but merely to show how studiously brother M. evades every term but "moral reform." I suppose the famine in Ireland pinches him on the subject of benevolence. But I would ask brother M. how this admission kills my cause? My argument is, that the principles of benevolence and morality are not human, but eternal, in whatever garb they may be clothed, or whatever may be the means or instrumentality by which they are communicated. That the men are human, and the money and means are of human origin, it would be madness to deny. But because I have been honest in admitting every thing to be true that I believed to be true, brother M. thinks it must be death to my whole cause, because he is afraid to admit any thing, even what he says himself. I would ask brother M., before the funeral of my cause takes place, does riding in a railroad car to a distant appointment to preach the Gospel, alter the principle you teach? The Bible says nothing about railroads, and yet they become a part of the instrumentality and means of disseminating the great principles of holiness. You had better then dispense with the funeral obsequies until you cease using human instrumentalities in reforming the world.

7th. My great principles brother M. says are right. If so, they are right in temperance societies.

8. "Brother T. admits the outward garb will make a difference," &c. "In which, then, will these principles operate the best, in your human societies or in the church?" "I think you have got fast in your own trap." Brother M. you forgot to shut the door. I answer, these principles operate best in both, nay, in every benevolent institution, in every family in the state and in the church. You have not learned, I suppose, that these principles may pervade all beings within the reach of redemption.

"I think," says brother M., "you will admit Christianity demands all your time, talents, and purse." Yes, freely. "Where then do you get time to work in these societies?" I answer, all the time allotted me in God's providence to do good in this way. My Christianity teaches me to look upon the whole human family as one common brotherhood, and to do good to all as I have opportunity. The Lord has sent me into the field to work. I am trying to work where I think I can do the most good; neither do I, as you intimate, abandon sharp tools for dull ones. As the earth is made up of atoms, so the labor of life is made up of parts—and as I cannot do all at once, so I try to do a little at a time, and by this means to make up the aggregate; and, like brother M., I do not expect to do more than my duty.

9th. "Brother T. says, where there is no direct revelation to the contrary, every one is left free to judge for himself." To judge, what did I say, brother M.? Here is another specimen of your unfair dealing. You have, its true, given some of my words, but the sentence you have torn in two, and that part which qualifies the whole, you have been very careful to conceal. A cause must be weak indeed that seeks such cob-web coverings to hide its debility from public gaze; and yet, I hesitate not to say, that three-fourths of your last letter is founded upon just such evasions and quibbles. My words are, (speaking of great principles,) "where there is no direct revelation to the contrary, every member of the human family is left free to judge how he may best promote them for the good of his fellow men and God's glory." Now, dare brother M. deny this? Is he prepared to sit in judgment upon the consciences of his brethren? True, this half-quoted sentence of brother M.'s, is somewhat enlarged and the phraseology a little changed, with his carricature of my social arguments, as he is pleased to call them, and the illustration I gave.—These are so jumbled together, without form or order, I shall not attempt to analyze them regularly, but select his strongest points and dispose of them as briefly as possible.

Three questions are here proposed, and on these only has brother M. come to any thing like close quarters.

1st. Is there no revelation on the subject of God's people joining hand in hand in reforming the world with the wicked?

2d. Has God made a difference between moral reform and Christianity, or have the advocates of these pretended moral reform societies?

3d. Is not the Bible the standard of moral reform?

Now, these, I admit are all fair questions, and should feel myself bound to answer them had brother M. made even an attempt to answer my arguments on this very point. On the decision of these questions, brother M. has intimated, if I have understood him, our relative sides stand or fall. Be it so with respect to *moral reform societies*—benevolent societies are still safe. When, therefore, brother M. answers the following, I shall feel bound, after reviewing his answers, to answer the above:

1st. Is the abstinence of all intoxicating drinks, in view of all the dreadful evils of intemperance, a right principle in a sinner?

2d. If so, is this same principle right in a Christian?

3d. If right in both in their separate capacities, does this principle become morally wrong when united to make the principle more operative?

4th. Is a total abstinence community from all intoxicating drinks, more moral than a drunken one?

5th. If temperance societies promote the first and destroy the latter, are they morally wrong?

These are questions proposed in my first letter, though not thrown in the present form. Why did brother M. pass them over in silence, and institute, in lieu of them, some thirty questions for me to answer? A disputant that will only ask questions, but answer none, may make a tolerable case out of a bad cause, but to the discriminating his cause will be very suspicious.

I shall now proceed with brother M.'s catechism. First, however, he says I "have got away over into Babylon." Will he please to be so good as to canonize me, and give me a place in his "saints" calender? I shall then be as safe as his "hypocrites in Jerusalem."

10. My main argument, "man is a social being." "We admit it." "But angels, and beasts, and satan himself, are social beings." Yes, brother M., angels are social beings, and when angels act in accordance with their social nature, are they not acting in accordance with the divine order of things? That is my position. Answer it if you can. If this be true, then men who associate to do good to their fellow men are in the divine order. Deny it if you dare.

Again, says brother M., "would you not be horror-stricken to thiuk of God and satan uniting together in reforming the world?" Not a bit, brother M., if satan had reformed. If he were to quit his lying and deception, and go to preaching truth and honesty, I should hail it as a glorious triumph of truth. Just so with his children.

Again, he says, "what would you think of seeing the Saviour and Satan, Philip and Simon Magus, preaching and working miracles," &c.? Look, hrother M., at my former letter and you will find my answer to it. But I will answer it again. I should have thought a good deal as I think now, when I see brother M. in league with drunkards, and rum sellers, and distillers, in opposing temperance societies. I will guarantee that this class of the community will hail bro. M. as a charming fellow, worthy their patronage.

Again: "Satan is engineer," &c. That is a mistake. Satan is as much opposed to temperance societies as brother M. is, and runs the engine for all the opposers of the same.

Again: "He must be rich in comparisons," &c. Yes, brother M., as many as you wish on the subject illustrated; and when you have the courage to look your own position in the face, and answer mine, I will try to give you another; but as one is more than you have been able to manage, I shall reserve the rest.

Again: "Point out any thing unfair and I will retract. I am sorry that duty compels me to injure your feelings," &c. Do not let conscience, brother M., make you a coward, for if you do, your whole cause goes to the moles and bats.

11. "Make me more intelligent and useful to join these societies." You know, brother M., there are some good things that no one knoweth but he that receiveth them. Regarding the three reasons why Christ did not organize them, you might have added three times three as much to the purpose as the three you gave; and, indeed, between the first and last I see no difference. If I were to venture a reason, (and I suppose, in brother M.'s eyes, it will be death to my cause,) I would say it was not necessary. He has told us to do good, feed the hungry, cloth the naked, convert the sinner from the error of his ways, &c. This we must do the best possible way we can.

Regarding your remarks on Samuel, &c., look into Webster or Walker's dictionaries.

12. "These societies are a reflection on the benevolence and goodness of God." Here, brother M. says, I have raised a false issue. Not at all, brother M. I admit that one expression was stronger than necessary, but did I not qualify it by the words, "*if not?*" Why then did you not quote the whole sentence.

But my arguments were not based upon the above expression, but upon your hypothesis—"reflection," &c. This you very well knew. Why, then, not answer the arguments instead of raising this quibble, and repeating all that you said in your first? If my arguments were unsound you could surely have detected them. I asked, if to put out a fire in connexion with a fire company, or to reform a drunkard in connexion with a temperance society, or for Christians to join with the world in feeding the famishing Irish, were reflections on the benevolence and goodness of God? Please answer these interrogatories, and it will save you from your vain repetitions.

Lastly.—In his demonstration against the "Sons," two things only are worth noticing: 1st. The three dollars; and 2d. The color.

1st. As to the first I only ask, if the people of Perry county can get the Gospel preached by brother M. without their *three dollars?*

2d. As to the second—the Sons only leave prejudices against color where they find them. "All things are lawful, all things are not expedient." It might be lawful for brother M. or myself to give our daughters to colored men in marriage, but not expedient. It might be lawful for a colored minister to have charge of a church of white people, but not expedient. Brother M. will recollect the colored people have their divisions as well as their families, churches and ministers.

As to Mr. A. C.'s views, let those object who may, they do not reach to me. Yet a part of the last paragraph I agree with.

In conclusion, I remark, when I started in this controversy, I thought, verily, I was to encounter a full grown man, in argument, instead of a stripling. In this I have been mistaken. That he has cunning and craft, it would be folly to deny, but that manly courage and candor that should characterize a great religious reformer, who presents himself side by side with the greatest theologians and reformers of the age, are greatly lacking in him. Perhaps, however, the heavy front fire is reserved until fresh recruits, or a reserve guard shall have arrived. In the meantime I shall continue, without fear, to preach "temperance, righteousness and judgment to come."

E. H. THOMAS.

Letter from Elder Thos. Hickernell.

DECALB COUNTY, IA., *June* 2, 1847.

DEAR BROTHER WINEBRENNER:—

I will here take the liberty of dropping a few lines for the *Advocate*. I have not got a great deal of intelligence to communicate that might be considered interesting, but such as I have I give.

I am now passing round my circuit the second time, which is very large. On my last round I met with brethren that have moved from different parts in the East; some that I have formerly been acquainted with, and others not. I met a family by the name of WEILDERS, near Monmouth, Adams county, Indiana, who told me that they formerly belonged to the Church of God, in the neighborhood of brother SNAYERS, Huntingdon co., Pa., and another brother by the name of ANDREW WINEBRENNER, from Martinsburg, Pa. I have left appointments for both of these places. I have received invitations to preach at five or six different places on my last round. I have now thirty odd appointments on hand, and in several places the prospects are tolerable favorable for doing good.

I am now at brother WALTERS', Decalb co., where I commenced a meeting last Saturday, assisted by brother SLYTER. Yesterday there was a deep feeling in the meeting; there was a young female present who gave her heart to the Lord and found peace. The congregation was large and attentive, notwithstanding the inclemency of the weather.

The brethren are emigrating from different parts of the East to Indiana. The country out here is decidedly a better one than where I live in the State of Ohio. There is some very excellent land near Eel river, along by Springfield, Whitley county, and also in Wabash county, that can be had reasonable.—Land can be entered now for one dollar an acre in Fulton county, which is on my rout. This land is called here the oak openings; the clearing is easy, and well adapted to the raising of wheat.

I expect to hold a protracted meeting at brother BUKERS, eight miles in a western direction from Manchester, Wabash county, commencing on the last Saturday in July, and another near brother JOHN MELOY'S, Whitley county, nine miles west from Columbia, commencing on the 7th of August next.

I should be glad if the brethren who travel to the West to see the country, would make their arrangements so as to attend these meetings. I shall now bring my letter to a close, with the names of at least three new subscribers for the *Advocate*, and three dollars in money enclosed, for which you will please give me credit.

Yours truly, THOS. HICKERNELL.

Letter from Elder John Gillespie.

PERRYOPOLIS, *June* 7, 1847.

DEAR BROTHER WINEBRENNER:—

I send you once more a few lines, also one more subscriber for the *Advocate*, which is a good one, and whose pay you shall have in my next communication, likewise the money for my own, with the names of as many more subscribers as I can possibly get.

I feel very much interested for the *Advocate*. I should feel very much lost for the want of it. I consider brother MILLER'S reply to brother THOMAS worth at least 12½ cents. I wish success to the cause advocated by brother MILLER, for it is surely the right one. May God help us all to build upon no other foundation than the one that was laid in Zion—the Lord our righteousness.

Let brother MILLER know that he has converted one at least from the error of his way. I know for one, by experience, that it is dangerous for a Christian to league with an unconverted man in any way, let his moral pretensions be what they may. Morality is not vital godliness. True, morality belongs to the Christian, but wicked men wear the garb, and so do many of them the garb of religion, but the map to Heaven says, "Come ye out from among them, and be ye separate," &c. Then of course union with, is not separation from, the company of the unconverted. There is more or less levity manifested, and that has a tendency to kill vital piety. The depraved propensities of nature love to feast upon that which is sensual and evil. Let a few formal professors of religion be connected with the society of the pure in heart, and then observe the baneful influence they will exert upon that society. Their conversation is worldly; their whole lives tend to strengthen the hands of infidelity and scepticism; they likewise cast a snare in the way of Christians, who are unhappily caught betimes in it. Hence we see the propriety of a disunion of the parties; as Gideon of old said, "let every man stand in his place," and then, and not till then, may we expect a successful victory over Satan's ingenious devices, and transformation into an angel of light. Satan's purpose in keeping hid behind these shows of moral reform is, that he may the more successfully use his implements of warfare against the army of the Lord. I contend that the Church of God has within her every necessary instrument of successful warfare, if properly used, to pull down the strong holds of sin and Satan any where and every where. O! may God help us my brethren and sisters to lay hold with both hands on the sword of the spirit, and wield it with mighty power against all that the Bible opposes.

I anticipate with joy the dawn of that day when the "Church of God" shall have scaled the heights of sectarian opposition, and buried beneath her victorious march the last fragment of party names and machinations; and as she goes reflect one universal light of truth and love. O! reign mighty Saviour, is my humble prayer.

If you see proper to give this a place in the columns of your excellent paper, you may do so.

Yours still in the bonds of love,

JOHN GILLESPIE.

Extract of a letter from El. Crawford.

MECHANICSBURG, *June* 9, 1847.

BROTHER WINEBRENNER:—

While I have sat down to write, and have room on this sheet, it may not be amiss to send a few lines for insertion in the *Church Advocate*, if thought worthy of a place therein.

And, first, I would say that I am exceedingly well pleased with my appointment for the present year. For this I might assign several reasons. The first and best reason perhaps is, that there are no schism or division in the churches on the York circuit; but as far as I am acquainted, they all walk by the same rule and mind the same thing. This is as it ought to be in all the churches of God, otherwise they are not worthy of the name.

But another reason why I am so well satisfied is, that I have been so kindly received, and hospitably entertained throughout the entire circuit, so that it is with great pleasure that I traverse the hills and vallies of York country, and try to preach the unsearchable riches of Christ. Since I have been on the circuit, we have held four special or protracted meetings, all of which have been attended with indications of good; and I may say with safety, that the circuit is in a prosperous state at present. Therefore, I feel much encouraged to persevere and endure hardship as a good soldier, believing that "he who goes forth weeping, bearing precious seed, shall doubtless come again rejoicing, bearing his sheaves with him." To this end I trust the dear friends in York will, with unabating zeal and diligence, put forth every effort in the compass of their power to push forward the victories of the cross. May the great Head of the Church give success to the united efforts of his ministers and people.

Before I close this letter, it is due to my friends in Cumberland to return them my hearty and sincere thanks for their great kindness to myself and family. I hope that the great Father of all mercies and God of all grace will abundantly reward them for their labors of love and hospitality. And lest the few friends in Perry county should think I have forgotten them, I will also drop a line, through the *Advocate*, that they may see or hear that the old pilgrim, that used to trudge over the mountain once a month, in the course of the last Eldership year, has not forgotten their remarkable kind treatment towards him, and according to promise, will endeavor to keep them in grateful and prayerful remembrance.

And now, in conclusion, I would to God that all may unite in the spirit and language of the sacred poet, and pray to the Lord—

"Revive thy churches with thy grace,
Heal all our breaches, grant us peace,
Rouse us from sloth, our hearts inflame
With ardent zeal for Jesus' name."

SAMUEL CRAWFORD.

Letter from Elder Jacob M. Klein.

WESLEY P. O., VENANGO COUNTY, *June* 3, 1847.

BROTHER WINEBRENNER:—

Enclosed you will find three dollars, which you will please credit to Elder G. U. HARN. I also send you the names of four new subscribers for the *Church Advocate*. This is all that I can do for it at present. Many, I think, would take it if it were not that it will meddle with their purse, and besides, men mostly like long trust for newspapers, and afterwards turn the agent off with a short answer: "once I get some money I will pay it." This is proven in collecting the dues of the *Gospel Publisher*.—Many, no doubt, would pay if they could find nothing else to spend their money for. Now this, in my opinion, is not a proper way to do business. The good news and wholesome lessons that we received from the *Gospel Publisher* and *Church Advocate*, are well worth its money. I suppose that I am as poor in this world's goods as any one that takes it, and yet I cannot see how to do without it, were it to cost three times as much as what it does. I should deny myself of some of the luxuries of life before I would miss its happy visits to my family. No money is better spent than that which is spent to obtain useful knowledge, and in particular religious knowledge. Yet some will say the *Advocate* is too high, and on that ground refuse taking it. Certainly every young man in the church could raise $1 25 in three months to expend for the paper. It is worthy of notice, that a number of females are taking it, some of whom make their living by hard labor, and at low wages. This looks like having a desire to get knowledge. But I must close for the present, wishing that the *Advocate* was in the hands of every professor of religion, and especially among those whom the following questions may concern:

1st. Can a professor of religion use ardent spirits as a common beverage, and advocate the licensing of groggeries, and yet be a light to the world?

2d. Can a professor advocate the right of involuntary slavery and contend that a black man has no soul, and yet have the spirit of Christ, which is the spirit of liberty?

3d. Can a professor of religion bear arms, and, if possible, kill hundreds of his fellow beings, whereas if he kills one in another sense the civil law will hang him, and consistently say he loves his enemies?

4th. Can a professor advocate that the Lord's-day need not be kept more holy then another day, and yet rightfully keep the commandments of God?

5th. Can he neglect holding family worship and contend that there is proof for it in the

Bible, and yet be a consistent example of piety to his family and those around him?

Yours, &c., J. M. KLEIN.

"Church of God" in Ohio.

WAYNE COUNTY, OHIO, *June* 1, 1847.

DEAR BROTHER WINEBRENNER:—

Why is it that the Church of God does not have more success in Ohio?

1st. One reason is because of the disadvantages under which the preachers labor in consequence of their circuits being too large—so much so that they cannot confine their labors long enough to one place in order to get the cause to prosper. This being so, says one, why are not the circuits made less? I would answer, because of the scarcity of preachers. During the last year three preachers traveled over the ground that five used to travel. O! what a pitty that things are so. And why are they so? First, I remark, that some of the preachers that used to labor in Ohio, are gone to different parts of the still more Western country; others have went out from among us; whilst others again, have broken down under bad health and discouragement. Some may wonder why there are not others entering into the field of Gospel labor. I would answer that there appears to be but small encouragements to do so. The preachers seem to be some what backward in consequence of the difficulty they themselves have to labor under, from the fact that some of them that are traveling have to labor under the pinching hand of poverty. One circumstance I would mention. One of the preachers that traveled last year became so pinched by the hand of poverty, whilst his brethren had plenty, he was obliged to take his family with him round the circuit, whilst there are men worth thousands of dollars, and who are our professed brethren. But so it is, some having much of this world's goods pay very little to the cause of God, while others who are poor, and having but little of this world's goods, pay from one to five and eight dollars. There are, however, some few who have much of this world's goods, that give according as the Lord has prospered them.

Again: I would mention that I heard a brother say that the Church of God was not like other churches so called, who compel their members to pay a certain amount, for, said he, we pay just what we please. Here we see that some rejoice that they are permitted to sin against Heaven and rob God of glory with impunity. Does the Church of God discharge her duty in indulging the members in this sin of living year after year in the neglect of their duty in supporting the Gospel? Why not reprove and discipline such members for this sin, as well as others, when looking at these things, with many other transgressors that might be mentioned?—Whilst these and other sins are tolerated in the church, we need not wonder that the Church of God does not prosper more in Ohio. Yours, &c., X.

Relief Subscription.

I SHOULD be very glad if those persons who subscribed for the relief project, would try and send on their money to the Editor of the *Advocate*. At the same time I shall promise not to charge any thing for my trouble if they will do so. I have wasted a great deal of time in trying to collect this money already, and cannot possibly see after it any more. I hope my brother JOHN will see after collecting the money subscribed in Western Pennsylvania, and the brethren in the ministry in Ohio will see after the money subscribed there; each one knows how much he has subscribed, and let them send on their subscriptions. By so doing I shall be saved of a great deal of trouble.

THOMAS HICKERNELL, *Agent*.

P. S.—I hope that brother G. U. HARN will please send me another letter, and let me know where he is. My farthest appointment West is about fifty odd miles west of Fort Wayne, pretty well on towards the line of Illinois. My post office address is Mendon, Mercer county, Ohio. T. H.

The Brotherhood.

BY J. FLAKE.

IT has so fallen to me that I am in connexion with a small body of people calling themselves the "Church of God." It is a high title, and wo to them who take it falsely.

In these last days the people of God gather around Christ Jesus, and we are one fold—one family—one body in Him.

Well, have I, and has this body of people the faith of Christ, and have we also the life of Christ? For myself I can say with Paul, "The life I live in the flesh, is by faith in the Son of God, who hath loved me, and given himself for me."

I suppose the brethren generally have the essentials—the first principles of the true religion. They have that which brings them to conviction of sin—to repentance—to trust in Christ for pardon—they find peace—are baptized in the water, and then they join the brotherhood, and think they have found a home.

Well, if it be the true brotherhood of Christ's people, it must be a great privilege to belong to such a society. After tossing about in the stormy scenes of an evil world, the weary soul says, I will find rest and a home in Christ and his followers now and in the everlasting days.

Christian fellowship must be very pleasant—not like the fellowship of worldly men, which is so selfish and unsatisfactory.

The brotherhood of Christ's people must be a happy people, for they are commanded to love one another dearly. I look round me to see what the chief brethren are doing. Are they making our Bethels a happy home for the poor wanderer, who says, "I will return to my Father's house." O! ye preachers, and ye chief men in Israel, what are ye doing? are ye contending for the faith once delivered to the saints? or are ye full of little things, and forgetting weightier matters of judgment, and mercy, and the love of God?

In primitive Christian days they said, "See how these Christians love one another."—Why in the church at Jerusalem the rich brethren freely helped the poor around them, and thus they laid up their treasure in Heaven—they loved one another. Suppose I wash a poor brother's feet, and yet let him want for bread at the same time—what does it avail? And if the poor man envies the rich man his prosperity, he makes himself unhappy.

I feel that I have advanced so far up the ladder that if a man *holds the faith* and *lives the life of Christ*, he is a brother. And what is the life of Christ? Why judgment, mercy and the love of God. I will bear with him, though he may not have as much light as I have. Christ Jesus bears with him and does not cast him off, and I will also bear with him and try to help him in his journey heavenward. And so I think none the better or worse of a brother because, in *small matters*, he does not exactly see as I see—even as regards the Sons of Temperance.

PHILADELPHIA, *June* 6, 1847.

A Few Questions.

1st. Is the office of deacon a scriptural office or not?

2d. What is the duty of a deacon?

3d. Is supporting preachers, giving alms, or is it a debt?

4th. Do the churches become indebted to the preacher when they receive him?

5th. Are the churches justifiable in not paying their honest debts?

6th. What is to be done with such as will not pay their honest debts?

7th. Is the call to the ministry divine? If so, is it under any circumstances conditional?

8th. Does the Lord call ministers, and give them a permit to stay at home and fold up their hands and do nothing, while sinners are perishing around them?

Yours, &c., X.

OBITUARY OF JOHN BOLINGER.

DIED—At his residence, near Andersonstown, York county, Pa., on the 29th of April, A. D. 1847, brother JOHN BOLINGER, aged 27 years and 9 months, leaving an aged mother, one brother and several sisters, to mourn over his early departure and their painful bereavement.

Bro. BOLINGER espoused the sacred cause of our most blessed and adorable Redeemer on the 9th of March, 1842, since which time he endeavored to adorn the doctrine of God our Saviour with a holy walk and conversation, discharging his duty with firmness and constancy in every situation in life. He was true to the God whom he worshipped, and true to the faith of the Gospel in which he professed to believe; he gloried in marching under the blood-stained banner which was unfurled in the valley of Judea, and has waved in glorious triumph over kindreds, nations, tongues and people. He delighted in seeing the standard of the cross planted on the territories of the prince of darkness, and the subjects of his kingdom rallying round it to seek and find salvation; his soul would mount up in transports of joy at seeing exiles returning home from the *still, burnt plains of wo*, to feed their spirits in the green and pleasant pastures of the great Shepherd and Bishop of their souls. His charity, like the Gospel's, extended mercy to all; his professions of kindness were the effusions of his heart, and often did the bowels of his compassion yearn over the sad condition of his brethren of mankind, who lived without an interest in the atoning merits of a once crucified, but now risen and ascended Saviour. He, unlike many others, was not afraid of being too enthusiastic in his faith and practice in all that God commanded and forbade in "the lively oracles," but, as an humble law-abiding citizen of the Messiah's kingdom, he meekly bowed to the mandates of Heaven; and the result of his obedience to the divine government was, that amidst all the vicissitudes and calamities of the present life, he enjoyed an inexhaustible fund of consolation, "which the world could not give, nor take away." He, like all "the faithful," had his hour of sadness, arising from trials and temptations peculiar to all who serve God acceptably; but for those pensive periods he had a relief prepared, which again transported him into that region where his dejection was changed into ecstacy, and the tumults of his heart calmed into profound serenity. His supreme love to God, and his resignation to the divine government accompanied him down to the shores of mortality, and the proud billows of the Jordon of death could not bear away (on their restless bosom,) that unshaken confidence by which his final triumph was graced.

The writer was informed that brother B. was quite rational until within an hour or so before his glorious departure, during which time his happy, undying spirit was so animated by the love of God, that his time was engrossed in talking about this holy religion to those who visited him, and after ending this pleasing story, he fell asleep in Jesus without a struggle. But his morning sun has set at noon. O! thanks be to our God, we believe that he has gone,

Where the rivers of pleasure flow o'er the bright plains,
And the noontide of glory Eternally reigns;
Where the anthems of rapture unceasingly roll,
And the smile of the Lord is the feast of the soul!

In this dispensation of Divine Providence the church has lost one of its pillars, and the world has lost one of its lights; for truly, he was "a light of the world, and a salt of the earth." Sometime before his death he requested the writer to preach and brother D. MAXWELL to exhort on the day of his burial, from 2 Tim. 4: 7, which was so done, in the audience of a large concourse of respectable citizens of his neighborhood.

J. HINCKLE.

Letter from Brother Joseph Schoch.

MANOR, LANCASTER COUNTY, *June*, 1847.

BROTHER WINEBRENNER:—

Though I have not much to say or write respecting your valuable paper, which is a welcome visiter to my family, I still feel interested for its prosperity as much so as ever; but feeling for its welfare, and not doing, will be of no account. I am still trying to get subscribers, and have succeeded in getting three.

Enclosed I send you five dollars, which you will please credit as stated below.

Your old friend, JOS. SCHOCH.

Gen. Taylor on the Presidency.

IN regard to the Presidency, I will not say that I would not serve, if the good people of the country were to require me to do so, however much it is opposed to my wishes, for I am free to say, that I have no aspirations for the situation. My greatest, perhaps only wish, has been to bring, or aid in bringing this war to a speedy and honorable close. It has ever been, and still is, my anxious wish, that some one of the most experienced, talented and vigorous statesmen of the country, should be chosen to that high place at the next election. I am satisfied that, if our friends will do their duty, such a citizen may be elected.

I must, however, be allowed to say, that I have not the vanity to consider myself qualified for so high and responsible a station, and whilst we have far more eminent and deserving names before the country, I should prefer to stand aside, if one of them could be raised to the first office in the gift of a free people.

I go for the country, the whole country—and it is my ardent and sincere wish to see the individual placed at the head of the nation, who, by a *strict* observance of the con-

stitution, (be he whom he may,) can make it most prosperous at home, as well as most respected abroad.

NEWS DEPARTMENT.

THE PROSPECTS OF THE FARMER.

Crops in New Jersey.—The Trenton News says, the crops have wonderfully improved in New Jersey, that the earth will be taxed to its utmost—that every inch of ground has been put under contribution—that the farmers are laboring day and night to get in as large crops as possible. One man, who usually plants five acres of potatoes, has put in sixteen; another has doubled his usual quantity of wheat, and a third has improved four or five times the usual quantity of corn ground. If the season should prove to be as favorable as it now promises, the crops of the present year will far exceed those of the last.

The coming Harvest.—From every quarter, says the Boston Traveller, we hear of the promising condition of the growing wheat crop. Occasionally there is a note of complaint that the crop here or there has been winter killed; but the news of the death is never confirmed.—The truth is, that the crops, as a general thing, were never more promising. With even a tolerable crop, the unusual quantity of seed which has been put in, both of wheat and Indian corn, will produce a greater quantity of breadstuff than our country has ever seen before.

Virginia Crops.—The Richmond Enquirer of the 11th ultimo, says: "The wheat on lower James river, though for a time kept back by the drought, has greatly improved since the late rains, and the farmers are encouraged to hope for a crop. It is now nearly ripe, and has but one danger to encounter—the rust. Should the present highly propitious weather continue a few days, and the wheat escape the rust, there will be a fair average yield.

The Crops in Ohio do not promise as well as last year. A friend traveling in the State, informs us that they will yield one-fourth less, he fears, than the crops of 1846. We are receiving very unfavorable accounts also from Michigan.—*N. Y. Sun.*

Crops in Tennessee.—We learn from the Nashville Courier, that since the recent rains, the crops of grain and cotton in that State look very promising.

Munificent Donation.—That princely merchant and manufacturer, Abbot Lawrence, has tendered, through a letter to Samuel A. Elliot, treasurer of Harvard College, the sum of $50,000, to found a school for young men whose early education is completed, either in College or elsewhere, and who intend to enter upon active life as engineers or chemists, or in general as men of science, applying their attainments to practical purposes, where they may learn what has been done at other times and in other countries; and may acquire habits of investigation and reflection, with an aptitude for observing and describing.

The Anti-State Church.—The Anti-State Church Association is exhibiting great activity, and meeting with success. A great meeting is soon to be held in London, to which delegates have been already elected from all the principal cities and boroughs of England.

Mournful Facts.—We find the following statement in one of our exchanges, showing that many of the most important events of the campaign in Mexico have taken place on Sunday:

The battle of Palo Alto was fought on Sunday, the 8th day of May.

The American army arrived and took position in front of Monterey on Sunday, the 20th day of September—the battle commenced the next morning.

The battle of Del Norte, New Mexico, was fought on Sunday, the 24th day of January.

The battle of Buena Vista commenced on Sunday, the 21st day of February.

The surrender of the city and castle of Vera Cruz was made to Gen. Scott on Sunday, the 28th day of March.

The battle of Sacramento, Chihuahua, was fought on Sunday, the 28th day of March.

The battle of Cerro Gordo commenced on Sunday, the 17th day of April.

Singular Occurrence.—The Springfield Republic, in speaking of the work on the Mad River and Lake Erie Railroad, relates the following singular occurrence.—A car load of passengers would look well in such a scrape:—

"Between Bellefontaine and West Liberty, the road crosses a small prairie, which is evidently a lake, over the surface of which a heavy sod has grown.—The road was graded and contractors were about to deliver it as finished, when it suddenly disappeared, and twelve feet water was found in its place. Thirty years ago the grass was cut on this prairie, and hauled off on a heavy wagon. It is supposed that there is a subterranean communication between it and the neighboring lakes. The road will probably have to be carried around the prairie.

Nestorian Mission.—Recent letters from Rev. Mr. Slacking, of Oroomiah, Persia, give an account of the re-assembling of the scholars, in the Seminaries, who were dispersed by the ravages of the Cholera. He says, the converts of the revival during last year, about one hundred and fifty, continue to give pleasing evidence of sincere piety. He also states, that a revival has again commenced in the Female Seminary at Oroomiah, similar in its character to the one last year.

Judiciary under the New Constitution of New York for the Trial of Impeachments.—It is now to be composed of the President of the Senate, the Senators, or a major part of them, and the Judges of the Court of Appeals, or a major part of them. Under the late Constitution, the President of the Senate, Senators, Chancellor and Justices of the Supreme court, constituted the court for the trial of Impeachments.

Libels.—Rev. Mr. Maffit, it is said, has commenced libel suits against Rev. Messrs. Peck, Smith and Scudder, and also against the publishers of the Christian Advocate. A paper signed by the above gentlemen, with reference to Mr. Maffit's expulsion from the Methodist Church, was published in that journal.

Illinois Constitutional Convention.—The delegates recently chosen to the Convention to revise the Illinois Constitution, stand 74 Whigs to 86 Democrats, but several of the latter are irregular.

Gerrit Smith on the Presidency.—Gerrit Smith, the Abolitionist, declines being a candidate for President. He says, if he were President, he would adopt the following policy:

1st. He would stop the Mexican war, and ask pardon of God and Mexico for our wholesale murders of the Mexican people, returning the territory we have taken by force. 2d. Utterly abolish the Army and Navy. 3d. Abolish all customs or commercial restrictions whatever. 4th. Establish a system of direct taxation alone. 5th. Urge liberal expenditures for light houses, harbors, improving rivers, &c.; but none at all for fortifications, ships of war, &c. 7th. Interpret and apply the constitution as deadly at war with slavery. 8th. Stop selling the public lands, allow every man who needs to take a portion of them without pay, and render the homestead inalienable. 9th. Discountenance distinction between native and adopted citizens. 10. Appoint no man to office, who bases the right of suffrage on property or color. 11th. Give no office to a slaveholder, any more than to any other pirate. 12th. Nor to any man in favor of intoxicating drinks. 13th. Nor to any adhering member of a secret society.

Chesapeake and Ohio Canal.—The Cumberland Civilian contains an official announcement of the completion of the negotiations, by which the sum of $1,100,000 is raised to complete the canal to Cumberland. The Barings take $300,000; Boston capitalists, $200,000; the Contractors, $200,000; Virginia, $300,000, and Washington, Georgetown and Alexandria, $100,000. The Civilian expresses the hope that in their next publication they will be enabled to announce the arrival of the Contractors to commence immediate operations on the line.

Receipts of Breadstuffs at New York.—The Tribune says the receipts of flour and grain in that city on Wednesday, June 2, from the North alone, was: Wheat flour, 33,343 bbls.; wheat, 18,661 bush.; rye, 2,150 do.; corn, 26,212 do.; oats, 13,261 do.; corn meal, 600 barrels; besides rye flour, feed, &c., with potatoes, apples, butter, cheese, &c. &c. The receipts of flour on Monday, were 37,640 bbls., on Tuesday, 18,828 bbls. Total in three days, 89,811 barrels. Was this ever before equalled?

Arrival of Immigrants.—The New York Herald publishes the following statistics relative to the arrival of immigrant passengers at that port:

Number arrived from January 1st to May 17th, inclusive, - - - - -	44,427
From May 17th to the 31st, - - -	16,041
Total, - - - - - - - - - -	60,668

Newspapers in Wisconsin.—Wisconsin has already 28 newspapers; two daily and two semi-weekly, (one of each party) and twenty-four weekly, of which eleven are Whig, ten Democratic, two neutral, and one Abolition. One Whig and one Democratic paper are printed in German.

A Valuable Invention.—A new improvement has been made in the valve of the Steam Engine, by which from 20 to 30 per cent in fuel is saved. Messrs. Wood & Davis, 206 Myrtle Avenue, and corner of Navy and Lafayette streets, Brooklyn, are the inventors.

Foreign News.—Advices from England, by the Cambria, which arrived at Boston, are to the 4th of June.

The news is important.—Scotland has lost one of the greatest lights of the age. Dr. Chalmers has finished his course, and entered into rest. He was found dead in his bed.

Daniel O'Connell and the Lord Lieutenant of Ireland, are both dead. By this singular coincidence, Ireland is deprived of her *real* and her *nominal* ruler at the same moment.

The weather has been fine in England, and the prices of grain and flour has fallen some 20 per cent. This great decline in bread stuffs, is regarded as most favorable to the working classes.

Telescope for the National Observatory.—The immense telescope ordered to be manufactured at Bremen, for the National Observatory, arrived at Baltimore a few days since, and was immediately conveyed to Washington. It was packed in eight large boxes, and is said to be the largest in this country. When erected, it will form another of the grand attractions which are rapidly accumulating at the capital.

Congress of Nations.—Dr. Bowring has proposed in the British House of Commons, that a Congress of Nations be assembled to agree on a uniform scale of coins, weights and measures for all countries. We can conceive nothing that would facilitate the intercourse of nations and assimilate them so much as the carrying out of such a proposition.

Schism.—We see it stated in our exchanges, that four of the churches in Brooklyn and New York, of the Methodist E. Church, have refused to receive the preachers appointed them by the late Annual Conference in that city, some of them choosing and employing other ministers.

☞ The money coined in the United States during the fifty-five years that the mint has been in operation, has been in gold fifty-two millions of dollars; in silver, sixty-nine millions; in copper, one million one hundred thousand; total, $122,500,000. The average sum coined for the last three years has been about six millions and one-half dollars.

Hogs in the United States.—The Genessee Farmer says that "the *hog crop* in the United States this past year, is three times the worth of the cotton crop. The 'standing army' of swine consumes annually two hundred million of bushels of wheat.

☞ The Judicial election in New York has, throughout the State, resulted in a very small vote. In Albany, Kings, Richmond, Westchester and Rensselaer, the Whigs have elected their county tickets; and the Democrats in New York, Queens, Dutchess, Green and Schenectady.

☞ The Unitarian Association, in session at Boston a few weeks since, passed the following resolution:

Resolved, That we believe slaveholding to be in direct opposition to the law and will of God, entirely incompatible with the precepts and spirit of Christianity, and wholly at variance with the Christian profession.

MISCELLANEOUS.

The Benevolence of the Primitive Christians.

Their care for the poor. One very remarkable way in which this love manifested itself, was in the care they took of their poorer brethren. Among them, as in every association of men, the needy and destitute were found. The duty of providing for these was not left to the gratuities of private individuals, whose situation gave them opportunities of ascertaining, and whose benevolence prompted them to relieve their necessities. It devolved on the whole community of believers, who regarded it not as a burden, but a privilege, to minister to the wants of those who bore the image of Christ; and by their unwearied attentions to the discharge of this labor of love, they made the light of their liberality and benevolence so shine as to command the admiration even of the cold and selfish heathens around them. As duly as the Sabbath returned, and as soon as they had brought their sacred duties to a close, the lists of the poor, the aged, the widow and the orphans, were produced for consideration; and, as if each had been hastening to bring forth the fruits of faith, and to prove the sincerity of that love they had just professed to their Saviour by the abundance of their liberality to his people, they set themselves to the grateful task with a zeal and enthusiasm, whose fresh and unabated vigor betrayed no symptoms of their having already been engaged in a lengthened service.. The custom was, for every one in turn, to bring under public notice the cause of a brother or sister, of whose necessitous circumstances he knew any thing, and forthwith a donation was ordered out of the funds of the church, which the voluntary contributions of the faithful supplied. No strong or heart-stirring appeals were necessary to reach the hidden source of their sympathies; no cold calculations of prudence regulated the distribution of their public arms; no fears of doubtful propriety suggested delay for the consideration of the calm; no petty jealousies as to the preference of one recommendation to another were allowed to freeze the genial current of their charity. By whomsoever the case was recommended, or in whatever circumstances the claim was made, the hand of benevolence has answered the call almost before the heart found words to express its sympathy, and with a unanimity surpassed only by their supplies from the treasury of the church, whenever there was an object to receive, or known necessity to require it. Where the poor in one place were numerous and the brethren were unable, from their limited means, to afford them adequate support, they applied to some richer church in the neighborhood, and never was it known in those days of active benevolence, that the appeal was fruitlessly made or coldly received. Though they had poor of their own to maintain, neighboring and foreign churches were always ready to transmit contributions in aid of the christians in distant parts, and many and splendid are the instances on record of ministers and people, on intelligence of any pressing emergency, hastening with their treasures for the relief of those with whom they had the same faith and hopes. Thus, when a multitude of Christian men and women in Numidia had been taken captive by a horde of neighboring barbarians, and when the churches to which they belonged were unable to raise the sum demanded for their ransom, they sent deputies to the church that was planted in the metropolis of North Africa, and no sooner had Cyprian, who then was at the head of it, heard a statement of the distressing case, then he commenced a subscription in behalf of the poor unfortunate slaves, and never relaxed his indefatigable efforts till he had collected a sum equal to nearly $4,000, which he forwarded to the Numidian churches, together with a letter full of Christian sympathy and tenderness. —*Coleman's Christian Antiquities.*

The Heathen World.

According to the most accurate recent calculations, the entire population of the earth is about one thousand millions of inhabitants. The following is as accurate a distribution of their religious classes as can well be made, and answers every purpose in order to have a practical view of the condition of the world:

Protestants, - - - - - -	70,000,000
Roman Catholics, - - - -	130,000,000
Greek Church, - - - - -	56,000,000
Armenians and others, - -	8,000,000
Jews, - - - - - - - - -	6,000,000
Mahommedans, - - - -	100,000,000
Pagans, - - - - - - -	630,000,000
Total, - - - - -	1,000,000,000

The Christian Journal remarks: "It is now about forty years since the commencement of the modern missionary effort. There are now among the heathen about 2000 missionaries; and these occupy nearly as many stations. In connection with these are 7000 or 8000 native and other salaried teachers, catechists, helpers, and assistants of various kinds, engaged in the offices of education and religious instruction. There are about 200,000 converts in Christian communion, and about 250,000 children and adults belonging to missionary schools. Some 300 or 400 churches, and 2000 or 3000 schools have been organized. The Bible is printed in most of the principal dialects of the children of men. These are the brief results of what has been done for the heathen in the period of 1840 years' effort."

Fruits of Religious Reading.

We lately met with a farmer reading the May number of the Missionary Herald; he remarked that he had taken the Herald for thirty-three years, and read every page of every number except the one he held in his hand. What has been the result? He himself is intimately acquainted with the moral condition of the world, and the operations of the great benevolent society of Christendom; he has raised up an intelligent family; he pays $40 a year to support the Gospel in the town where he lives; and says he will pay $100, if it should be necessary, without grudging; we counted six certificates of Life Membership in our great benevolent Societies. We have been told, not by himself, that he gives at least $100 a year to various religious charities, and the most of his children are hopefully pious. Such are some of the fruits of religious reading. Yet this same farmer is one of the most laborious of men.—His fields are so hard and stony as almost to bid defiance to the plough; and so broken and steep, as to claim relationship to the Alps. Lately, his horse failing him on a hard days ride, he concluded to finish the journey by travelling twenty miles on foot, which was easily done, though he is between sixty and seventy years of age. Truly, for health, happiness and success, nothing is equal to a good conscience and participation in the great objects of Christian love.

Cong. Journal.

Family Religion.

Family religion is of unspeakable importance. Its effects will greatly depend on the sincerity of the head of the family, and on his mode of conducting the worship of his household. If his children and servants do not see his prayers exemplified in his temper and manners, they will be disgusted with his religion; tediousness will weary them; fine language will shoot above them; gloominess or austerity will make them dread religion as a hard service. Let them be met with smiles. Let them be met as for a most delightful service in which they can be engaged. Let them find it, in short, plain, tender and heavenly.

Worship thus conducted, may be used as an engine of vast power in families. It diffuses a sympathy through the members. It calls off the mind from the deadening effect of wordly affairs. It arrests every member with a morning and evening sermon, in the midst of all the hurries and cares of life. It says, "There is a God!" "There is a spiritual world!—There is a life to come!" It fixes the idea of responsibility in the mind. It furnishes a tender and judicious father or or master with an opportunity of gently glancing at faults, where a direct admonition might be inexpedient. It enables him to relieve the weight with which subordination or service often sits on the minds of inferiors.

The Pious Physician.

A skilful, and judicious, pious physician is capable of exerting an extensive and most salutary influence in any community in which he is located. He can do more to stay the ravages of intemperance than almost any other man, because he can exhibit in a clearer light the deleterious influence of the inebriating cup upon the health, the happiness and the lives of those who partake of its poison. He can be an angel of mercy to families who are suffering the pain of sickness or of bereavement. He can, by timely warning, guard against the approach of disease, and preserve valuable lives. He can, by his example, show how much prudent living contributes to happiness and length of days. He has opportunities of commending the Gospel in its renovating, comforting and sustaining power, which few possess.—He is admitted to the chamber of sickness when others are excluded; he stands by the bed side of the dying when the spirit is taking its everlasting flight. He sees men in circumstances when pride and passion lose their sway; when thoughts of God and eternity are pressed upon their minds; when their refuges of lies are torn away, and when they feel the need of the promises and the consolations of religion. At such seasons how much may a pious physician accomplish for the spiritual welfare of his fellow men! How appropriately can he direct the mind of his suffering patient to the great Physician of the soul!

But an irreligious, skeptical, ungodly physician is an awful curse upon any community.

Philosophical.

In reference to the almost universal custom among all classes, of showing respect to those who are genteelly dressed, a poor man once remarked, that "when a stranger treats me with want of respect, I comfort myself with the reflection that it is not myself that he slights, but my old and shabby coat, and shabby hat, which, to say the truth, have no particular claim to adoration. So if my hat and coat choose to fret about it, let them; but it's nothing to me."

Something New.—A ring of zinc and a ring of copper, placed in contact around either fruit or ornamental trees, will prevent all insects from ascending and injuring them. The moment the insect touches the battery, it receives a galvanic shock, and is killed or falls to the ground. The action of the battery is unceasing, being sufficiently powerful in either dry or wet weather.—*Exchange paper.*

Patience.—Patience is a cardinal virtue, which, although sometimes found in the uncultivated fields of nature, yet flourishes best in the gardens of grace. A Christian should never be without a sufficient quantity of patience on hand for his own use; hence for a mam to say, *I am out of patience*, or, *I am not a Christian*, is much the same thing. N. S.

POETRY.

THE HOLY WAR.

The wars through nations raging,
Are not the wars for me:
A nobler war I'm waging,
And hope for victory:—
'Tis not a war of flesh and blood—
I fight for heav'n, I fight for God,
By strength divine supported:
O! that's the war for me!

I hear my Captain saying,
"Go onward, soldier, go!"
And now his word obeying,
I smite th' encroaching foe;
And thus, all martial—weak but great—
I trample fortune, trample fate,
And Satan's dark dominions;
O! that's the war for me!

'Tis true, great pain and sorrow
Belide the way I go,
And e'en perchance to-morrow
In death I may lie low;
But God's own trump and Michael's word
Shall call the soldier to his Lord
And to the crown he fought for;
O! that's the victory!

A PRAYER.

BY W. S. FOWLER, JR.

Teach thou, O God! my heart to feel
With fervency,
A *brother's love* for all who kneel
And worship thee:
Whate'er their creed, whate'er their name,
The object sought is but the same:
"Distinct as billows," though they be,
"One as the sea," when joined with thee.

Teach then, O God! in mercy teach
My stubborn heart
To give its warmest *love* to each
Thy grace impart!
Teach me my faults likewise to ken,
As well as faults of other men;
But teach me *love*—that *love* to give;
For by thy *love* alone I live.

THE MARKETS.

Corrected semi-monthly for the Advocate,
By Funk & Miller, Commission Merchants.

HARRISBURG.

FLOUR—Wheat, per barrel,	$6 00	a 6	12½
Do. Rye, do. - -	4 50	a 4	62½
Do. Corn, do. - -	3 75	a 4	00
GRAIN—Wheat, per bushel,	1 30	a 1	35
Do. Rye, do. - -	75	a	80
Do. Corn, do. - -	70	a	75
Do. Oats, do. - -	40	a	45
Do. Barley, do. - -		a	75
SEEDS—Clover, do. - -	4 00	a 4	25
Do. Timothy, do. - -	2 75	a 3	00
Do. Flax, do. - -	1 10	a 1	12½
BEEF, per cwt. - - - -	5 00	a 5	50
PORK, do. - - - - - -	5 00	a 5	25
HAMS, per pound, - - -	10	a	12½
BUTTER, do. - - - - -	10	a	12½
LARD, do. - - - - -	9	a	10
TALLOW, do. - - - - -	8	a	10
HARD SOAP, (Dried) per lb.	6	a	7
EGGS, per dozen, - - - -	10	a	12½
POTATOES, per bushel, - -	75	a	87½
ONIONS, do. - - -	37½	a	50
APPLES, do. - - - -	1 00	a 1	50
PEACHES, (Dried) per bush.	1 50	a 2	00
FEATHERS, per pound, - -	37½	a	45
WOOL, do. - - -	30	a	50
SALT, per sack, - - - -		a 1	30
HAY, per ton, - - - - -	9 00	a 10	00
PLASTER, per ton, - - -	4 75	a 5	00

PHILADELPHIA.

FLOUR—Wheat, per barrel,	$6 75	a 7	00
Do. Rye, do. - -	5 00	a 5	25
Do. Corn, do. - -	4 25	a 4	50
GRAIN—Wheat, per bushel,	1 40	a 1	50
Do. Rye, do. - -	1 00	a 1	05
Do. Corn, do. - -	90	a	94
Do. Oats, do. - -	45	a	50
Do. Barley, do. - -	85	a	90
SEEDS—Clover, do. - -	4 25	a 4	50
Do. Timothy, do. - -	3 00	a 3	25
Do. Flax, do. - -	1 40	a 1	45
BEEF, per cwt., - - - -	7 00	a 8	75
PORK, do. - - - - - -	7 00	a 7	25
PLASTER, per ton, cargo, -	2 37½	a 2	50

RELIGIOUS NOTICES.

A Protracted Meeting will be held at Elizabethtown, Lancaster county, commencing on the 18th of June.

EAST PA. CAMP-MEETINGS.

1. Providence permitting, a camp-meeting will be held in the woods of brother *Jno. Stambaugh*, a few miles north of Landisburg, Perry county, to commence on the 19th of August.

A boarding tent will be permitted on the ground, within the circle of the tents, but all trafficing will be positively prohibited within the limits of the law.

The brethren in the ministry are especially solicited to favor us with ministerial aid, and to be present at the commencement of the meeting.

By order of the Elders and Deacons of the circuit.

2. Another at Linglestown, Dauphin county, on the old camp-ground, about 1 mile from town, commencing on the 23d of August.

This will be a union camp for Harrisburg, Middletown and the Dauphin circuit. The brethren and the public generally are invited to attend.

3. Another will be held at brother *Martin Markley's*, in Fishing Creek Valley, York county, commencing on the 13th of August.

4. Another will be held at or near Shippensburg, Cumberland county, commencing on the 27th of August.

5. Another will be held at Uniontown, Carroll county, Md., commencing on the 20th of August.

WEST PA. CAMP-MEETINGS.

1. One in Irvin township, Venango county, on the 24th of June.

2. One at Slippery Rock, Beaver county, on the 12th of August.

3. One at Rockland, Venango county, on the 19th of August.

4. One in Brush Valley, Indiana county,* on the 27th of August.

If others want camps, they must be in September.

John Hickernell, } *Committee.*
Jacob M. Klein, }

* The place of holding this camp-meeting is changed from Cambria to Indiana county, by order of J. Hickernell, one of the Standing Committee.

CAMP-MEETINGS IN OHIO.

1. One to commence on the 19th of August, on the old camp-ground on the farm of brother *Jacob Bricker*, 1½ miles east of Wooster, Wayne county.

2. One to commence on the 26th of August, on the old camp-ground on the farm of brother *Stump*, 2 miles east of Bethleham, Stark co.

3. One to commence on the 3d of September, on the farm of *Mr. Smith*, near Greensburg, Summit county.

The preachers are generally invited to attend the above Camp-Meetings, and the brethren especially are requested to make their arrangements to attend with their tents and stay during the whole time of the meetings.

Come brethren, let there be not one delinquent in this important matter, but come up to the help of the Lord against the mighty. Remember the bitter curse of Meroz.

Resolved, That we advise the brethren not to allow any trafficking to be carried on, during the above named camp-meetings, within the limits of the law.

On behalf of the committee,

A. Megrew.

BRUSH MANUFACTURERS.

Davies & Sutton,

Corner of 10th and Callowhill streets, Fourth Story,

PHILADELPHIA.

Brushes of all discriptions made to order.

[Feb. 15—tf.

MARRIAGE NOTICES.

"I saw [illegible],
Tinged with the rising sun
And in the clear sky they floated on,
And mingled into one."

MARRIED—On the 13th of June, by Elder J. J. Miller, Mr. Oder Wolf, of Harrisburg, to Miss Catharine Reiver, of Neidigstown, Cumberland county.

On the 20th of May, by Elder John Gillespie, Mr. Joshua Whitecotton to Miss Phebe Rasel, all of Fayette county, Pa.

On the 10th of June, by Elder J. C. Owens, Mr. Andrew Singiser to Caroline Morbett, both of Churchtown, Cumberland county.

On the 7th of June, by Elder Jacob Keller, Mr. Sam'l Tucker to Miss Charlotte Price, both of Harbauch's Valley, Frederick co., Md.

OBITUARY NOTICES.

"Leaves have their time to fall,
And flowers to wither at the north wind's breath,
And stars to set, but all,
Thou hast all seasons for thine own, O Death!"

DIED—In New Market, York county, on the 9th of June, Nathaniel Freeman, aged 56 year, 2 months and 17 days.

TYPE FOR SALE.

THE Editor of the Advocate offers for sale the following fonts of type:

1. One font of second-hand Long Primer, weighing about 150 lbs., at 12½ cts. per pound.

2. One font of second-hand Brevier, weighing about 200 lbs., at 18¾ cents per pound.

3. One font of second-hand Small Pica, of from 150 to 200 lbs., in weight, at 15 cents per pound.

4. One font of German Pica, at 20 cents per pound.

5. Several small fonts of Agate and bold-faced Minion, to suit purchasers, at 50 cents per pound.

PROSPECTUS

OF THE

"HE PASA EKKLESIA."

J. WINEBRENNER & CO. propose to publish, by subscription, a Portrait and Improved Edition of the work entitled,

"THE HISTORY OF ALL DENOMINATIONS IN THE UNITED STATES."

This work shall contain several new articles, and some of the old ones improved. It shall also be embellished with fifteen or twenty spleudid Portraits of leading men belonging to the different Religious Denominations represented in the work.

It will be printed and published in a large octavo form—on good paper and in extra gilt binding—and delivered to subscribers at *Two Dollars and fifty cents* per copy, payable on the delivery of the work. Common edition, without the portraits, at *One Dollar and seventy-five cents.*

This work consists entirely of original articles, written expressly for the work by distinguished Divines belonging to the different denominations in the United States, and comprises an accurate and impartial account of the Rise and Progress, Faith and Practice of each denomination.

In this work every denomination has, through one or more of its leading members, its own claims and history presented for the investigation of the unbiassed, and from which the impartial investigator is enabled to form his own conclusions from authentic data.

This course has met the decided approbation of several of the most distinguished members of various denominations.

PROSPECTUS.

J. WINEBRENNER & CO. also propose publishing, by subscription, a work entitled,

A Pronouncing and Pictorial

BIBLE AND THEOLOGICAL DICTIONARY.

1. This work shall contain a short but comprehensive explanation of all the principal Bible and Theological terms.

2. It shall give a Classical Pronunciation of the same, which has hitherto been a great desideratum in all similar works.

3. It will be embellished with numerous engravings, illustrative of ancient places, cus toms and things.

CONDITIONS.

1. The work will be about the size of the *History of Denominations*, containing from be tween seven hundred to one thousand pages.

2. It shall be well printed and bound, and delivered to subscribers at *Two Dollars and fifty cents* per copy, payable on the delivery of the same.

3. Whenever three thousand names shall have been procured by the different Agents, the work shall be put to press. A list of the names of subscribers shall be appended to the work.

P. S.—☞ Fifty or more Agents wanted for the sale of the above works.

☞ Any person sending us four good subscribers for the foregoing works, and becoming responsible for the payment of the same, shall be entitled to two copies.

☞ Editors with whom we exchange, who will copy these Prospectuses, and give them four or five insertions, shall be entitled to a copy of each of the above works.

LIST OF THE GENERAL AGENTS.

We hereby announce the following brethren General Agents for the Church Advocate, viz:

Elder EMANUEL LOGUE, of Trenton, Iowa, is our General Agent for that State.—All persons, therefore, wishing to subscribe for the Advocate, or to make remittances for the same, will please address him as above.

Brother JOHN SHULER, of Ottawa, Illinois, is our General Agent for that State.—Persons in said State, wishing to order the paper, or to pay for it, are requested to address brother J. Shuler.

Dr. J. BOBBS, of Indianapolis, Indiana, is our Agent for the Southern and Central part of Indiana.

Elder JOHN MARTIN, Marcy, Larange county, Indiana, is our Agent for the Northern part of Indiana; him, therefore, the people of that part of the State will address.

Brother JOHN ACHEY, of Dayton, and CHRISTIAN WINEBRENNER, of Miamiesburg, Montgomery county, Ohio, are our General Agents for the south-western part of Ohio. To them the people of that quarter will apply, who may have business with the Advocate office.

Elder THOMAS HICKERNELL, of Mendon, Mercer county, Ohio, is our General Agent for the North-western part of Ohio.

Mr. JOHN P. WINEBRENNER, of Wooster, Wayne county, Ohio, is our General Agent for Eastern and Southern Ohio. To him payments can be made, or orders sent by sub-agents and others, in that part of the State.

Elder JACOB MYERS, of Pittsburg, Pa., is our general Agent for the West Penn'a Eldership. To him the sub-agents and others will address orders and make payments.

Brother SAMUEL HINNY, of Springville, Lancaster county, Pa., is our agent for Mount Joy, Richland, Springville, and the surrounding neighborhood.

Brother LEVI SLINGLUFF, of Martinsburg, Blair county, Pa., is our general agent for Morrison's Cove.

Brother JOHN K. BUSER, of Highspire, Dauphin county, Pa., is our general agent for Highspire and the neighborhood.

Brother JACOB RIFE, is our Agent for Middletown and vicinity.

Brother JOHN FOREMAN, is our Agent for Fayetteville and neighborhood.

Elder GEORGE KIMMEL, is our Agent for Schuylkill county.

Brother GEORGE ROSS, is our Agent for Elizabethtown and neighborhood.

Brother FREDERICK MAY, is our Agent for Bainbridge and neighborhood.

Brother JOHN C. LANDIS, is our Agent for Landisville, Lancaster county, and neighborhood.

Brother A. J. KAUFFMAN, is our Agent for Washington and neighborhood.

Brother GEO. MARTIN, is our Agent for Lancaster and vicinity.

Brother GEORGE SINGISER, is our Agent for Churchtown and neighborhood.

Brother JACOB HICKERNELL, is our agent for Lisburn and vicinity.

Brother HENRY WINGERT, is our agent for Landisburg and surrounding country.

Brother JOHN GORE, is our general agent for Uniontown, Md., and neighborhood.

Elder THOS. BEAN, is our general agent for the Broad Fording neighborhood, Md.

Brother JOHN KIBLER, is our agent for Newport and neighborhood.

☞ In addition to these General Agents, we wish it distinctly understood, that all the accredited ministers of the Church of God, in all the different Elderships, (as stated in our terms,) are our regular and standing agents for the Advocate.

AGENTS WANTED.

SUITABLE persons can find employment for the sale of the *"He Pasa Ekklesia,"* in this and other States. Apply to the Editor of the Advocate. [May 1.

JOB PRINTING

NEATLY EXECUTED AT THIS OFFICE.

W. DEVOE BAILEY, Printer.

THE CHURCH ADVOCATE.

A FAMILY PAPER---Devoted to the Diffusion of Bible Truth, Religious News and General Intelligence.

ONE DOLLAR AND TWENTY-FIVE CENTS A YEAR. "EARNESTLY CONTEND FOR THE FAITH WHICH WAS ONCE DELIVERED TO THE SAINTS." PAYABLE ALWAYS IN ADVANCE.

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THE CHURCH ADVOCATE

Is printed and published in Mulberry street, near the Railroad Bridge, Harrisburg, Pa.,

By JOHN WINEBRENNER, V. D. M., Editor.

TERMS AND REGULATIONS.

The Church Advocate will be printed and published semi-monthly, on a large super-royal sheet, at $1,25 per volume, payable always in advance, or within the first three months of taking the paper.

All persons failing to comply with these terms, shall have their papers stopped at the expiration of the first quarter, from the time the paper is sent, and be held accountable for two quarters; that is to say, for 62½ cents; which sum shall be invariably exacted before the paper will be re-sent.

All the accredited ministers of the Church of God, and such other persons as shall have regular certificates of their appointment from the Editor, shall be the only authorized agents for this paper.

☞ Letters and communications addressed to the Editor, through the Post Office, must be *post-paid*, except those containing remittances.

EDITORIAL DEPARTMENT.

LIST OF ACKNOWLEDGEMENTS.

Names.	Am't paid	Names.	Am't. paid.
Areas, George	$1 25	Koch, Jacob	1 25
Adams, Elder William	25	Knisely & Shereman,	1 25
Boyle, George W.	1 25	Keely, Sebastian	1 25
Berry, Michael	1 25	Landes, Christian	1 25
Bolton, John	1 25	Lingle, David	1 25
Barlow, John	1 25	McCoy, Daniel	1 25
Booth, William	1 25	Miller, Michael	75
Bare, Isaac	1 25	Mapes, Isaac	1 25
Christ, J. H.	1 25	Mateer, John W.	1 25
Crawford, Henry	1 25	Moses, John	1 25
Crawl, David G.	1 25	Markley, Martin	62
Cramer, George	1 25	Moyer, Joseph K.	62
Crusey, William	1 25	Nevit, Sarah	25
Diehl, Simon	1 25	Ober, Margaret	1 25
Eisenhower, J. F.	1 25	Oveley, John	1 25
Elliott, Vincent	1 25	Rees, Samuel	1 25
Ensminger, David	1 25	Raysor, Jocob	1 25
Etter, George	1 25	Reninger, George	1 25
Forney, John	1 25	Sherich, Abraham	1 25
Fore, Matilda	1 25	Snyder, Samuel S.	1 25
Fore, Maria	1 25	Schoch, Joseph	1 25
Flegle, Benjamin	1 25	Swyers, William	25
Grose, Solomon	1 25	Slingluff, Levi	1 25
Garverich, Joseph	1 25	Strock, Joseph	1 25
Hart, Jacob	1 25	Spenser, David	1 26
Heflebower, Jacob	1 25	Snyder, David	1 25
Hand, Samuel	1 25	Snodgrass, John	1 25
Hagey, Jacob	1 25	Trease, William	25
Houston, Benjamin	25	Taney, Frederick	1 25
Harris, Thomas	1 25	Wallers, George	1 25
Hostetter, John S.	1 25	Wagner, Samuel	75
Hanisher, John	1 25	Walk, John	1 25
Hurley, John E.	1 00	Young, Jacob	25
Hazelton, Doyle P.	75	Young, Jonathan	1 25

Omission.

In our review of Elder West's theory of ordination the following paragraph was omitted. It ought to have been inserted in lieu of the last sentence in our reply to his first argument, taken from the case of Moses and Joshua. Number 27: 18–23. The paragraph ought to read as follows:

Howbeit, it is very evident that this text is not only altogether irrelevant in his case, but we can prove that Moses laid hands on Joshua for the express purpose of imparting to him the *spirit of wisdom* and to put his *honor upon him*, i. e. to appoint him his successor. Accordingly, we read, Deuteronomy 34: 9, "And Joshua was full of the spirit of wisdom, *because Moses had laid his hands upon him*." See also, Num. 27: 20, Deut. 3: 28.

Fourth of July.

This day happening to fall on the Sabbath this year, seemed to set aside the usual celebrations in this place. We had, it is true, a few private *turn-outs* on Saturday, and a few more on Monday. But there were no Political, Temperance, Sabbath-School, nor Religious celebrations of the day as in former years.

That which seemed to attract the most attention was a military parade of the Harrisburg Cadets, under Capt. Partridge.

These youthful soldiers were out with a six pounder, firing federal and honorary salutes, at stated hours, from morning till evening.

This may do well enough for the people of this world, but we are surprised at some of the good people of Harrisburg, who profess to be Christians, to send their sons to military schools, and have them trained for carnage and bloodshed. Between the spirit of war and the spirit of Christianity there is an utter incompatibility. That system of government which, for the same deed, will punish the *citizen* and reward the soldier, is not congenial with the righteous government of the Prince of Peace.

Camp-Meetings.

The season for holding camp-meetings is now near at hand. We suggest a few things for the consideration and observance of the campaigners:

1. Prepare for the encampments in good time—prepare also freely and liberally. It is a time for distributing abroad—for entertaining strangers—for using hospitality, and willingly to communicate. "Freely ye have received, freely give." "Give, and it shall be given to you again, good measure," &c.

2. Sanctify *yourselves* for the meetings. That is, set yourselves apart and suitably prepare for them. "Put on the whole armor of God," and go up fully harnessed and equipped for the work of the Lord. It is better to go up prepared, than to go up to get prepared, to work for the Lord. To this end,

First. Pray earnestly and pray much for yourselves and for the meetings.

Second. Fast devoutly, and humble yourselves before the Lord. "They shall fast." "He giveth grace to the humble."

Third. Take *tribute* with you—prepare for the collections. Camp-meetings cost money. And God has a right to our money as well as to our time, talents, prayers, and labors.—But,

3. Improve the time at these meetings by doing good, as you have oportunity. Remember, "he that watereth shall be watered also himself." The way to get good is to do good. Let there be no lounging and gadding about—no disputing and vain jesting—but let there be seriousness and ardent devotion—let all hands be strong and work—and, in fine, "let every thing be done decently and in order."

Then the Lord will delight in his people, convert sinners and cause his saints to shout aloud for joy.

Another Notice to our Patrons.

With this number the first three months of the *Advocate* will expire. Our patrons are, therefore, once more requested to send on their pay between this and the first of August next, otherwise their papers will be stopped. We are bound, as well as our subscribers, to adhere to our terms, and we are fully determined to do so. If the paper cannot be sustained on the advance system, it must go down, so far, at least, as we are concerned; for we have learned, from past experience, that the credit system will not answer.

We hope, then, that the true friends of the *Advocate* will send on their subscriptions in due time. Let the agents also be up and doing.

The Relief Subscription.

Brother T. Hickernell has requested the preachers in Ohio to collect and remit to us the relief subscriptions, as he will not have time to attend to it this year. We hope the brethren will excuse brother Hickernell from this work, and comply with his request.

We request also the subscribers to this project in East and West Pennsylvania, who have not yet paid their subscriptions, to pay the same either to our agents for the *Advocate*, or to remit them to us by mail or otherwise, as soon as convenient. It is time this matter should be settled up.

Law to prevent Gambling.

The law for the suppression of gambling in Pennsylvania, went into operation on the 1st of July, and its provisions are of the most rigorous and searching character—well calculated to put an end to all gambling in this State. By this law the keepers of gambling apartments are liable to a fine of from $50 to $500. Persons engaged in gambling as a means of living, or found with gambling implements, may be imprisoned in the penitentiary from one to five years, and required to pay a fine of $500. Any one inviting or pursuading another to visit a place used for gaming purposes, shall, upon conviction thereof, be held responsible for the money or property lost by such pursuasion or invitation, and fined from $50 to $500.

It is made the duty of all sheriffs, constables, and prosecuting attorneys, to inform upon and prosecute offenders against the act, under a penalty of $50 to $500. All suspected places may be broken open with impunity.

Camp-Meeting Notice.

We are requested to give notice, through the paper, that the brethren on the York circuit, will meet on the camp-ground, situated in Fairview township, York county, on the property of Philip Fetrow, and occupied by Martin Markley, on *Friday, the 6th day of August next*, should it be a fair day, if not, then on the next fair day, to prepare the ground for holding the encampment.

All huckstering will be strictly prohibited within the prescribed limits of the law.

For the accommodation of the public, a boarding tent or table, and horse feed, will be kept by M. Markley.

The brethren and the public generally are invited to attend the camp, commencing on the 13th of August next.

Our opinion on Temperance.

As our opinion on temperance has repeatedly been asked for, through the *Advocate*, we beg leave to answer those who are anxious to know, and all whom it may concern, by giving the "Resolutions on Temperance," which were passed by the "General Eldership," held in the city of Pittsburg in May, 1845. They are as follows:

RESOLUTIONS ON TEMPERANCE.

1. *Resolved*, That we are grateful to Almighty God, for his goodness in smiling upon the efforts made to promote the Temperance cause.

2. *Resolved*, That in our opinion the time has fully come, when men in every condition of life, who have the welfare of the human family at heart, should come forward and sign the pledge of Total Abstinence, and strive to advance the noble cause of temperance by precept and example.

3. *Resolved*, That the friends of temperance remember, that the cause in which they are engaged is a cause whose advocates and supporters are of no particular creed; that its aim is to reform the life, and fit men for the society of the good here, and under God, for the society of the blessed hereafter; and therefore, they should take care not to "fall out by the way," but to join in one united effort to do something worthy of their day, which shall cause their children to rise up and call them blessed.

4. *Resolved*, That we are sorry that there are yet ministers of the Gospel in this country, who are so far influenced by selfishness, as to refuse to give their views and influence in favor of a cause like that of temperance, which is so closely allied to that of Christianity.

5. *Resolved*, That we consider it inconsistent for professors of Christianity in any way to countenance the traffic in intoxicating drink; and especially to assist the rum-seller to procure a license by signing his petition, which is nothing less than signing the death warrant of some poor inebriate.

6. *Resolved*, That we consider the traffic in intoxidating liquors as a drink, always sinful and demoralizing in its results; and that no man is entitled to membership in the Church of God who is engaged in it.

Our Sermon at Mechanicsburg.

We preached a sermon at Mechanicsburg, Cumberland county, Pa., at the late protracted meeting, a part of which has been either misunderstood or wilfully misrepresented.

We preached from the text, "O! Lord God, forgive, I beseech thee, by whom shall Jacob arise? for he is small." Amos 7: 2.

Our method of treating the subject was, to consider,

I. The fact asserted—*Jacob is small.*

II. The question asked—*How shall he arise?*

III. The prayer offered—*O! Lord God, forgive,* I BESEECH THEE.

After establishing the fact asserted, namely, that Jacob, or the church, is small, we instituted a brief inquiry into the causes of this astounding fact, and among other things which we enumerated was, *offences.* This term, we remarked, was differently used in the scriptures. Among other things, it is used, in a moral sense, to denote a mere *opinion*, or any thing at which umbrage is taken, or by which persons suffer themselves to be become hurt and dissatisfied.

Thus, we said, it was anciently. The Jews were *offended*, i. e. took umbrage at Christ. Matt. 5: 12, Mark 6: 3, Isa. 8: 14, Rom. 9: 33, 1 Pet. 2: 8. The Disciples also were *offended*, or hurt and dissatisfied, because of many things. See Matt. 26: 31–33, John 6: 61, chap. 16: 6. So it was likewise among the Disciples in the days of the Apostles. Rom. 14: 21, chap. 16: 17.

Thus, also, it is now, and thus it will continue to be until the Millennium, or perhaps till the end of the world. Some "offences must needs come," yea, it is "impossible but what they will come." Matt. 18: 7, Luke 17: 1. One of these unavoidable offences grows out of the nature and imperfection of man. Because of his weakness and imperfection, his thoughts are not always in accordance with God's thoughts, nor his ways God's ways. Hence, there are OPINIONS, or, to use a Bible phrase, "doctrines and commandments of men" even in matters of religion. In the things of God we should all be of one mind, but apart from religion, and even in religion, where there is no specific law to guide us, *opinions* are not to be condemned—they are lawful and right.

What, then, is the duty of those who hold different opinions as to matters of human policy, and as to the utility and expediency of certain "means and measures" in promoting the cause of God? If, for instance, some brethren think it right, yea duty, to identify themselves with the order of the "Sons of Temperance," whilst others think it wrong to do so, and become *offended* at those who join them; what then is to be done in this case? Here seems to be an honest difference of opinion. Both are alike sincere and conscientious in their opinion, and contend they are right. Who, now, is to be umpire? and how is the matter to be decided? Must the *offending* party, in this case, yield to the *offended?* In other words, must the brethren who have joined the Sons abjure the order to gratify their offended brethren? Is this their duty? Does God's word require it? If so, where is it written? Why say some, Paul says, Rom. 14: 21, "It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak." And again, 1 Cor. 8: 13, "If meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." Here, they say, is good authority.

But, then, on the other hand, and in reply to this, it is said, Paul also affirms, 1 Cor. 7: 8, 26, 27, "It is good not to marry"—yea "not to touch a woman." "Art thou loose from a wife, seek not a wife:" "but abide as I am." Again, Paul saith, 1 Cor. 10: 29, "Why is my liberty judged of (or by) another man's conscience?" and Rom. 14: 4, he says, "Who art thou that judgest another man's servant? to his own master he standeth or falleth: yea, he shall be holden up; for God is able to make him stand."

Here, then, is good authority from the same source, on both sides. How are we now to decide this mooted question? Why by going back again to the same author, and hear and take his conclusion of the whole matter so far as opinionism is concerned. "Let us not, therefore, judge one another any more." "For one believeth that he may eat all things: another who is weak, eateth herbs. Let not him that eateth despise him that eateth not: and let not him which eateth not, judge him that eateth; for God hath received him."

So then, we see, that in mere matters of opinion, we are bound to "bear with one another," to forbear judging and despising one another about these things, and "to follow after peace, and things wherewith one may edify another." 1 Cor. 14: 19.

This is the doctrine that Paul preached—this is what Christ preached, and this is what we preach.

But, as we said before, this doctrine was either not understood by some of the people of Mechanicsburg, or else it has been wilfully misrepresented, if we are correctly informed.

If those persons who busy themselves in cavelling and misrepresenting their ministers, would earnestly follow after charity, and peace, and things wherewith one may edify another, how much better it would be; what a quiet, peaceable, happy and prosperous state might be in "all the churches of the saints."

Howbeit, in times of excitement, when people are under strong prejudiced feelings, and cannot understand one another, it is no marvel if they fail to understand others. Yet, we are careful for nothing, save a good understanding and a peaceful and holy life.

We beseech the brethren to mutual forbearance, to follow peace, to be kindly affectionate one towards another, to confess their faults one to another, and to pray one for another that they may be healed.

These things are far more important than contentions about opinionisms. These are duties which some of you have been teaching to others, for many years past, by precept; now, therefore, in the hour of trial and temptation, teach them by example also. Be not wanting to yourselves. Do as you would wish to be done by. Do as the primitive Christians done—"be of one heart and one soul." "Live in peace, and the God of love and peace shall be with you."

The way they make Cheap Papers.

We oftentimes find persons in the country expressing surprise that the secular weekly papers, publisbed in our cities, are afforded at so small a price, whilst so much more is charged for religious papers, and the surprise is sometimes expressed in such a way as to intimate as though, in the case of the latter, the subscribers were compelled to submit to exorbitant exaction. Such persons, however, are evidently altogether unacquainted with the manner in which our city secular papers are published. A little examination into the matter would at once relieve them of their surprise. How this is done, the reader will learn from the following statement given by the Philadelphia Christian Observer:

"The various articles put in type for a daily paper during a week, are kept till the printer has the matter of a week, except advertisements, standing before him. After six days these columns are arranged for another paper, under another name, and sent abroad through the country as a cheap newspaper. The expense of *composition* of all its contents was paid for from the profits of the *daily* paper; of course the weekly sheet, containing the same matter, can be afforded at a very low price, and still yield a handsome profit to the publisher."

Revival in Sweden.

The Berlin *Evangelical Gazette* contains an account concerning an extraordinary revival in Sweden.

This awakening commenced in 1844. The prime movers and conducters of the work are the *common people*, not the *clergy*.

They designate themselves by the name of *Roestars*, from the verb *roest*, to cry, and their discourses by the name of *ross*, a voice, thus calling to mind the passage in John 1: 23. People are astonished, they gather round them, they listen with earnestness, with curiosity, and often with profit. On the one hand, the *Roestars* describe the severity of the Sovereign Judge; they proclaim his terrible judgments threatened against ungodliness: on the other hand, they speak in the most consoling and persuasive terms, with the accent of charity, of the mercy and long suffering of God; in the name of his Son, they beseech sinners to be reconciled to God, and turn to him through faith in Jesus Christ. But above all, they strongly rebuke those who are abandoned to the so general vice of drunkenness; they paint to them, in the most striking colors, the fatal consequences of their excesses, and call upon them to reform. Accordingly, churches, formerly deserted, may be seen filled; hearts full of levity, becoming serious; sinners returning to God, and forsaking the paths of ruin. In a single village, seventy men engaged in the manufacture of brandy, have renounced their wretched business.

These *Roestars*, as they are called, and as we have seen, are the common people, and yet their discourses are full of Divine truth, conformable to sound doctrine, and animated with a very rare evangelical spirit. But what is more especially extraordinary in these men is, that they are gifted with an easy, prompt, copious, clear, always powerful, sometimes even eloquent and poetical faculty of speaking, when they enter into their sacred exercise. Into this they are introduced by a sort of bodily preparation. First, they suffer from a lassitude thro' all their members; next, they experience convulsive motions; the shoulders project over the chest; they lie down on their back, or remain standing; their senses are shut to all impressions from without; they are in quiet ecstacy, but when they do open their lips to speak they make their penetrating voices ring again. This state commonly lasts over two hours; they come out of it of their own accord; then they are like people who have waked up from a delightful dream.

When these people are asked, whence comes this sudden and singular change upon them? they reply that it is the spirit of God, who, is being poured out upon all flesh, according to the prophecy of Joel, seizes them in an irresistible manner, and it is in vain that they endeavor to contend against him.

The work, it is said, is still in progress, and thousands of thousands are turning to the Lord.

Go on, victorious Saviour—
Go on, Almighty King—
O! chain the woful Dragon,
And cause the world to sing.

League of Universal Brotherhood.

The first annual meeting of the League of Universal Brotherhood, and the friends of Peace generally, was held in Boston last month. Delegates were present from all the New England and some from the Western States.

The meeting was organized by appointing AMASA WALKER, of North Brookfield, President, and *Chester Field* and *Thomas Drew, Jr.*, Secretaries.

The President on taking the Chair, addressed the meeting, giving a brief history of the origin and progress of the League, explaining the objects for which it was formed, and the means by which it was expected those objects would be attained.

The following is the Pledge of the League, and explains sufficiently the objects of the Brotherhood:

PLEDGE.

Believing all war to be inconsistent with the spirit of Christianity, and destructive of the best interests of mankind, I do hereby pledge myself never to enlist or enter any army or navy, or to yield any *voluntary* support or sanction to the preparation for or prosecution of any war, by whomsoever or for whatsoever proposed, declared, or waged.—And I do hereby associate myself with all persons, of whatever country, condition, or color, who have signed, or shall hereafter sign, this Pledge, in a "LEAGUE OF UNIVERSAL BROTHERHOOD;" whose object shall be to employ all legitimate and moral means for the abolition of all restrictions upon international correspondence and friendly intercourse, and of whatever else tends to make enemies of nations, or prevent their fusion into one peaceful brotherhood; for the abolition of all institutions and customs which do not recognize and respect the image of God and a human brother in every man, of whatever clime, color, or condition of humanity.

☞ *All persons, of all countries, male or female, above the age of twelve years, are allowed to become members of the League by signing the Pledge. Those at a distance, who wish to become members, are requested to send in their names. The names will be transferred to the* great monster-roll *of the Army of Peace, in the possession of the Editor of the* BOND OF BROTHERHOOD, *Worcester, Mass.*

The business committee reported the following resolutions, which were adopted:

1. *Resolved*, That we feel perfect confidence in the truthfulness and power of the principles upon which the League is founded, as embodied in the pledge, and in their final triumph. And while we have a deep sense of the magnitude of the work, we feel encouraged that we are acting in harmony with the advancing spirit of the age.

2. *Resolved*, That the enthusiasm with which the formation of the League has been received, as shown by the signatures of 25,000 names to the pledge, on both sides of the Atlantic, affords the highest encouragement that continued efforts will result in the final triumph of peace principles throughout the world.

3. *Resolved*, That the alacrity with which the people of the new States of the West have enlisted under the white banner of the League, is an additional encouragement to renewed exertions in the noble work of promoting peace on earth and good will to men.

4. *Resolved*, That we regard the mission of the Jamestown, a ship of war sent upon an

errand of mercy, as indicating the progress of humanity and the growth of kindly international feeling, and that Captain Forbes and his associates are deserving of higher honor than has ever been awarded to those who have commanded the navies of the world for purposes of human destruction.

5. *Resolved*, That our hopes for the reformation of the world, are based upon the prevalence of the principles of true Christianity; and that we respectfully and cordially invite the co-operation of ministers of the Gospel of every denomination, in carrying forward this enterprise, by the circulation of the documents of the society, the presentation of the pledge, and all other means which may to them seem consistent and proper.

Our Terms.

These will have to remain unchanged for the present volume. We have, as yet, not one-half the number of new subscribers that we asked for, and that we actually need, to justify a reduction of the terms. Had the brethren in the East done as well as in the West, we might have sucoeeded in getting the requisite number—but they have not done so. Our terms, therefore, will have to remain unaltered for this year. By diligence and perseverance, under God, we may succeed next year.

Harvest and the Weather.

The wheat harvest this year, though light, yet the grain is well filled, free from smut and mildew, and the weather for harvesting has been remarkably fine. The rye, hay and oats crops have all turned out very well. The corn and potato crops are promising. The weather was dry and warm through harvest, but quite wet enough now. We had a fine rain last Saturday.

Sabbath-School Celebration.

There was a highly interesting Sabbath-School celebration at Highspire, on the 27th ultimo.

Three Sabbath-Schools—two from the village and one from Simson's Ferry Schoolhouse—were in attendance, besides a very large and respectable congregation. The services were held in a delightful grove, on the banks of the Susquehanna river, near the village. The schools and audience were addressed from the text, "Can the Ethiopean change his skin? or the leopard his spots? then may ye also do good, that are accustomed to do evil." Jer. 13: 23.

The following report of one of the schools in Highspire was then read:

SABBATH-SCHOOL REPORT.

As a privilege which we are permitted to enjoy, under the kind Providence of God, to assemble ourselves in this pleasant grove, we give the following report of our Sabbath-School at Highspire.

Since we met last, on a similar occasion, which was on the 3d day of August, 1845, our Sabbath-School has been regularly kept up and reasonably well attended, both by teachers and scholars. The attachment for Sabbath-School has much improved. Our library has been replenished several times since, and the love for reading, both among the teachers and scholars, has improved greatly.

At our school examination on first Christmas-day, 1845, we had an interesting time both to teachers, children and spectators—a time that will be long remembered by some of those that were present on the occasion. At that time we introduced to all present the reading of the Bible, that all should make it a rule from that day forth to read a certain portion every day, of which there were forty-eight united, out of which twelve have read the old and new Testament thro', and some commenced a second time, and others have read it partly through, &c.

Our prayer is to Almighty God that we may make it the man of our counsel, the rule of our faith and practice, and that we who profess to love God may keep ourselves unspotted from the world. Amen and amen.

C. ALLEMAN, *Superintendent.*
Jacob Roop, Jr., *Secretary.*
George Garman, *Assistant.*
Highspire, *June* 27, 1847.

In conclusion, the schools were addressed by Elders Jacob Rupp and J. Funkhouser.—A collection was taken up for the use of the schools. The conduct and attention of the children, teachers and audience generally, were commendably good. The whole celebration, from first to last, come off, we trust, with lasting benefit and graceful eclat.

CONTRIBUTORS' DEPART'T.

Traducers Rebuked.

"*Reprove, rebuke, exhort with all longsuffering and doctrine.*" 2 Tim. 4: 2.

The character of a Christian is clearly set forth by the teachings of the Saviour. He says, "As ye would that men should do to you, do ye also to them likewise." Paul to the Corinthians says, "Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up." And John says, "Beloved, let us love one another: for love is of God. He that loveth not, knoweth not God: for God is love."

Now, taking the above passages into consideration and comparing them with the character of some professors of religion, we find a great lack of these heaven-born principles. For there are those who, instead of doing to others as they would wish to be done to, they try to excell, but not in "well doing," but in traducing and misrepresenting their brethren; and this is more like a *fiend* then a *Christian.* Instead of "suffering long" they have no patience at all, but try to rule as with a rod of iron.

A. Clark, in his commentary on I Corinthians, chap. 13 and verse 4, says, "Charity has a long mind; to the end of which neither trials, adversities, persecution, nor provocations can reach. The love of God, and of our neighbor for God's sake, is patient toward all men: it suffers all the weakness, ignorance, errors, and infirmities of the children of God; and all the malice and wickedness of the children of the world; and all this, not merely for a *time*, but long, without end; for it is still a *mind* or disposition, to the end of which, trials, difficulties, &c. can never reach. It also waits God's time of accompanying his gracious or providential purposes without murmuring or repining; and bears its own infirmities as well as those of others, with humble submission to the will of God. (Is kind.) It is tender and compassionate in itself, and obliging to others: it is mild, gentle, and benign; and, if called to suffer, inspires the sufferer with the most amiable sweetness and the most tender affection. It is also submissive to all the dispensations of God, and creates trouble to no one."

Of late some important things presented themselves to my mind in regard to the above subject. Sometimes it may happen that a brother in the ministry may preach some things that may not meet the approbation of all, (no matter how correct it may be,) and if so, then what do we get to here? Why, some disaffected minds will try to take hold at some things said, and go from place to place to make capital of it against such a minister. Thus they prejudice the minds of others and injure the cause of God. If only such characters would stay at home the evil would not be so great in a certain sense, but they go about (satan like) from place to place to stir up a spirit of contension. I ask, are those that do so, obeying the mandates of Heaven, "in doing to others as they would wish to be done to?" or is it that their "charity suffereth long?" or lastly, is it because they "love the brethren, God, and God's cause?" No, verily not. The spirit of Christ does not lead to such things. Yet some of these characters are great *stickers for the truth*, and say they are only for what is right, &c. But, surely, if they would go to the "law and testimony" they would learn to know that their cause is not Christ-like, but quite to the contrary.

I have, in some measure, observed the movements of the religious world, and I find there are many (duty binds me to say,) who walk not worthy of the high "vocation wherewith they are called." Their walk and conduct is as if they had never been born of God and his word. What a shame it is for a professor of religion to be engaged in the soul-destroying, heaven-daring wickedness of backbiting, news-carrying, and slandering their brethren. Those that do such things ought to be marked as schismatics, and dealt with accordingly. For no person who is under the influence of the love of God, and who acts out the principles of true religion, can be guilty of such things. A Christian follows peace and holiness. He is careful to give no offence neither to the Jew or Gentile, nor to the Church of God. And where all do this, there is peace and harmony, love and union. May God interpose for his "Zion," is the prayer of one that loveth peace and the prosperity of the cause of God. T. S., V. D. M.

A Perry County Grog-Shop.

Perry county, *June* 3, 1847.

Brother Winebrenner:—

I must write to you from away up here to give you some gleanings by the way, from Mechanicsburg to Newport. Last Monday I travelled this road from the former place, where I left you, to go to my appointment at the latter. You are aware that it was a very wet cold day, and by the way I came to a certain village, and standing in need of some refreshments for myself and some oats for my horse, Billy, I was under the necessity of stopping at a GROG-SHOP. But, I must confess, that I never before had a correct idea of a GROG-SHOP. On my arrival I saw something near the door resembling a full moon on a smoky night. As I entered I saw another, and still another; yet they were not moons, but the red, fiery, swollen faces of a number of topers. Here, thinks I to myself, is a Perry county grog-shop in full, and I will see what it does look like inside. These red faces all gazed at me with their watery eyes as if they never saw a fellow being before.

The second thing I encountered was a smell. I was reminded of what the Rev. Dr. South said of the ale-houses, "one would think it no easy matter to get a man of sense to love an ale-house, as far as the sense of seeing and smelling amounts to, there being such strong encounters of both as should quickly send him packing did not the love of the Deity he adored compound for the homeliness of his shrine." The fetid breath of a dozen topers in one room is certainly more offensive than the fumes of a barrel of burning brimstone.

The third thing I encountered was the dealer, who was like the Razor Strop man, who said, "he was never ashamed of his own business." From the swarms of flies that infested the room, I was struck. This surely, thought I, is Beelzebub, the god of flies. I also thought of the inconsistency of the Pharisees, who accused the Saviour of the world for casting out Satan by Beelzebub. For judging from his trade, his looks, and his language, you would conclude that even this epitome or type of a Beelzebub would make the devil little trouble—he, no doubt, thanks God that there is a devil.

The next was the language—cursing, swearing, blasphemy and the lowest kind of blackguardism. They spoke in the dialect of hell. To listen to the language of those debased wretches, on this occasion, gave me thoughts that I never had before. I here learned to know more fully what the worm that never dieth means. There were near a dozen topers in their element, enjoying the social pleasures of the bottle. But their language betrayed their pleasure. Though the principal theme was the Mexican war and success of Generals Scott and Taylor, yet there was something else in the way which marred their peace, and awful to tell—it was religion.—Can this act as a worm that never dieth to a damned man? One poor fellow was cursing the preachers. Them lazy fellows, said he, just want our money, and then abuse us after all about drinking. Another swore he would drink as long as he pleased, for he was a free man, and all the preachers in the world could not turn him. Another said he had been to preaching a year ago, and condemned himself to eternal misery if he would ever go again. Beelzebub now opened his mouth and spoke, and every countenance turned towards him. It reminded me of Milton's description of subordination in the councils of hell when his highness spoke. He said, my opinion is that they would better mind their own business. Mr. R. gave it to me last Sunday for selling grog, and to you for letting your wives and children suffer, and then said that people should not buy any thing at drunken stores. Is not this against the law, 'Squire! said he, turning to a red eyed fellow, who, I suppose, was a magistrate. The 'Squire then spoke and expounded the law to them. Yes, it is against the laws of Pennsylvania, and if they are permitted to go on they will destroy the rights of this happy Republic, and the liberties for which our forefathers bled on the fields of Monmouth and Lexington. One of the red faced gentry swore about some Methodist folks, who talked about a Sabbath-breaking excursion they had had in a spree on the canal recently, he did not know that there was any harm in that; and finally, swore that he did not believe that there was any hell, but that it was a humbug of the preachers to scare people. Here is Beelzebub, who deals out poison to his fellowmen, and who gains his bread by the damnation of souls, and the misery of orphans and widows, whose fathers and husbands are living here in the stench, more offensive than the fumes of burning brimstone, and whose language is the blasphemy of hell. The thirst these poor wretches are tormented with, can never be quenched. Water will put fire out, but can never quench the thirst of the drunkard. The abuse of religion and religious

men, shows that conscience, the worm that never dieth, is still alive. Are such men to compose hell forever? is this the companionship of perdition? Lord Jesus! save the people from a drunkard's hell.

Yours, &c., JOSIAH H. HURLEY.

The World's Wisdom.

In looking abroad over the world we are filled with astonishment in contrasting different associations with one another. For instance, the Odd Fellows, with a zeal worthy of a better cause, are never too poor to pay five or six dollars to be initiated into a lodge; they are equally as punctual in paying some five dollars, yearly, in the shape of monthly dues, and in paying about seven dollars to take the five degrees of the order, making the sum of sixteen dollars, or more, the first year. Besides this, some of them have the most costly regalia, valued at probably thirty to fifty dollars. Well, this may do in its place, it shows they feel interested. But if they felt a similar interest in Christ's cause, we think they would make a different expenditure of their money. Now, all these men (and there are thousands of thousands of them,) pay regularly the same sum, and that without a murmur. Ask these same men for fifty cents for missionary purposes, and nine times out of ten it will be withheld.

Again: a man forms a connexion with the "Church of God," he professes to love Christ and to forsake the world and the things thereof for Christ's sake, and the very act of uniting with the body, ought to be the best proof that he intends to open his purse-strings.—But how many of these give sixteen dollars a year for religious purposes? How many give five dollars? Comparatively few. Now, if these men can give sixteen dollars the first year for the building up of a temporal structure, cannot others give the same sum for publishing salvation to dying sinners. We think, yes, we know they can. Therefore, let those that love to see Zion flourish take of their silver, gold, and bank notes, and give a part to the Lord of that which he so graciously bestowed them. Then will we see sinners turn to God, then will we see God's cause move gloriously onward.

June 9, 1847. ***.

Who will be to Blame?

Who will be to blame if there is not a sufficient sum of money raised to pay the missionaries employed by the East Pennsylvania Eldership? The preachers in charge of the several stations and circuits. The majority of every church are ready and willing to go into this matter; but some of the preachers do not organize missionary societies, because of one or two disorganizers, who may chance be opposed. Again, some of the churches plead a debt on their meeting-houses, and want to be passed by. But this will not do. The church at Lancaster did not let that hinder them.

We would suggest, that in every church in which the preachers neglect to form missionary societies, that an estimate of the probable amount that could be raised be made out, and that this sum be deducted from their salary. This would be just and fair. For if the preaching brethren promise to support missionaries, on moneys raised in this way, and neglect to do so, they can have no just grounds to complain if part of their stipends are withheld also. Follow up the *"golden rule,"* and all things will go well. What is done must be done quickly.

June 29, 1847. ***.

Letter from Elder G. U. Harn.

Athens, Athens county, Ohio, *June* 12, 1847.

Dear Brother Winebrenner:—

Deo volenta, I shall leave here for Maysville on Tuesday next, and after spending about ten days in the vicinity thereof I shall proceed to Cincinnati. After remaining a week or so there, I expect to go on to St. Louis and spend some days, and thence up the Mississippi to Mt. Carroll, without detaining longer on the way. Since I have started my trip has been most pleasing indeed to me. I have never had better health. Whether this will continue is only known to a wise and holy God.

I suggest to you the advantage attending the cause of God by an extensive visit to the West of yourself. There are thousands who have heard much, one way and another, about you, who, no doubt, would be much benefitted in hearing you. Can you not arrange matters so that the business of the printing establishment will be off your hands for the spring, summer and a part of the fall months the coming year? You calculate on being in Pittsburg at any rate, next May, to attend the General Eldership, and when you are over the mountains it will not be very burdensome to take a trip through the Western States. Now, I verily believe that a number of the Eastern brethren, who have it in their power, should pledge themselves to your support on such a tour. I have heard them speak much of their desire about seeing the cause spread in the West, but they were not able to preach themselves. Well, they have wherewith they can untie the hands, feet and tongues of those who can. Will they do it? Daily experience shows me that there will have to be more interest taken on this subject before the cause of God will prosper as it should. Already there are talented men driven from the field because of this neglect. Circuits are unsupplied that used to support two men. Whose fault is this? Why it may be both parties' fault, but certain am I that there are but few men that are calculated to be useful that will undergo the self-denial necessary to fill such places. And, I tell you plainly, it would be but little inducement to me to go to an appointment that could get no one else to fill it.

There are many persons in those Western regions who are quite favorable to us, and some of your lectures or sermons on original Christianity, I have no doubt, would have a very salutary effect among them.

And one thing more, as you have commenced a correspondence with the "Free-Will Baptists," on the propriety and expediency of a union being effected between that body and the churches of God, I would very much like to see more of these fraternal epistles. I am certainly very sick of divisions, and feel to be the last man under heaven to be the leader of a schism, and so far as I know that people, I do not see why an ultimate union might not be effected. I observed in a communication last summer, that I thought there was but little more difference between them and us then exists sometimes between local churches. If, then, we bear with ourselves, why not with them?

I find this subject meets the approbation of the intelligent part of them so far as I have examined. I had a very interesting confabulation with an intelligent and gentlemanly minister of their body not long since. He expressed a good degree of anxiety to see so desirable an end, and promised to use all his influence to effect it. I should be pleased to see him or any other of the minister of his connexion, or of the churches of God, speaking out in the *Advocate*.

Fraternally yours,

G. U. HARN.

Letter from Elder William Adams.

Plymouth, Ohio, *June* 18, 1847.

Brother Winebrenner:—

I would say for the satisfaction of the readers of the *Church Advocate*, that I have travelled but little for the last nine months in consequence of extreme sickness in my family, during which time two of my children have gone the way of all flesh. Our daughter, Martha, (which has been published by brother S. Sherrick,) who died April 21, 1847, aged 19 years, 7 months and 11 days. About five minutes before she died she shouted out hallelujah! I am going. Still repeating, I am going, until she sunk into the arms of Jesus.

Our son, Fulton, died May 31. He was between 8 and 9 years old. While sensible he appeared to be resigned to the will of God. But as the disease was all in his head, he became delirious about ten days before his death, and continued so until he drew his last.

Truly, we have had a trying time. However, I can say, the grace of God has been sufficient for us. "The Lord gave, and the Lord hath taken away, blessed be the name of the Lord." We have a post to lean upon which the wicked have not; that is, "Every thing shall work together for good to them that love God." So then, God; who sees as man cannot, has been pleased, in his all-wise Providence, to curtail my travels for the last nine months. However, I can say, amen! thy will, O! God, be done.

The remainder of my family are restored to health, save my son James, who appears to be on the mend—and I hope, through the grace God, I will soon be at liberty again to leave my family and go out through this Western world to blow the Gospel trumpet. Brethren will you pray for me, your unworthy brother?

Yours truly, WILLIAM ADAMS.

Letter from Elder J. Hawk.

Jonnson county, Iowa, *May* 30, 1847.

Brother Winebrenner:—

According to promise I this morning take up my pen to drop a few lines concerning myself and the state of things in these parts. I feel myself in a good state of health this week past, for which I feel thankful to the Lord. I have, however, been somewhat indisposed for a few weeks with a diarrhoea.

The folks that I met with here are all well, with the exception of a few cases. The brethren and sisters are well in this bend, and appear to be determined to press onward to the promised land. May the good Lord assist them, is my prayer. The number of brethren and sisters in this neighborhood are but few. There are also a few Methodist brethren that have the appearance as if they had a desire for the kingdom of glory.

I was some fifty miles south last week in search of bro. E. Logue, in order to make him acquainted with these brethren. I preached German in the neighborhood of Trenton to a small church, all Germans. Afterwards bro. Logue came along with me in order to preach to the people here. We had meeting on Friday evening and last night, and to day at 3 o'clock, and expect to have again this evening. I trust our labor in the Lord will not be in vain. There is the best respect paid to preaching in this place that I have met with in any part that ever I was in, both among young and old. The prospect is good, in my opinion. I might mention something of the treatment that brother Logue received when he came to this territory, but I deem it not proper for the present.

I remain yours in love,

JONATHAN HAWK.

Letter from Brother C. Cobaugh, Jr.

Clarion, Clarion county, Pa., *June* 8, 1847.

Brother Winebrenner:

Living as I do at this time, out of the bounds of the Church of God, but which I still love as much as ever I did, and among whom I have had my home for the last seven or eight years of my life, until within about six months past, and having heard nothing how you are getting along down East, I thought I would write to you again and request you to send me the paper to this place. I think if you send it on soon I can get you some more subscribers to your list. I do not know what to do sometimes; there are no meetings that I can enjoy myself at here. It is a hard place for religion; yet if some of the brethren of the West Pennsylvania Eldership would come here they could do some good. I will do all that I can if they come here. I can get them a preaching place, and will give them as much as they can eat and make them comfortable.

Now, do not forget to send the *Advocate* as soon as you can, so that I can see what the church is doing. Direct it to Clarion P. O., Clarion county, Pa. Pray for me that my faith fail not.

Nothing more at present, but remain your brother in Christ,

CHRISTIAN COBAUGH, Jr.

Note.—Our brother Cobaugh ought to have given us notice when he left Shippensburg: his paper has been going there ever since. Brethren, who take the paper, should never change their places of residence without giving us notice, or without authorizing the agent or Post Master to do so.

Letter from Elder J. Stamm.

Hinkletown, *June* 21, 1847.

Brother Winebrenner:—

I send you the name of a new subscriber, Christian Buchwalter, Hinkletown P. O. If you have the back numbers you may send them from the commencement of the present volume.

I am happy that I can say that things are moving along a little better than they used to be in our place, and also at other places on my mission. I have lately been in Oley, Berks county. We had a very large meeting there. There were some persons convened from different places—from Lebanon, Berks, Schuylkill, Montgomery and Lancaster counties. God's people were revived and built up, and the Lord was glorified. I have also been at other places recently, where the work seems to be prospering. The Lord bless our feeble efforts. Amen.

I remain yours, J. STAMM.

Letter from Bro. John S. Hostetter.

SHIPPENSBURG, *July* 3, 1847.

VERY DEAR EDITOR:—

Is there anything in the Christian religion more necessary than faith? Is it not the first and main principle required to a holy deportment? Morality may produce acts desirable and commendable, but can a tree without life or sap bring forth fruit? Can a religion without faith bring forth good works? Faith is the life, sap, or substence of the holy religion of the Lord Jesus Christ. "Faith, if it hath no works is dead, being alone. Yea, a man may say, shew me thy faith without thy works and I will shew thee my faith by my works." So we see faith and (good) works are inseparably connected. A man may have works without faith, but cannot have faith without good works. "Faith without works is dead." Faith must be living before it can be active, and until it be active it cannot produce any fruit. When faith wakes up in the heart, and is made alive by the preaching or hearing of the word, and properly cultivated, it will produce good works.

Some say, faith is the gift of God; others say, it is the act of the creature exclusively. I am inclined to think that it is both. Man, of himself, can do nothing, and yet God will force no man to do anything. Faith is a principle or grace implanted, and that it may be fruitful it must be cultivated. Faith is an act of the mind, a trust in, a reliance on, and a consent to the word of God, as revealed to man in the Bible. Faith is one of the first great and leading principles of the religion of the Bible. Without faith it is impossible to please God. Faith is the victory by which we overcome the world. Faith purifies the heart. Faith worketh by love. Now let me ask, are not these graces and blessings very desirable, and should they not be sought after and obtained by every man? Well, dear reader, it is alone by and through faith that they can be obtained. They are absolutely necessary to salvation. He that believeth shall be saved. He that believeth not shall not see life.

Yours, &c., JOHN S. HOSTETTER.

Letter from Brother J. R. Machlan.

NEWBERRYTOWN, YORK COUNTY, *June* 9, 1847.

DEAR BROTHER WINEBRENNER:—

In regard to the state of religion in the churches in this neighhorhood, we cannot boast; yet we find some lively members—and in the church at Newberry, with but few exceptions, the fruits of the revival last winter are good—the converts are nearly all faithful and still maintain their integrity.

The temperance cause is doing great things in and round Newberry. I was told a day or two ago that not a drunkard was to be seen about Newberry any more; that many had enrolled their names on the pledge, while others were ashamed to drink any more, having no company. And this I do know, that since the temperance cause has been agitated and many taken the pledge, our religious meetings are better attended and there is much better behaviour.

We have also started a Sabbath-School a short time ago in this place. The house last Sabbath was as full as it could be to be comfortable. So the church is making her efforts in the first place to bring about means in the hand of God for the salvation of souls. Temperance is fitting many promising young men for religion; and the Sabbath-School is trying to train up the children for the cause of God. The school consists of near one hundred scholars, and about thirty teachers and officers.

We are looking for better days; and we hope that in every place where people feel for the interest of their fellow men, they will try to advance the cause of God by erecting Sabbath-Schools, and all other institutions which have for their object the amelioration of society and the instruction of the young and rising race.

Yours, with respect, &c.,

JOHN R. MACHLAN.

Letter from Brother Samuel Etter.

YORK COUNTY, *June* 22, 1847.

BROTHER WINEBRENNER:—

Sir: Having a little leisure I take up my pen to write a few things for the *Advocate*. I feel much pleased with our neighbors, that they have taken up the cause of temperance. This is a good cause. I am pleased that the people of this neighborhood have espoused this noble cause among themselves, and would like them to have success in the same.

But at the same time I am sorry to think that there are some of my good brethren who take the cause of temperance to balance the heart for the reception of God's word. I am afraid the good cause will lead to a bad one. I consider the pledge of Jesus, our Lord, is enough for the Christian, and is sufficient to carry us through if we live according to that rule.—Some of our young sisters take quite an active part in this cause, and still refuse to follow the Lord in the ordinance of baptism and other necessary things. Christ says, "you are not of the world, but I have chosen you out of it;" therefore, he further says, "follow thou me." And then he gave the promise, "I will never leave thee nor forsake thee, but lo! I am with thee always, even on to the end of the world."

Your brother, &c.,

SAMUEL ETTER.

Letter from Elder A. Megrew.

DALTON, WAYNE COUNTY, OHIO, *June* 14, 1847.

DEAR BROTHER WINEBRENNER:—

I resume my pen again to submit a few lines to you. We are well, wishing you the same. Above all, we are desiring your presence in Ohio. This would not only be desirable, but beneficial, I think.

I hope brother HARN will not pass us by, but at least pay us a visit.

We would be glad also if some of the little preachers from the East would come to Ohio, and take appointments by next year. We do not ask for your great and smart men. These do not seem to do so well on the soil of Ohio. But preachers we shall need very much by next year. Some are going to the far West, and others are waring out, and many cannot be got into the field at all; therefore, we pray, may the Lord send forth laborers into His vineyard.

Yours truly, in love, A. MEGREW.

Letter from Bro. Abraham Snyder.

MOUNT JOY, LANCASTER COUNTY, PA., *June* 11, 1847.

DEAR BROTHER WINEBRENNER:—

I take my pen in hand to send you a few lines, to let you know that I am now laboring in the field to which I was appointed by my brethren of the Eldership. I am very well pleased with the people of Lancaster county. The brethren received me very kindly, for which they have my warmest thanks, hoping that God may make me useful among them, and that He may use me as an instrument in his hand whereby many poor souls may be saved. Amen! and amen.

My post office address for the present year is Mount Joy, Lancaster county, Pa.

No more at present, but remain your fellow laborer in the bonds of the Gospel,

ABRAHAM SNYDER.

Letter from Brother William Crusey.

MCKINSTRY'S MILLS, CARROLL CO., MD., *July* 2, 1847.

DEAR BROTHER WINEBRENNER:—

It is with pleasure I forward you $1 25 for your very excellent paper. I feel very much benefitted by reading and perusing its columns; and I think it worth more than double its subscription price. I often think, why does not every brother and sister in the church subscribe for the paper, and have the truth of God's word and works impressed upon the minds of their families? No doubt, the constant reading of the paper would make an indelible impression upon the minds of many, and be instrumental in forming correct views and making the way clear to the celestial world. All Christian brethren should, therefore, spare the labor of one day out of three hundred and thirteen, to pay for the visitation of this little semi-monthly messenger that delivers to them good tidings of great joy, and will benefit them in the afternoon of their dying days.

Yours in Christ,

WILLIAM CRUSEY.

Letter from Elder A. Holms.

SUGARCREEK, HOLMES COUNTY, OHIO, *June* 8, 1847.

BROTHER WINEBRENNER:—

I take up my pen for the purpose of sending you some money and a few lines for the *Advocate*.

I would inform you that brother MURRAY and myself commenced a meeting on Saturday last, in the Sugarcreek Bethel, which continued until Monday night, and truly the Lord was in our midst. The congregations were generally large and attentive to the preaching, and the word was seemingly accompanied with more than mortal energy, if I may judge from appearance. I think the word has taken deep root in the mind of some, and my prayer is that it may spring up and bring fourth fruit to life everlasting. The church also has been refreshed. We had a very good experience meeting on Monday morning. The King was in the camp, and many shouted for joy. Upon the whole, I think the church of this place is on the march to the goodly land. May the good Lord prosper them on their journey is my prayer.

Yours truly, A. HOLMS.

Letter from Brother S. Grose.

LIBERTY CORNER, CRAWFORD COUNTY, *June* 28, 1847.

BROTHER WINERRENNER:—

Enclosed I send you the money for another volume of your worthy paper. It has, truly, been a welcome visitor to me. While reading its contents I get refreshed very much on my way to Canaan. I hope the day is not far distant when the brethren of the Church of God will support the *Advocate* more liberally, seeing it is calculated to spread light and knowledge among the children of men, free from sectarianism. I wish you success in your enterprise.

I remain your unworthy brother,

SOLOMON GROSE.

NEWS DEPARTMENT.

MINESOTA.

The name of this new Territory, a correspondent of the Galena Gazette says, is the Sioux name of the St. Peters river, and is composed of two words, *mine*, water, and *sotah*, turbid, or whitish turbid, in contradistinction from the reddish tinge which muddy streams generally have.—At the junction of the St. Peters with the Mississippi, especially in the high waters of the Spring, the difference in the color of the stream is quite perceptible at a distance of four or five hundred yards. As it appears to be a settled prineiple to give the new States and Territories the name of the prineipal stream running through them, as is the case with Missouri, Iowa, Illinois and Wisconsin, the word Minesota (should be Minesotah) is quite appropriate, as the St. Peters is undoubtedly the longest, if not the largest, river in the new Territory. The name is pronounced *Min-ne-so'-tah*.

New use of Ether.—Mr. Bigelow, our blacksmith, told me some time ago, that one of the stage horses, which he was obliged to shoe, from some cause would keep up such an incessant kicking, biting and squealing, that it was not only troublesome, but dangerous to shoe her. I told him to let me know when he shod her and I would give the ether to her. I did so to-day, and two minutes after I applied the ether to her nostrils she was as quiet and harmless as a sheep, and was shod with perfect ease and safety. The horse was as bright as ever afterwards.—*Lowell Courier.*

Extraordinary Emigration to Oregon.—A letter from Princeton, Illinois, says that if the emigration to Oregon may be estimated by the number of wagons which have passed this spring, it will be very large. More than one hundred have passed thro' Princeton on their way to Oregon.

Two hundred families left St. Louis for Oregon and California. This, added to the emigration from St. Joseph, of those who made that their starting point, will make a very large train.

Bombshells.—The St. Louis New Era says that several of the foundaries in that city have been kept busily employed, of late, by orders from the Government for bombshells, for which they are paid five cents a pound. Since the war commenced the whole quantity turned out in that city exeeeds 420 tons. The St. Louis bombs are said to be equal in quality to those made in the Eastern States. They are, doubtless, warranted to kill.

Praiseworthy Liberality.—The Pittsburg Gazette says, the Hon. Harmar Denny has presented, as a donation, to the Hospital Association of this city eleven acres of ground, valued at $19,000 at the lowest estimate. This is a munificent bequest, and reflects the highest honor upon that gentleman.

Sale of the late residence of Jos. Bonaparte.—The beautiful grounds and mansion belonging to the estate of the late Joseph Napoleon Bonaparte, ex-King of Spain, were this day sold at auction for the sum of $30,500. Mr. Thomas Richards, of Philadelphia, was the purchaser. It is said that the buildings alone cost over $60,000. The paintings, sculpture, furniture, &c., sold at much lower rates than were anticipated; some articles being sold for one-half their value. The paintings brought from $10 to $1,050. Two lions and a fawn, by Reubens, sold for the largest sum. "Nativity of our Saviour," by Raphael Mocngs, brought $1,000; the portrait of a dog, by Hackurts, brought $210. The picture of Napoleon crossing the Alps, by David, the proprietors refused to put up unless the sum of $6,000 was bid for it. As no person present was willing to bid that sum it was passed, and will be sent to Europe.—*Newark Adv.*

Special Session of the New York Senate.—Gov. Young has issued a proclamation calling an extra session of the Senate on the 29th of June ultimo, for the purpose of acting on nominations to fill vacancies in certain offices.

It seems to be taken for granted that Chief Justice Bronson and Justice Jewett will resign their stations in the Supreme Court, in consequence of their election to the Court of Appeals. The Atlas says it is understood that they have tendered to the Governor their resignations of the offices they hold.

Baptism of the Hon. Henry Clay.—We see announced in the papers, that this distinguished citizen was baptized on the 22d of June, in one of the ponds on his estate near Lexington, Ky. He united with the Episcopal church, but demanded *immersion*, which was granted.

Anonymous Munificence.—Prof. Sears, of the Newton (Mass.) Theological Institution, has received an anonymous letter enclosing three thousand dollars, which the modest and unostentatious writer wishes to devote thus:—$2,000 to the support of the President of that institution, and $1,000 to the funds of the American Baptist Union.

New York Canal Tolls.—The tolls of the second week in June were $149,785 48; same week last season, $83,530 59; increase, $66,254 89. The tolls since the opening of the navigation (forty-five days) are $1,016,297 55; to same date last year, (including sixty days of navigation) $770,846 04; increase $245,451 51.—The tolls are one-fourth more than they have ever been for the same time.

Independent Post Office.—It is said that James W. Hale, so well known as an independent letter carrier between New York and Boston, previous to the reduction in the public rates of postage, is about to resume business on his old route. He will take letters for three cents.

Blasting with Gun Cotton.—Rocks are successfully blasted in England with gun cotton. In a large quarry near Liverpool, experiments were made, and rocks in huge masses thrown out, when powder broke them in small pieces. Eight ounces of cotton dislodged more rock than two and a half pounds of powder.

Another Improvement.—We went with the railroad cars on an experimental trip to Elizabethtown, and back to Jersey City, yesterday afternoon, to witness the effects of an experiment which has been on trial for some months, the object of which is to save to Railroad Companies, Manufactories, &c., the heavy expense of oil.—To the boxes of two of the wheels of one of the passenger cars there is attached an apparatus said to be both cheap and simple, whereby the iron axles of those wheels, and the brass boxes within which they revolve, are kept continually wet with cold water—water is also used in the journals instead of oil. No heat is generated, and the water did not get warm.—The patentee proposes, with water and an anti-attrition composition, which he showed us, and which is not to cost one-sixteenth part of the present expense, to secure on any of every railroad, all the advantages of oil as universally used.

Church Authority.—The Salem (Ia.) Presbytery has the following among its rules:

"*Whereas*, this Presbytery disapproves of the solemnization of marriages on the Lord's-day; therefore,

"*Resolved*, That ministers belonging to this Presbytery, and communion of our churches, be forbidden this practice."

This is rather a stretch of church authority, it seems to us.

The Morman Temple.—This celebrated edifice has been sold to a committee of Catholic church for $75,000. This committee have also purchased other property at Nauvoo. The building is to be appropriated to educational purposes, connected with the church into whose hands it has passed.

Negro Suffrage.—Both branches of the Connecticut Legislature have approved finally on an amendment to their constitution, extending the right of suffrage to blacks. The people have yet to vote upon the question.

The Potato Crop at the South.—A gentleman who has recently been in some of the country parishes, informs the N. O. Picayune that the Irish potato crop never promised to be so abundant, and the quality of those which have been dug is pronounced better than any ever grown in the State.

The Cost of Intemperance.—In Northampton, N. H., where the population is but about 900, the expense for the support of paupers for ten years, ending in 1846, was $3,548. It has been ascertained by a committee, that $3,212 of the expense was caused by intemperance.

Adopted by the President.—President Polk has adopted a son of Col. Yell, who is now in the Georgetown College. Col. Yell fell at the battle of Buena Vista, and left a family in poverty. The President, it is said, will see that they do not suffer.

The Central Railroad.—Contracts are authorized for fifteen miles of the Central Railroad east from Pittsburg, and for fifteen miles west from Harrisburg.

Cumberland Presbyterians.—The General Assembly of this body of Christians was held recently at Lebanon, O. About sixty ministers and thirty elders were present.

Russia.—During the past year, 3,201 Romanists, and 14,000 Lutherans, (the latter consisting almost entirely of peasantry) went over to the Greek Church; 1 Lutheran and 25 Jews to the Roman Church; 190 Romanists and 20 Jews to the Lutheran Church. Indepently of the adherents of the Greek Church, which is the predominant one, the returns for the whole of Russia, show that there are 2,689,427 Romanists, 20,230 Catholic Armenians, 245,002 Gregorian Armenians, 1,660,456 Lutherans, 40,903 Reformed, 2,320,576 Mahometans, 1,186,570 Jews, 223,644 Budhists, and 171,928 heathen; forming a total of 8,658,725 individuals who are not members of the Greek Church.

Lightning and the Telegraph.—The Delaware Republican says that the lightning on Tuesday of last week, tried its hand in performing on the telegraph wires. After writing all kinds of signs, it melted the wires and burnt the table in the office at Wilmington.

Emancipation.—There passed through Washington, Penn'a, recently, forty-nine emancipated slaves, on their way to Ohio. They have been liberated by Mr. Cochran, of Hampshire county, Va., who had given them $500 to pay their expenses.

Relief for Ireland.—More than $150,000 have been received by the New York Relief Committee, and invested in provisions, and nearly the whole has been already delivered to the poor of Ireland.

Railroad Dividends.—The Directors of the Boston and Worcester railroad have declared a dividend of five per cent. for the six months ending on the 31st day of May, on a capital of $3,500,000.

New Albany, Ia.—By a recent enumeration, the population of New Albany is estimated to be 5,996. It is situated on the Ohio river, below Louisville, and is, we presume, the largest town in the state.

Take Warning.—Two little girls in Philadelphia, a few weeks since, engaged in a trial of skill at jumping the rope. One of them continued it so long that she became flushed in the face, fell down and expired.

Longevity.—A case of extraordinary longevity is reported on Long Island, in the person of a man said to have been born in the 17th century, being now 150 years of age!—so says a letter in the Express.

Railroad Speed in England.—Forty-five miles an hour is the contract time for carrying the mails in England, per railway.

Singular.—The same disease which has attacked the potato in other countries, has attacked the cocoa in Jamaica.

☞ The salary of Joseph R. Chandler, Esq., as President of the Board of Girard College, has been fixed by the Philadelphia City Councils at $4,000. The matrons are to have $1,000 each.

☞ The Missionary Herald tells us that in all Africa, in 1843, there were 170 mission stations, 434 laborers, 15,068 communicants, and 20,090 scholars.

MISCELLANEOUS.

THE PRAYER OF HABAKKUK.

It is said of Dr. Franklin, that during his long residence in Paris, being invited to a party of the nobility, where most of the court and courtiers were present, he produced a great sensation by one of his bold movements, and gained great applause for its ingenuity.

According to the custom of that age and country, the nobles, after the usual ceremonies of the evening were over, sat down to a free and promiscuous conversation. Christianity was then the great topic. The church was always ridiculed, and the Bible was treated with unsparing severity. Growing warmer and warmer in their sarcastic remarks, one great lord commanded, for a moment, universal attention, by his asserting, in a round voice, that the Bible was not only a piece of arrant deception in religion, but totally devoid of all literary merit. Although the entire company of Frenchmen nodded a hearty assent to the sentence, Franklin gave no signs of approval. Being, at that time, the court's favorite, his companions could not bear even a tacit reproof from a man of his weight of influence. They all appealed to him for his opinion.—Franklin, in one of his peculiar ways, replied that he was hardly prepared to give them a suitable answer, as his mind had been running on the merits of a new book, of rare excelleney, which he had just happened to fall in with, at one of the city book stores; and as they had pleased to make allusiou to the literary character of the Bible, perhaps it might interest them to compare with that old volume the merits of his new prize. If so, he would read them a short section. All were eager to have the Doctor read a portion of his rare book. In a very grave and sincere manner, Franklin took an old book from his coat pocket, and with great propriety of utterance, read to them the following poem:

"God came from Teman,
And the Holy One from Mount Paran.
His glory covered the heavens,
And the earth was full of his praise.
And his brightness was as the light;
He had horns coming out of his hands;
And there was the hiding of his power.
Before him went the pestilence;
And burning coals went forth at his feet.
He stood and measured the earth;
He beheld, and drove asunder the nations;
And the everlasting mountains were scattered:
And the perpetual hills did bow;
His ways are everlasting.
I saw the tents of Cushan in affliction;
And the curtains of the land of Midian did tremble.
Was the Lord displeased against the rivers?
Was thine anger against the rivers?
Was thy wrath against the sea,
That thou didst ride upon thy horses,
And upon thy chariots of salvation?
Thy bow was made quite naked,
According to the oaths—thy word;
Thou didst cleave the earth with rivers;
The mountains saw thee and trembled;
The overflowing of the water passed by;
The deep uttered his voice,
And lifted up his hands on high.
The sun and the moon stood still in their habitation;
At the light of thine arrows they went,
At the shining of thy glittering spear.
Thou didst march through the land in indignation;
Thou didst thresh the heathen in thine anger.
Thou wentest forth for the salvation of thy people,
Even for the salvation with thine Anointed;
Thou woundest the head of the house of the wicked,

By making naked the fountain to the neck.
Thou didst strike through with thy staves the head of his villages;
They came out as a whirlwind to scatter me;
Their joy was to devour the poor secretly.
Thou didst walk through the sea with thy horses,
Through the deep of great waters!
When I heard, my bowels trembled;
My lips quivered at the voice;
Rottenness entered into my bones,
And I trembled in myself,
That I might rest in the day of trouble:
Then he cometh up to the people,
He will cut them to pieces with his troops.
Although the fig-tree shall not blossom,
Neither shall fruit be in their vines;
The labor of the olive shall fail,
And the fields shall yield no meat;
The flock shall be cut off from the fold,
And there shall be no herd in the stalls;
Yet, I will rejoice in the Lord,
I will joy in the God of my salvation.
The Lord God is my strength,
And he will make my feet like hinds' feet,
And he will cause me to walk in high places."

The poem had its effect. The admiring listeners pronounced it the sublimest thing they had ever heard or read. "That is pretty," said one. "That is sublimity," said another. "It has not its superior in the world," was the unanimous opinion. They all wished to know the name of the new work, and whether that was a fair specimen of its contents.

"Certainly, gentlemen," said the Doctor, smiling at his triumph, "my book is full of such passages. It is no other than your good-for-nothing Bible; and I have read you the prayer of the prophet Habakkuk."

Let every reader learn wisdom from this incident, and learn to appreciate the unequalled sublimities of the Bible.

Ladies' Repository.

THE DUTY OF GIVING.

1. That which we have we hold as stewards who must give an account.

2. The way to increase is to distribute. Some are rich because they are liberal.

3. That which is given to the poor is loaned to the Lord.

4. That which is done to Christ's little ones is done to himself.

5. A hundred to one is the rate of interest God allows now; and life everlasting in the world to come. Mark 10: 29.

6. To be truly charitable, and therefore acceptable to God, our gifts must be bestowed willingly, on the principle of duty, from love to Christ, and in accordance with the whole and true amount of our property and income.

Remember that as you now sow, so shall you also reap.

Remember that God has a right to ALL you possess, as well as to the part he asks for his cause.

Remember God's goodness to you, and as you have freely received, so freely give.

Remember that God, authoritatively, commands you to be ready to distribute, and willing to communicate.

Remember that it is for your own present and eternal benefit to be liberal in charity.

Remember that in your liberality is involved the glory of God and the credit of religion.

Remember the example of your divine Redeemer.

PARTIES.—I have long since discovered that those denominations who have prayer meetings do not encourage parties; and vice versa, those who have parties have no prayer meetings. N. S.

CERTAIN CURE FOR THE WHITE SWELLING,

IF APPLIED BEFORE THE SWELLING BREAKS.

Take the yelk of an egg, one table spoon full of salt, one table spoon full of honey, mix them well together, then enough flour to make it thick enough for a poultice, which you will spread on a cloth and apply to the swelling, after sweating it in the following manner:

Take one gallon of elder leaves or bark (leaves are the best when they can be had) and put them in a kettle or pot of water and boil them well, then pour the water, together with the leaves or bark, into a tub or some convenient vessel, and sweat the swelling one hour over that, putting hot rocks or hot pieces of iron in to keep it sweating for that length of time, put a blanket over the part effected so as to confine the steam to the swelling, then put on the poultice, and let it stay until it comes off of itself, which will be about forty-eight hours, then sweat it again in the same manner, then put on a fresh poultice of the same; this you will continue until it gets well. The poultice will draw the swelling full of small white pimples, which will get less in circumference each time.

N. B. Always make the poultice the same size of the swelling.

I have known four persons cured in the above manner.

PREVENT HORSES BEING TEASED BY FLIES.

Take two or three small handsful of walnut leaves, upon which pour two or three quarts of cold water; let it infuse one night, and pour the whole, next morning, into a kettle, and let it boil for a quarter of an hour; when cold it will be fit for use. No more is required than to moisten a sponge, and, before the horse goes out of the stable, let those parts which are most irritable be smeared over with the liquor, viz: between and upon the ears, the neck, the flank, &c. Not only the lady or gentleman who rides out for pleasure, will derive benefit from this preparation, but the coachman, the wagoner, and all others who use horses during the hot months.

NEW COVERING FOR ROOFS.

We have now on hand (says the Scientific American,) a specimen of newly invented cement, and mode of covering roofs, and which appears better adapted to that purpose than any thing of the kind which we have seen. The cement is elastic, fire proof and weather proof—and can be afforded nearly as cheap as common lime plaster. The roof is first lathed, and plastered with a light loam, over which is laid the cement composed of coal-tar and coal-ashes, with a small portion of India rubber; and this cement penetrates and cementizes the loam, and the whole becomes very permanent. The inventor is Mr. Charles Krause of New York.

A CURE FOR THE SCROFULA.—Take a handful of iron-weed root, one handful of shoe-make root, one handful of sarsaparilla root, one handful of rhubard root, one handful of China root, one handful of star root, put them all in a stone jug that will hold one gallon, fill the jug with cold water, cork it and put it into an oven or pot of cold water and boil it six hours, then let it cool; give the patient a wine glass three times a day, viz: morning, noon and night.

DESTRUCTION OF GRAIN.

"The annual consumption of gain in the English distilleries amounts (on the authority of Lord Stanley) to 1,300,000 quarters, or 10,400,000 bushels. The excise duties on the spirits manufactured amounts to £3,500,000, or nearly $17,000,000."

Need we be surprised that grain is high in England. This grain, thus converted into intoxicating liquor, is for the consumption of others certainly than teetotallers. Yet the great rise in the price of bread-stuffs falls as heavily on the non-consumer as on the consumer of spiritous liquors. Consumers of these liquors are placing a tax on non-consumers, really, if not in name.

FLIES.—The butchers at Geneva have, from time immemorial, prevented flies from approaching the meat which they expose for sale, by using laurel oil. This oil, the smell of which, although a little strong, is not very offensive, drives away flies; and they dare not come near the walls or the wainscots which have been rubbed with it.

POETRY.

THE CHRISTIAN'S HYMN.

Come friends and relations, I freely will tell you,
The sorrows and troubles I daily go through,
For the cross I have shouldered to travel my way,
The Christian to strengthen, and sinners to pray.

I left my dear father and mother behind—
Also my dear brothers and sisters, most kind,
My life in my hand, then I boldly will stand
With Jesus my Captain, to call up the band.

Sometimes I'm discouraged and put to a pause,
My faith almost fails me in this mighty cause,
To see such brave soldiers, so able and strong,
Go halting in battle, in doubting along.

Sometimes I am wounded by Satan and sin,
Likewise by the greater opposer within—
Also by professors who say they are true;
With spears, and with daggers, they baffle me too.

Sometimes I'm in hunger, sometimes in the cold,
Upon the bleak mountains my griefs I have told,
The wolves and the bears, though they rave and they tear,
But glory to Jesus, he answers my prayer.

And now brother watchman to you I am join'd,
And all of the sorrows and troubles I find,
To preach the pure Gospel, to the rich and the poor,
Until we are landed on that happy shore.

My hearts full of fire, it gladdens my soul,
Oh! when shall I see him, my joy to unfold,
He surely hath suffered, yea, Jesus hath died,
I love him, I love him, he now is my guide.

And now brother shepherd, a word to you:
Although great temptations we have to go through,
I think we will shout when we land on that shore,
Where war and commotion shall reach us no more.

In that awful morning, when Gabriel shall sound,
To awake all the nations that slumber around,
The grave will be opened, the saints shall arise,
To take the great bounty with Christ in the skies.

PREVENTION BETTER THAN CURE.—England and Scotland are furnishing some emphatic lessons on the relative value of prevention and cure. In England they take care of their paupers; in Scotland they prevent pauperism by education and religion. And this is a specimen of the results:—"There were two parishes of equal size, one in England and the other in Scotland,—in the former of which $3,600 were annually paid for the support of paupers, and in the latter $60. Wherever the experiment of going after vice to relieve its victims, instead of preventing it at the outset has been tried, it has been found to be a losing business. Prevention is better than cure."

MARRIAGE NOTICES.

"I saw two clouds at morning,
Tinged with the rising sun,
And in the dawn they floated on,
And mingled into one."

MARRIED—On Thursday, the 24th of ult., by the Rev. Wm. R. DeWitt, Col. VICTOR E. PIOLLET, of Bradford county, to Miss JANE S., eldest daughter of Hon. Jesse Miller, Secretary of the Commonwealth.

On Sunday, the 4th inst., by the same, Mr. JOHN UMBENGER to Miss MARGARET BOHL, both of Dauphin county.

On Thursday, the 1st inst., by the Rev. Mr. Mesick, Mr. SAM'L P. JEFFRIES to Miss SARAH ANN SNYDER, both of Harrisburg.

On Tuesday, the 15th ult., by the Rev. Mr. Cooper, Mr. JOHN W. HENLEL, of Carlisle, to Miss ELIZABETH BNENIZEN, of Cumberland county.

On Sunday, the 27th ult., by the same, Mr. JOHN ANDERSON to Miss SALOME R. SCHOCH, all of Harrisburg.

On Sunday, the 4th inst., by the same, Mr. JOS. STROMINGER, of Reading, to Miss ELIZABETH BENNETT, of Harrisburg.

OBITUARY NOTICES.

"Leaves have their time to fall,
And flowers to wither at the north wind's breath,
And stars to set, but all,
Thou hast all seasons for thine own, O Death!"

DIED—In Newberry township, York county, on the 24th of May last, REBECCA JANE, daughter of John R. and Lydia Machlan, of pulmonary disease of the breast and glands, aged 7 year, 9 months and 8 days.

Sweet reflections of the mind,
The child is gone, we are behind;
Soon, yea! soon, we all must go,
And leave the troubles here below.

At Elizabethtown, Lancaster county, on the 20th of June, Mr. HARRIET, consort of Jacob Redseeker, Esq., aged 38 years and 6 months.

SITUATION WANTED.

THE subscriber being out of employ and unable to work at hard labor, would hereby give notice that he wishes to be employed as a Clerk or Book-Keeper. He would be willing to serve on reasonable terms. He can give satisfactory references as regards his moral and religious character. Any person wishing to write will address

JOHN R. MACHLIN,
July 15. Newberry, York county.

TYPE FOR SALE.

THE Editor of the ADVOCATE offers for sale the following fonts of type:

1. One font of second-hand Long Primer, weighing about 150 lbs., at 12½ cts. per pound.

2. One font of second-hand Brevier, weighing about 200 lbs., at 18¾ cents per pound.

3. One font of second-hand Small Pica, of from 150 to 200 lbs., in weight, at 15 cents per pound.

4. One font of German Pica, at 20 cents per pound.

5. Several small fonts of Agate and bold-faced Minion, to suit purchasers, at 50 cents per pound.

THE MARKETS.

Corrected semi-monthly for the Advocate,
By Funk & Miller, Commission Merchants.

HARRISBURG.

FLOUR—Wheat,	per barrel,		$5 00	*a*	5	12½
Do. Rye,	do. - -		3 25	*a*	3	37½
Do. Corn,	do. - -		2 70	*a*	4	75
GRAIN—Wheat,	per bushel,		1 00	*a*	1	06
Do. Rye,	do. - -		65	*a*		70
Do. Corn,	do. - -		55	*a*		60
Do. Oats,	do. - -		40	*a*		43
Do. Barley,	do. - -			*a*		75
SEEDS—Clover,	do. - -		4 00	*a*	4	25
Do. Timothy,	do. - -		2 75	*a*	3	00
Do. Flax,	do. - -		1 10	*a*	1	12½
BEEF, per cwt.	- - - -		5 00	*a*	5	50
PORK, do.	- - - - -		5 00	*a*	5	25
HAMS, per pound,	- - -		10	*a*		12½
BUTTER, do.	- - - - -		10	*a*		12½
LARD, do.	- - - - -		9	*a*		10
TALLOW, do.	- - - - -		8	*a*		10
HARD SOAP, (Dried)	per lb.		6	*a*		7
EGGS, per dozen,	- - - -		10	*a*		12½
POTATOES, per bushel,	- -		75	*a*		87½
ONIONS,	do. - - -		37½	*a*		50
APPLES,	do. - - - -		1 00	*a*	1	50
PEACHES, (Dried)	per bush.		1 50	*a*	2	00
FEATHERS, per pound,	- -		37½	*a*		45
WOOL,	do. - - -		30	*a*		50
SALT, per sack,	- - - -			*a*	1	30
HAY, per ton,	- - - - -		9 00	*a*	10	00
PLASTER, per ton,	- - -		4 75	*a*	5	00

PHILADELPHIA.

FLOUR—Wheat,	per barrel,		$5 25	*a*	5	50
Do. Rye,	do. - -		3 75	*a*	3	80
Do. Corn,	do. - -		3 00	*a*	3	25
GRAIN—Wheat,	per bushel,		1 10	*a*	1	20
Do. Rye,	do. - -		75	*a*		80
Do. Corn,	do. - -		65	*a*		70
Do. Oats,	do. - -		45	*a*		47
Do. Barley,	do. - -		85	*a*		90
SEEDS—Clover,	do. - -		4 25	*a*	4	50
Do. Timothy,	do. - -		3 00	*a*	3	25
Do. Flax,	do. - -		1 40	*a*	1	45
BEEF, per cwt.,	- - - -		7 00	*a*	8	75
PORK, do.	- - - - -		7 00	*a*	7	25
PLASTER, per ton, cargo,	-		2 37½	*a*	2	50

RELIGIOUS NOTICES.

EAST PA. CAMP-MEETINGS.

1. Providence permitting, a camp-meeting will be held in the woods of brother *Jno. Stambaugh*, a few miles north of Landisburg, Perry county, to commence on the 19th of August.

A boarding tent will be permitted on the ground, within the circle of the tents, but all trafficing will be positively prohibited within the limits of the law.

The brethren in the ministry are especially solicited to favor us with ministerial aid, and to be present at the commencement of the meeting.

By order of the Elders and Deacons of the circuit.

2. Another at Linglestown, Dauphin county, on the old camp-ground, about 1 mile from town, commencing on the 23d of August.

This will be a union camp for Harrisburg, Middletown and the Dauphin circuit. The brethren and the public generally are invited to attend.

3. Another will be held at brother *Martin Markley's*, in Fishing Creek Valley, York county, commencing on the 13th of August.

4. A union camp for the following churches will be held near Orrstown, Franklin county, commencing on the 27th of August, to wit:—Fayetteville, Shippensburg, Newbury, and Orrstown churches.

5. Another will be held at Uniontown, Carroll county, Md., commencing on the 20th of August.

WEST PA. CAMP-MEETINGS.

1. One in Irvin township, Venango county, on the 24th of June.

2. One at Slippery Rock, Beaver county, on the 12th of August.

3. One at Rockland, Venango county, on the 19th of August.

4. One in Brush Valley, Indiana county,* on the 27th of August.

If others want camps, they must be in September.

JOHN HICKERNELL, } *Committee.*
JACOB M. KLEIN, }

* The place of holding this camp-meeting is changed from Cambria to Indiana county, by order of J. HICKERNELL, one of the Standing Committee.

CAMP-MEETINGS IN OHIO.

1. One to commence on the 19th of August, on the old camp-ground on the farm of brother *Jacob Bricker*, 1½ miles east of Wooster, Wayne county.

2. One to commence on the 26th of August, on the old camp-ground on the farm of brother *Stump*, 2 miles east of Bethlehem, Stark co.

3. One to commence on the 3d of September, on the farm of *Mr. Smith*, near Greensburg, Summit county.

The preachers are generally invited to attend the above Camp-Meetings, and the brethren especially are requested to make their arrangements to attend with their tents and stay during the whole time of the meetings.

Come brethren, let there be not one delinquent in this important matter, but come up to the help of the Lord against the mighty. Remember the bitter curse of Meroz.

Resolved, That we advise the brethren not to allow any trafficking to be carried on, during the above named camp-meetings, within the limits of the law.

On behalf of the committee,

A. MEGREW.

AGENTS WANTED.

SUITABLE persons can find employment for the sale of the *"He Pasa Ekklesia,"* in this and other States. Apply to the Editor of the Advocate. [May 1.

CIRCULAR.

To all Denominations in the United States.

THE proprietors of the work entitled, *"The History of all the Religious Denominations in the United States," &c.*, have in contemplation to publish an improved and stereotype edition of the same, with some 18 or 20 portraits of distinguished men. They beg leave, therefore, through the religious press, respectfully to request the several Contributors to the said work, or such other persons as may be deputed to act in their stead and in behalf of the respective denominations, to make and furnish such corrections, alterations and improvements to the several articles in the work as may be desirable, on or before the 15th of August next, at which time the work will go into the hands of the stereotyper.

They would likewise request the favor of having sent them the most approved likenesses of the following persons, to wit: *Martin Luther, John Calvin, Ulric Swinglius, George Fox, Menno Simon, Emanuel Swedenburg, C. Zinzendorf, John Wesley, Roger Williams, William Hiscox, William White, William Otterbein, Jacob Albright, Benjamin Randal, Elias Hicks, John Herr, Alexander Campbell* and *William Miller.*

The Editors of the religious press in the United States, are respectfully requested to give this notice one or two insertions in their respective papers and oblige the proprietors.

JOHN WINEBRENNER & CO.

N. B. Persons writing will address *J. Winebrenner & Co.*, Harrisburg, Pa., or *J. Flake*, or *J. Carrigon*, No. 21, north 3d street, Philadelphia.

BRUSH MANUFACTURERS.

Davies & Sutton,

Corner of 10th and Callowhill streets, Fourth Story,

PHILADELPHIA.

Brushes of all discriptions made to order.

[Feb. 15—tf.

PROSPECTUS

OF THE

"HE PASA EKKLESIA."

J. WINEBRENNER & CO. propose to publish, by subscription, a PORTRAIT AND IMPROVED EDITION of the work entitled,

"THE HISTORY OF ALL DENOMINATIONS IN THE UNITED STATES."

This work shall contain several new articles, and some of the old ones improved. It shall also be embellished with fifteen or twenty splendid PORTRAITS of leading men belonging to the different Religious Denominations represented in the work.

It will be printed and published in a large octavo form—on good paper and in extra gilt binding—and delivered to subscribers at *Two Dollars and fifty cents* per copy, payable on the delivery of the work. Common edition, without the portraits, at *One Dollar and seventy-five cents.*

This work consists entirely of original articles, written expressly for the work by distinguished Divines belonging to the different denominations in the United States, and comprises an accurate and impartial account of the Rise and Progress, Faith and Practice of each denomination.

In this work every denomination has, through one or more of its leading members, its own claims and history presented for the investigation of the unbiassed, and from which the impartial investigator is enabled to form his own conclusions from authentic data.

This course has met the decided approbation of several of the most distinguished members of various denominations.

PROSPECTUS.

J. WINEBRENNER & CO. also propose publishing, by subscription, a work entitled,

A Pronouncing and Pictorial
BIBLE AND THEOLOGICAL DICTIONARY.

1. This work shall contain a short but comprehensive explanation of all the principal Bible and Theological terms.

2. It shall give a Classical Pronunciation of the same, which has hitherto been a great desideratum in all similar works.

3. It will be embellished with numerous engravings, illustrative of ancient places, customs and things.

CONDITIONS.

1. The work will be about the size of the *History of Denominations*, containing from between seven hundred to one thousand pages.

2. It shall be well printed and bound, and delivered to subscribers at *Two Dollars and fifty cents* per copy, payable on the delivery of the same.

3. Whenever three thousand names shall have been procured by the different Agents, the work shall be put to press. A list of the names of subscribers shall be appended to the work.

P. S.—☞ Fifty or more Agents wanted for the sale of the above works.

☞ Any person sending us four good subscribers for the foregoing works, and becoming responsible for the payment of the same, shall be entitled to two copies.

☞ Editors with whom we exchange, who will copy these Prospectuses, and give them four or five insertions, shall be entitled to a copy of each of the above works.

LIST OF THE GENERAL AGENTS.

WE hereby announce the following brethren General Agents for the Church Advocate, viz:

Elder EMANUEL LOGUE, of Trenton, Iowa, is our General Agent for that State.—All persons, therefore, wishing to subscribe for the Advocate, or to make remittances for the same, will please address him as above.

Brother JOHN SHULER, of Ottawa, Illinois, is our General Agent for that State.—Persons in said State, wishing to order the paper, or to pay for it, are requested to address brother J. SHULER.

Dr. J. BOBBS, of Indianapolis, Indiana, is our Agent for the Southern and Central part of Indiana.

Elder JOHN MARTIN, Marcy, Larange county, Indiana, is our Agent for the Northern part of Indiana; him, therefore, the people of that part of the State will address.

Brother JOHN ACHEY, of Dayton, and CHRISTIAN WINEBRENNER, of Miamiesburg, Montgomery county, Ohio, are our General Agents for the south-western part of Ohio. To them the people of that quarter will apply, who may have business with the Advocate office.

Elder THOMAS HICKERNELL, of Mendon, Mercer county, Ohio, is our General Agent for the North-western part of Ohio.

Mr. JOHN P. WINEBRENNER, of Wooster, Wayne county, Ohio, is our General Agent for Eastern and Southern Ohio. To him payments can be made, or orders sent by sub-agents and others, in that part of the State.

Elder JACOB MYERS, of Pittsburg, Pa., is our general Agent for the West Penn'a Eldership. To him the sub-agents and others will address orders and make payments.

Brother SAMUEL HINNY, of Springville, Lancaster county, Pa., is our agent for Mount Joy, Richland, Springville, and the surrounding neighborhood.

Brother LEVI SLINGLUFF, of Martinsburg, Blair county, Pa., is our general agent for Morrison's Cove.

Brother JOHN K. BUSER, of Highspire, Dauphin county, Pa., is our general agent for Highspire and the neighborhood.

Brother JACOB RIFE, is our Agent for Middletown and vicinity.

Brother JOHN FOREMAN, is our Agent for Fayetteville and neighborhood.

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Brother GEORGE ROSS, is our Agent for Elizabethtown and neighborhood.

Brother FREDERICK MAY, is our Agent for Bainbridge and neighborhood.

Brother JOHN C. LANDIS, is our Agent for Landisville, Lancaster county, and neighborhood.

Brother A. J. KAUFFMAN, is our Agent for Washington and neighborhood.

Brother GEO MARTIN, is our Agent for Lancaster and vicinity.

Brother GEORGE SINGISER, is our Agent for Churchtown and neighborhood.

Brother JACOB HICKERNELL, is our agent for Lisburn and vicinity.

Brother HENRY WINGERT, is our agent for Landisburg and surrounding country.

Brother JOHN GORE, is our general agent for Uniontown, Md., and neighborhood.

Elder THOS. BEAN, is our general agent for the Broad Fording neighborhood, Md.

Brother JOHN KIBLER, is our agent for Newport and neighborhood.

☞ In addition to these General Agents, we wish it distinctly understood, that all the accredited ministers of the Church of God, in all the different Elderships, (as stated in our terms,) are our regular and standiug agents for the Advocate.

Dr. ANDREW MILLER, Jr.,

A *GRADUATE OF THE JEFFERSON MEDICAL COLLEGE*, Philadelphia, tenders his professional services to the public. *OFFICE* in Third street, opposite Herr's Hotel. [Jy. 15.—tf.

JOB PRINTING

NEATLY EXECUTED AT THIS OFFICE.

W. DEVOE BAILEY, Printer.

THE CHURCH ADVOCATE.

A FAMILY PAPER---Devoted to the Diffusion of Bible Truth, Religious News and General Intelligence.

ONE DOLLAR AND TWENTY-FIVE CENTS A YEAR. "EARNESTLY CONTEND FOR THE FAITH WHICH WAS ONCE DELIVERED TO THE SAINTS." PAYABLE ALWAYS IN ADVANCE.

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By JOHN WINEBRENNER, V. D. M., Editor.

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All persons failing to eomply with these terms, shall have their papers stopped at the expiration of the first quarter, from the time the paper is sent, and be held aceountable for two quarters; that is to say, for 62½ eents; which sum shall be invariably exacted before the paper will be re-sent.

All the accredited ministers of the Chureh of God, and sueh other persons as shall have regular certifieates of their appointment from the Editor, shall be the only authorized agents for this paper.

EDITORIAL DEPARTMENT.

LIST OF ACKNOWLEDGEMENTS.

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Lininger, Elder Jacob	25	Zell, Henry	1 25
Lambert, ——	1 25		

Our Delinquents.

We had fondly hoped that there would be no delinquents on our list this year; but in this we have been disappointed. There are not quite as many this year as there were last year; still there are a great many more than there ought to be. Yet, if they will pay up shortly, (as many did last year, after they found their papers stopped,) they shall have their papers resent.

We should be sorry to loose any of our subseribers; yet, illy as we eould spare any, and reluctant as we should be to part with them, still we eannot agree to retain any of them at the expense of a violation of our terms. Those, therefore, who want the paper must pay for it aecording to our terms, or they cannot have it. We request then that our delinquent subscribers send on their money, and they shall have their papers.

Our Delinquents of Last Year.

There are still about three hundred delinquents of last year on our books, who owe 62½ eents each. If any of our agents or patrons ean aid us in eollecting these dues, we shall eonsider it a favor if they will do so. Three hundred delinquent subscribers are rather too much of a drawback on the proeeeds of our little establishment for one volume. If these small mites eould be colleeted and sent in, we should feel ourselves mueh aided in our operations. Help us, then, you that can, to redeem our loss in this business. Espeeially we implore your aid and eo-operations against sustaining a similar loss this year.

To our Agents.

We earnestly request our agents to call on all the subscribers for the *Advocate* who have not yet paid, and ask them for the amount of their subseription. We strongly ineline to believe that few or none would refuse to pay if they were personally ealled on by the agents. Please do what you can without delay, so that we may know at once how many will pay up, and how many papers it will be necessary to strike off in future.

Another thing: send us good money, and be sure always to give the full name and post offiee of the persons for whom you remit money.

Again: study eeonomy. If you have but a one or two dollar bill, hand it to the Post Master, who will remit it free, whereas, if you send it, we shall be taxed or charged 5 or 10 cents postage; and this postage on several hundreds of letters will soon run up to a very considerable sum, the most of which, with a little economy, might be saved.

The Strikers.

This party seems to be on the inerease. They are scattered all over the world, and are found among all ranks and eonditions of men. They exist in church and state—among the rulers and the ruled.

Their implements for striking are both foreign and domestie. But, of all the fell instruments by whieh they strike, none is more eommon and torturous than the *tongue*. This unruly member is daily used for striking with hard words and rough speeches, whieh wound and sieken the heart, and sometimes vexes and maddens the soul.

O! ye strikers! pause, refleet and forbear. The servant of the Lord must neither strive nor strike. Soft, mild and kind words are far better than stripes and hard speeehes. Let us be gentle, forbearing and kind to all men, but especially the members of the household of faith. If any of our brethren be overtaken in a fault, let us try to restore them in the spirit of meekness. Let us first cast out beams before we go to work on splinters.

Letting of the Pennsylvania Railroad.

The letting of eighteen seetions of the Pennsylvania Railroad from Harrisburg towards Pittsburg, took place on Wednesday, the 14th ultimo. The bids for the work were very numerous and low. After comparing the bids the work was allotted on Saturday, the 17th, as follows, viz:

Section 1, Murray & Duffy; 2 and 3, J. McMahon; 4 and 14, Gamble & Oliver; 5, Reilly, Kerns & Gaynor; 6 and 8, Barron, Hague & Tustin; 7, George Blattenberger; 9, Lane Schofield; 10, Chureh & Co.; 11 and 12, Schuyler, McReynolds & Co.; 13, Drums & Anderson; 15, Garret & Garver; 16, Gibson & Co.; 17, Miller, Moore & Elliot; 18, Jackson MeFadden.

Relief Subscriptions.

We hope these subseriptions will soon be paid. It is now going on three years since this projeet was started; some have paid their subseriptions promptly, whilst others have been ealled on twiee and thriee and still deferred payment. May we hope that they will be in readiness to pay up soon?

The "*Publisher*" money also ought to be paid in—it is mueh needed. Come friends, let old scores be all settled up and forgotten.

Camp-Meeting Changed.

We are requested to give notiee that the time of holding the Perry county eamp-meeting, near Landisburg, is changed from the 19th to the 13th of this month. See notices on the 55th page.

Fast Days.

We eordially recommend to the Churehes of God, the observanee of days of solemn fasting and praying in reference to the approaching camp-meetings. Such days, rightfully observed, are among the best means of preparing for a suecessful effort upon those oecasions. We hope the brethren will not fail to appoint and observe suitable days of fasting and prayer, and try to have on the whole armour of God when they go up to the help of the Lord at these Tabernacle feasts.

Lamentable Accidents.

William Root, a worthy and respeetable eitizen of this place, fell from the false-works of the Harrisburg Bridge into the river, on Thursday, the 22d ultimo, and died from the severity of the fall on the ensuing Sabbath evening. He has left a wife and three children to mourn over his sudden and unexpected death. He was about 50 years of age.

There was another similar and fatal aceident oceurred on the Clark's Ferry Bridge, on Friday, the 23d ult. A Mr. David Shade fell from the roof of the bridge and broke his neek.

York and Susquehanna Railroad.

A meeting was reeently held at Baltimore for the purpose of furthering the extension of the York and Susquehanna Railroad to Harrisburg or some point near it. This meeting was attended by the Hon. Simon Cameron, who was appointed President, Thos. C. Hambly, Esq. of York, and Frederick Watts, Esq. of Carlisle, both of whom urged upon the meeting the great importance of extending the York road to the Cumberland Valley. A committee was appointed to eall upon the eitizens of Baltimore to solicit subseriptions of stoek to said road for the purpose of its extension.

Branch Railroad.

The people of York county, Pa., favorable to the eonstruetion of the Branch Railroad, eonnecting that place with Harrisburg and Baltimore, purpose holding a mass meeting during the summer. The *Hanover Spectator* says:—"At this meeting it is eontemplated that *all* the people, from every hill and dale, in this section of the county shall be present. A giant stride shall be made towards the attainment of this grand and important objeet."

Religious awakening in Burmah.—The New York Reeorder, a Baptist paper, has reeeived the eheering intelligence that *fourteen hundred* eonverts in the field of Rev. Mr. Abbott's labors, are waiting for baptism. Christian missions are not in vain.

Drowned.

On Saturday, the 10th ult., John Sourbeck and Thompson Graham were drowned in the Susquehanna river, near Dauphin, or Greensburg, a small village about 9 miles above this place.

The story of this melancholy casualty runs thus: Messrs. Christian Kendig, Jonathan Novinger, John Sourbeck and Thompson Graham, went out in a skiff on a fishing excursion, but they had not got far into the river before the skiff ran upon a rock. In getting it off, three, Messrs. Sourbeek, Kendig and Graham got upon the rock, where Mr. Graham slipped, and in endeavoring to save himself he caught hold of Mr. Sourbeck and pulled him into the water. A struggle ensued to save themselves by the boat, which was upset in the attempt, when all three of them were obliged to save themselves in the best way they could. Mr. Sourbeek, who could not swim, immediately sunk. Mr. Graham could swim, and made for the shore, but sunk before he could reach it. Mr. Novinger clung to the boat until he was rescued. Mr. Kendig remained on the rock until he was taken off by a boat from shore.

Mr. Sourbeek was a man over fifty years of age, and extensively known, having for many years kept the tavern at the west end of the Harrisburg Bridge; he was keeping a public house at Dauphin at the time of his death. Mr. Graham was from Perry county, near Newport, we are informed, and was attached to the Engineer corps engaged in locating the Pennsylvania Railroad.

Mr. Sourbeck leaves a wife and fourteen children to mourn his untimely end. Mr. Graham has left a wife and three children to regret his loss. The bodies of the drowned men have been recovered.

Harrisburg Academy.

On the evening of the 16th ult., there was held in the new Academy building, a very interesting *Oratorial exhibition* by the students of the Harrisburg Academy. The following programme will show the topics and the names of the speakers on the occasion:

1. Our Country—An original oration—Daniel Werley.
2. South Carolina—Hayne's Eulogium—T. Cochran.
3. Massachusetts—Webster's reply—J. W. Awl.
4. America in a hurry—Jas. S. Simonton.
5. The Passing of the Rubicon—J. Wyeth.
6. Emmet's Defence—John W. Reily.
7. Appeal in behalf of Greece—Francis J. Shunk.
8. Grattan's rejoinder to Corry—J. A. Jones.
9. Napoleon—Richard C. Dean.
10. Byron—William Wallace.
11. A Revolutionary Oration—Rich'd J. Haldeman.
12. Poetical Valedictory—James F. Shunk.

Although the evening was very warm, the audience was large and respectable, consisting of the Board of Trustees, the Clergy, and a number of our most distinguished citizens.

The young gentlemen who tried their oratorical powers, acquitted themselves with rounds of applause, and with credit and honor to the principal of the Academy, William S. Graham, A. M.

During the year now closing, *sixty-two* students have entered the Academy, of whom about fifty retain their connexion at present—the remainder have left for the pursuits of active life. During the same period the Board of Trustees have expended on the institution, upwards of $1,200, and greatly improved the accommodations for study and recitation, as well as for physical exercise. Further improvements are in contemplation, and it is intended, as soon as the way is open, to enlarge the sphere at present occupied by the Academy, and extend the range of study, which already carries up all the departments to the beginning of the Junior year in College.

Commencement at Dickinson College.

The exercises attending the commencement at Dickinson College, Carlisle, last month, are represented to have been of unusual interest. The oration before the Belles Lettres society, which a sudden illness prevented the Hon. Charles Gibbons, of Philadelphia, from delivering, was delivered by Professor McClintock, a gentleman of learning and ability.—His theme was "*Devotion to the Truth*," which was eloquently handled.

The oration before the Union Philosophical society was delivered by Wm. B. McClure, Esq., of Pittsburg. The Institution has been in a highly flourishing condition during the past year. The number of students were 201. The Trustees appointed a committee with power to proceed to the erection of a new building for society halls, libraries, museum, &c.

The degree of Bachelor of Arts was conferred upon fifteen members of the senior class, and that of Master of Arts was conferred upon twelve of the previous graduates.

The honorary degree of L.L. D. was conferred upon Major Henry Brewerton, Superintendent of the United States Military Academy, West Point, and upon the Hon. Reverdy Johnson, of Baltimore, Md.

The degree of D. D. was conferred upon the Rev. Edward Neville, of Philadelphia, and Rev. John Beecham, of London.

The Chicago Convention.

This body, composed of delegates from a number of the States, principally those of the North-Eastern and Western, held a Convention of several days duration, the first of last month.

The object of the Convention was to procure from Congress a recognition of the principle, that it is as much the duty of the General Government to improve the internal rivers and harbors of the North and Northwest, as to grant facilities to commerce on the seaboard or on the Southern waters; and also to obtain such appropriations for these purposes as shall be just and fair.

A Declaration of Sentiments, in the form of fifteen resolutions, were passed by the Convention.

Pennsylvania Finances.

The accounting officers of the State are very positive that the Treasury will contain sufficient cash before the first of August, to pay the semi-annual interest on the State debt, and leave a balance of one hundred thousand dollars to be applied to other purposes. This is very gratifying.

Well informed persons estimate the profits on the canals and railroads of the Commonwealth, at full one million of dollars for the present fiscal year.

CONTRIBUTORS' DEPART'T.

Letter from Elder Geo. U. Harn.

Athens county, Ohio, *June*, 1847.

Brother Winebrenner:—

Dear Sir: I learn from you that Mr. Reese declined the publication of my reply to his former sub-reviewer of my treatise on Feet Washing; and as it is only what I expected, it would be folly in me to beg of him a hearing in reply to a second one. Therefore, I solicit another space in the *Advocate* for that purpose. And,

1st. In justice to both, I must acknowledge that the second evinces much the best spirit of the two. And as I endeavored to follow the advise of Solomon, in the 26th chap. and 5th verse of Proverbs, concerning the former, I shall try to imitate the latter in one respect at least.

2d. While I concede to him his due for stile and spirit, I do not much admire his candor. I can see no just cause for placing me in the false position he attempts to do, in reference to *Calvanism* and *Armenianism*, or *Free-Will* and *Necessity*.

After quoting a few sentences of my arguments, on the import of the word "*ought*," he replies to my inquiry whether it conveys the idea of choice or not, he says: "We answer him, yes, just as much as it is left to the "choice" of men to *repent*. God *compels* no man to repent, neither does he compel them to listen to the Gospel." Now, sir, among the thousands who have read, or may read my little book, I suppose there cannot another one be found who concluded, or will conclude, that I was or am an advocate of preordained necessity. Certainly, I never dreamed of advocating either necessity or free-will, in the common acceptation of those terms, at any time while I was writing that work. Nor yet is there a sentence in it that savors of either, so far as I am able to judge. Nor yet am I convinced the Sivad believes there is. He gave vent to the above language either because he wished to fill up a sheet of paper, raise prejudice against me, or to show his masterly proficiency in the hobby of some folks, *free-will*. But, says he, "Mr. Harn quotes several passages to show that the word "*ought*" does not intimate "choice." I reply, did I ever say that all men had not the *power* of choice? Did I ever intimate the sinner has not the *power* to persist in impenitency and ignorance of the word of God? But does not Sivad know that the *power* to choose and the *right* to choose are as distinct in signification as ye *ought* to do and ye *ought* not? If he does not know it, he had better take a few initial lessons in Theology yet. The sinner has the *power* not to repent, but the right not to repent he never had, nor never will have while right and wrong are two eternal, irreconcilable opposites. And so, also, I say, and that "fearlessly" too, of the professor of religion, with regard to other acts of obedience.

But, the gentleman understood me just as I understood myself, and as every other person understood me; and, therefore, wrote more than half of his letter without any object in view, except the uncandid ones I have mentioned already. There can be no doubt of this, from his quoting me again, as asking the question: "Can a man neglect to do what he *ought* to do, and yet be 'blameless?'" To this inquiry he answers, without hesitancy, "yes." And to prove it, says, "The word *ought* is not a command, nor sufficient evidence to prove it to be a *duty*." Now I would consider it necessary to prove it a *duty*. A great deal depends on knowing this point. I have proven, however, to my own satisfaction at least, that a more emphatic term is scarcely found in the New Testament. And if it is not a *duty*, it should not be done, even when a menial service; which he contends it should. The very same arguments weighing against it as a social duty, will also weigh against its being a menial or necessary one on this ground; so it was no duty at all, and, as a matter of course, Christ meant nothing whatever.

But "the word "*ought*" is no command." *Query.*—Is it no command in the passage, "ye ought to give the more earnest heed to the things ye have heard?" Would it read more like a command to say, "give the more earnest heed," than it does at present? I trow not. Now let me ask, would it not be as much of a command if there had been no previous command to hear God's word, as if there had been a thousand such? Christ said, "take, eat this," &c.; and though he had never commanded it before, yet it was as emphatic as if he had done it a dozen times.

But the cavil about the word *ought* is a cavil indeed, for Dr. Martin Luther translates the term in German, by a word synonymous with our shall, and even our translators give us, in the next verse, a kindred word, or one of the same nature, force, and family. They say, "as I have done you *should* do."

But Sivad, very triumphantly asserts, the most important part of my book is, my "*authority for the practice of feet washing*. The highest authority appears to be "precept and example," not *positive command*." I must confess I am behind these refined grammarians and phylologists, and am put to my wit's end to measure the width of the billioneth part of the hair's breadth of difference between a positive command and a precept. I have always supposed *precept* meant a rule, a mandate; and that a mandate denoted a command, a precept. Those scholastic reviewers will surely purge away my ignorance, if not my dross, should I endure their criticism much longer. Will Sivad please analyze the sentences, "God compels no *man* to repent; neither does he compel *them* to listen to the Gospel." My grammar grates on his refined ear—does his own symphonize more melodiously?

But let us approach his authority for not doing what he ought to do. The gentleman supposes he has read my work, and found a refutation of the whole in one argument. He says, for argument sake, as debaters have it, "we will grant that the term 'ought' is equivalent to a positive mandate. Where will this admission bring us and Mr. Harn too? The same Being who said, "ye *ought* to wash one another's feet," caused to be said, "Hereby perceive we the love of God, because he laid down his life for us: we *ought* to lay down our lives for the *brethren*." 1 John 3: 16. Is the term *ought*, in the circumstance of feet washing, a *command?* Are those guilty who do not attend to washing feet? Then, we say, the term "ought," in the verse quoted last, is a command, and all who do not die for their brethren are guilty. How soon would this doctrine eradicate all Christians from the world!"

In reply to this, I answer, have I not already proven that the only proper law of interpreting the meaning of words is, to take them in their general or original import, unless there is a plain necessity of a second or un-

common one. I have also proven there is no necessity of this in "ye ought to wash one another's feet," unless it is in order to skulk out of the duty. Now, admitting there was a necessity of this course, in the gentleman's strong hold, it does not prove it should be so in any other case where there is no necessity.

But suppose we use the word ought as equivalent to a command in the case quoted by SIVAD, which I am perfectly willing to do, and not only for argument sake, but because it makes good sound sense and scriptural doctrine, what has he gained? Why, the "eradication of all Christians from the world!" What a fell sweep this would be! But is it the inevitable conclusion from the premises? or even the necessary? I think neither. If not, he is only entrenched behind a "fortification of paper." But let us prove that neither the inevitable nor necessary is the result of the premises.

We all admit, I presume, that faith, baptism and the supper, are positive commands. And yet I hope there are thousands in bright glory, who have never had or done either of them. Will the gentleman say there are not? If he will, I will engage to test his orthodoxy!

But, what is it to lay down our lives for our brethren? It is not just what every one might fancy. Nor is it to take our lives ourselves, or to commit suicide. Nor is it to run into danger when prudence and God's law do not require us so to do. But it is to do as did Jesus Christ for us. When we could not other than die and be lost forever, he laid down his life for us; so when it would be laying down our lives for our brethren, the author of all good commands us to do so in the words, "we ought to lay down our lives for the brethren;" and many have fulfilled that command, and many more will do so, I have no doubt, should it ever be possible again to do it, by persecution being raised against the people of God, as formerly. Christ, who set this example, died and rose again because he ought to have done so: not that there was any moral or physical necessity in his originally promising so to do; but, I do say, that that which rendered it necessary for him to do so was, that he promised by the mouth of all his holy prophets, that he *would* so do. Therefore, Christ ought to have suffered and died, and arose from the dead; and that repentance and remission should be preached to all nations.

I believe I have now candidly and successfully canvassed and refuted SIVAD's strong arguments, and if he has any more, I will read them with patience.

But, to bring this matter to a focus, and to avoid unnecessary scurmishing, I suggest that some one or more of the opponents of feet washing meet the question in a more formal order. If you Mr. Editor, will open the columns of the *Church Advocate* for that purpose, and no one else of the ministers of the Church of God will take my place, I propose to take the negative of the following proposition, viz:

The institution of washing the Saints' feet is only a menial service, and not an ordinance of the New Testament.

In consequence of my great distance from the printing office, and the abundant labors devolving on me for the present year, I would prefer some one else taking my place, but if no one will, and any reputable person will meet the question, I will endeavor to reply. I shall look for the opponents name to be sent me. My address for some time to come will be Mt. Carroll, Carroll county, Illinois.

Fraternally yours, G. U. HARN.

N. B. SIVAD's review can be found in the "*Methodist Protestant*" of March 6, 1847.

You are mistaken in your note appended to my former article about the word "poetry." I am right. I use the word as Mr. REESE's reviewer does. He says he can see no *poetry* (i. e. romance) in feet washing. I suggest the idea to him, that some of his brethren have seen a little in it. Instance the cases cited by me. G. U. H.

Letter from Elder Geo. U. Harn.

ATHENS COUNTY, OHIO, *June*, 1847.

BROTHER WINEBRENNER:—

Dear Sir: You have, doubtless, been apprised that I left Pittsburg on my contemplated missionary tour to the West, on the 18th of May, and in a few hours arrived at brother KERR's, at Freeman's Landing, Va. Detained there till the 25th, and spoke five times. Not much apparent effects till the last, when the interest was growing considerably. I prevailed on the scattered Disciples to covenant, and to meet for prayer regularly hereafter. I cannot see how Christians can live without the public worship of God. I never could. It is essential to my religion, and do think if there are only two they should meet for singing and prayer. I did so when but a boy, when there was no fellow Disciples to meet with. I frequently have thought, had I not, I never would have been where I now am.—Oh! what good might be done if brethren and sisters would persue this course everywhere. This would be doing like the early Christians. They preached the word wherever they went.

On the 25th took ship on board the "Eureka," bound to Louisville, Ky. The captain, clerks and hands were as orderly and genteel a set of men as we commonly find on these rivers. About 2 o'clock P. M. next day, landed at Pomroy, Meigs county, Ohio; thence I was conveyed about six miles, near Chester, in the same county, and formerly the county seat. Leaving my carriage, I took it on foot three or four miles further, where I found Elder COOK, at brother BURROWS'. Next day we started on horseback to Befordtown or township. I preached to quite an audience in the private dwelling of Mr. BARNET, collected at a few hours notice. Subject, the sermon of Peter at Cessarea. Returned to Chester township and commenced a protracted meeting in Branche's School-house. Till Monday night I preached five discourses.—Owing, probably, in part, to short notice, the congregations were thin till Lord's-day and Monday evenings. Upon the whole, the interest was but small. Professors were not concerned as they should have been. There are a few formed into a society in this place. See Eld. COOK's letter some time ago. Tuesday night I returned to Beford and preached to a crowded house. Yea, one "full inside and full outside." The religious texture of these parts are formed by Methodists, Free-Will Baptists, Cumberland Presbyterians, Old School Presbyterians, and Disciples or Church of Christ. If I am correctly informed, some of the latter class entertain and maintain some fatal errors in reference to the atonement of our Saviour. One is, that could we have gotten the Bible without the death of Christ, we would have stood in no need of his death. The idea here is, that Christ only died to show us the path of obedience. Now, sir, though Christ did live and die a martyr to his religion, and though he did set us an example of obedience, yet this is not all he did. He died for our sins also. Oh! he was slain that the guilty might live. Without this, man never could be regenerated. For the truth of these charges I will not vouch, but I will say, I do not understand Mr. A. CAMPBELL, and many of his coadjutors so, but it is not unlikely that they are true, for you know that Unitarian influence has been felt in Ohio in times past, as well as in Pennsylvania.

June 2d, proceeded to and preached in the Athens court-house, from the commission by Matthew. I had quite a variety of hearers, and have since been informed that they are desirous of my returning. Athens is a pretty little place, numbering, as I would suppose, about two thousand inhabitants. It lies on the Hockhocking river, and has a Methodist, Old School and Cumberland Presbyterian houses of worship in it. The Ohio University is also located here. This was built, endowed and kept up by the taxes arising from the school lands for a length of time, but being run into considerable debt by extravagance it had to stop, and is now kept up. I learn, only on individual responsibility, as a high school. It will remain so until able to proceed as formerly.

An extensive suit commenced in this court and was carried to the Supreme court, and finally decided by the Legislature a few years ago, about the raising of the taxes on school lands. The officers of the College prosecuted it against the citizens. The citizens ultimately triumphed.

There are remains of a number of Indian mounds in this region yet. I was informed of quite a joke that occurred near one, not far from town. I saw the mound. A party of country boys or young men banded together one night, to open and excavate one, to see what it contained. They met and commenced work. The college boys having wind of their project, banded together to frighten them off. Accordingly they concealed themselves in the woods near by, and began to utter mimic, groans and frightful shrieks, like wandering ghosts. The country boys took fright, and in their flight they left their mattocks and shovels behind. Their impetuous speed led the college boys to think that they had heard, or seen, or aroused the scalp of a long reposing Indian, and they too took fright and never stopped till they reached town. It was hard to tell which party was the worst scared.

Leaving Elder RICHMOND, who had made the arrangements for meeting in town, we proceeded the next day about ten miles to bro. GARDENER CHASE's, in Alexander township, (or town, as these districts are called. Election districts in Maryland, township in Pennsylvania, and town among the Yankees of Ohio, all convey the same idea. This is like carryall in Maryland, and tilberry in some parts of Pennsylvania. What an abundance of such provincialisms in our language.) At this place we commenced a big meeting on the 3d instant, and continued it until the 8th, during which time I preached eight sermons and Elder COOK two. Elder RICHMOND was with us, but, as it is his regular appointment, he only exhorted. On Saturday night we attended to the ordinances, for the first time, in this church, for some years. At one time, when standing in the Free-Will Baptist connexion, they attended to feet washing. Not more than about half of the church attended to either this time. Those who did, realized the promise. Upon the whole, it was a very good meeting. Audience quiet, large and attentive. On Lord's-day I spoke near two hours on the attributes of the ancient churches of God. These subjects are interesting and take well in these parts. On Monday and Tuesday nights three young men presented themselves at the altar, but neither got peace. One was a returning prodigal. There is an anxiety for a camp-meeting in these parts.

Being much gratified with the meeting and the society of the brethren, I started alone back to the land of Canaan, where brother RICHMOND resides. This is called Canaan township. Here I commenced another protracted meeting, which will continue till next week. Elder COOK has gone to Adams county, where I am to meet him next Friday a week. Taken as a general thing, the prospects are flattering in this part of Ohio, and I hope those brethren may be rewarded for their toils as God's ministers.

Some parts of this country has very good land. It is tolerable rough in many places, but very healthy. Uncultivated timber land ranges from four to six and eight dollars per acre. It is quite a growing settlement, and, I think, a much better part than many places East for laboring people.

The wheat crop is not more than half the straw of last year. The grain will fill well. Corn bids fair to be an abundant crop. This is a fine climate for Corn.

Fraternally yours, G. U. HARN.

Letter from Brother J. Reis.

MIDDLETOWN, BUTLER COUNTY, OHIO, *July* 8, 1847.

DEAR BROTHER WINEBRENNER:—

We are well at present, thanks to the Lord, and I hope you may enjoy the same blessing. I sent a letter, enclosed in my last to you, to DANIEL REIS,—was it forwarded to him?* I received no answer from him. Please state where his residence is.

Enclosed you will find two dollars, which will pay to the end of the present volume. I wish you to forward Nos. 13, 23 and 24 of the *Advocate*, volume 11.‡

I have, for several years past, seen controversies agitated in the "*Publisher*," and lately in the "*Advocate*." Now, according to the scriptures, there dare be *no controversy* or contention in the church. The Apostle says, I Cor. 11: 16, that "if any man seem to be *contentious*, we have no such custom, neither the churches of God." Whatever acts of religious worship the Apostles taught or sanctioned in one Christian congregation, they taught *in all* congregations, (as Paul says, 1 Cor. 4: 17,) because all were under the same government of one and the same King. Hence, where we have plain precepts of scripture, or the *uncontradicted* precedent or example of the Apostles or primitive Christians, (where there is nothing found in the scriptures to show that their conduct was not commanded, or were led to it through prejudice of education, convenience, expediency, &c.,) we *must submit*, without any equivocating, wrangling, or disputation, if we wish any part in the Church of God. And where we have neither precept nor example of the Apostles or the primitive Christians, we have no cause or right to dispute about abstract metaphysical notions and opinions; let every one have their opinions as private property; a man is accountable only to his Lord for such.

* We answer yes. His whereabouts we know not. He left here for Ohio.

‡ Nos. 13 and 23 we are out of. No. 24 shall be sent.

Hence, we see the grand and absolute necessity of having the church *founded and governed* scripturally in *every* respect; for if there is any *one* error held in the church, (sectarian name, or any unscriptural officers, practice, or any commanded duty not attended to,) some member or members, who will be *faithfully and honestly* searching into the truth of the Gospel, will see such error, and then he or they cannot and dare not be silent and conceal such error; and thence, disputes, contentions and unchristian feeling. But when the church is founded. governed and disciplined scripturally in *all* points in doctrine and practice, I defy the world, with all its factions, to bring about any controversy *in* such a church. There may, sometimes, some members try to bring in some unscriptural practice; but such, at once, by so doing, if they will not be admonished to come to truth, *excommunicate themselves;* for so long as such will not come under Gospel order, the congregation (nor any other congregation) must not and dare not own them as members, but admonish them to return into the church by forsaking their erroneous and unshriptural practices. 2 Thes. 3: 14, 15. Hence, we see that there dare be no controversy *in* the church, but the church must contend against and controvert the errors which are *out* of the church; to give light to those without; and necessarily controversy must continue while error and sin exists.

In Apostolic times, while the primitive Christians *possessed* the spirit and life of Christ, nothing in doctrine or discipline would or could lead to corruption and error in the church; and while congregations were founded *independent*, on the Apostolic plan, there was no disturbance produced by them in its civil governments. But when the Christians in the following centuries grew cold and formal—when they had *lost* the life and spirit of Christianity, then, even though their *intention* and *aim* was to do right; that is, if their aim (in collecting counsels and instituting human rules, laws and creeds,) was to keep corruption and heresy out of the church, to keep the church united, &c., (but we knew from history that it was not their whole and sole aim —self-interest and self-aggrandizement were some of the ingredients,) all tended but to destroy the peace and unity of the church; it had the opposite tendency from what they expected: for they were on *unscriptural* ground, and hence could not have the blessing of heaven and prosper. When Constantine (I will say *the great*, for he was great to introduce corruption and error into the church, by introducing worldly men as officers, and driving the church into the wilderness,) proclaimed himself a Christian Emperor, and when a bishop of bishops was appointed, and the council of Nice called together to pass rules and canons to regulate the affairs of the church, &c., all this tended to bring corruption into the church; either to *destroy* the piety and scriptural order that was yet left, or to *impede* the progress of Christianity in the world. And, as I said before, it is easy accounted for why they did not prosper, though their aim may have been to accomplish something good, it was because they *disregarded* the word of God, the holy oracles given as the only rule and guide to the Church of God.

The Almighty has revealed the laws to govern His church, and no man, or set of men, have any right to add to or take therefrom; if they do they do it at the peril of their souls salvation. How wicked and inconsistent it is for men to assume the prerogative of Almighty God, and set in council to make laws, or enact additions to what He has revealed as law to govern His church.

When I sat down to write I thought to say something on those contravened subjects,—such as ordination, licensing preachers, divine call to the ministry, ruling elders, moral reform societies, &c., but I find no room at present. If I live I will write soon again.

No more at present, but remain yours, &c.,

J. REIS.

Letter from Bro. Doyel P. Hazelton.

NEWBERRY, *July* 6, 1847.

BROTHER WINEBRENNER:—

Allow me the priviledge to inform you of the doings of the Temperance societies in our neighborhood. Our whole section of country is alive to the cause of temperance, and, thank God, I see many of our citizens who formerly used the intoxicating poison to excess, bid fair to become useful members to society through the instrumentality of the pledge.—We have four Temperance societies in our neighborhood, all started last spring, and have increased almost beyond conception. They joined collectively on the 4th instant, in our village, for the purpose of celebrating the anniversary of their country's independence; and I assure you it was a celebration indeed. About seven hundred people assembled on the ground for the purpose of participating in the glories of the day. I seen a large number of individuals whom I was intimately acquainted with, who would, on former occasions of public meetings, be seen about the drinking houses partaking of the intoxicating cup, and then we would hear just such oaths and blasphemies as commonly attend those persons who are unfortunate enough to be led astray by intoxicating drink. But I am happy to inform you that such conduct was not to be seen or heard on that occasion. The people present gave a listening ear to the speakers, and seemed well pleased with the events of the day; and one thing that seemed almost incredible, there was not one drunken person to be seen in town the whole day. We had an appropriate oration delivered by Mr. ARMSTRONG, of York, and two eloquent addresses by Messrs. KRAUSE and MILLER, of your borough. Their speeches were admired by all that heard them, and certainly their efforts will be long cherished by their temperance brethren here.

But am I not sorry to inform you that some of the officers of our church have not magnanimity enough to sign the pledge and assist in the great reformation, when they really believe it to be their duty, because they are afraid of giving offence to some people who encourage the use of ardent spirits by their example. We have others, members of the church, who are so prejudiced against Temperance societies, even after they see the good that has been effected by the pledge. refusing to attend a temperance lecture, when they have but a short distance to walk to it, and in some cases will make business so that they cannot be present at a lecture. Some of our members of the church will not suffer their unruly children to place their names to the pledge, when they must know that children should not be taught the moderate use of intoxicating drinks, for that undoubtedly is the alphabet to drunkenness. Now let me ask, is it reasonable to suppose that reformed inebriates can be brought to the light of the Gospel by those individuals, who oppose the very means that caused them to be brought from the darkness of drunkenness to the light of total abstinence?

In the spring of 1846 a large number of our citizens became alarmed at the increase of drunkenness in our neighborhood, and a number of Christians united with the worldly people for the purpose of petitioning court not to grant license to any landlord in our town to sell liquor. They feed an attorney, attended court, and was very willing to receive to their petition the name of the meanest man in the township, to accomplish their ends. They succeeded in putting down two of them; then we had one left. But, subsequently, the court granted license to one of the old tavern keepers, who has been engaged in the business many years, and I feel proud to say to you, that he has been convinced of his error of rum-selling, signed the pledge, and now keeps a Temperance House. Such has been the effect of "moral suasion," while the forcing measures, which was recommended by our brethren fifteen months since, resulted in a very different way. I will conclude by asking a question: Is it not better for a Christian to assist in reforming drunkenness by good example and "moral suasion," than by forcing measures?

Your brother in Christ,

DOYEL P. HAZELTON.

Letter from Elder J. M. Klein.

ALLEGHENY, *July* 10, 1847.

DEAR BROTHER WINEBRENNER:—

I am here setting in brother GRAY's waiting for books. If you have not sent them as yet, please do it very soon, for they are needed very much.

In this letter you will find enclosed sixteen dollars, which yon will please credit to the following persons. [See list of acknowledgments.] You will also please send the paper to GEORGE WAREHIME, Sr., Wilmington, Mercer county, Pa.

CAMP-MEETING IN IRVIN TOWNSHIP.

This meeting commenced on Thursday, the 24th of June, and ended on Thursday, the 1st of July. The number of tents was rather small, but all that tented out appeared to be of one heart, and moved on to the ground the first day of the meeting. The preachers present were Elders J. HICKERNELL, J. GLENN and myself. The first part of the meeting appeared rather dull until towards the last of the week. Saturday was set apart as a day of fasting and special prayer. The Lord lent a listening ear to the prayers of His people and granted them their requests. Several that formerly had made a profession and had strayed from the fold were brought back again, and others were awakened and savingly converted to God. More signal displays of the power of God are not often to be seen than that which was witnessed in the awakening of some of these converts. On Saturday night and on Sunday in particular, the congregations were large and attentive. Solemn feeling prevailed throughout the enclosure of the camp-ground; but, while this was the case, satan also made an effort without the camp-ground, to keep his coadjutors in his service. The groggeries in the neighborhood were busily engaged in dealing out their liquid fire, and sending their customers back and forth on the turnpike, shouting under the influence of Prince Alcohol. But, notwithstanding all this, the meeting resulted in the conversion of twelve or thirteen souls; some of whom are heads of families, while others are but youths. One young man had to leave father and mother, and his home likewise, because he followed the Lord fully. Two persons were baptized during the meeting, and three on last Lord's-day. Others will soon fellow the Lord likewise in this institution.

May the Lord continue to work, and may the young converts prosper and grow in grace and in the knowledge of the Lord until they arrive at the perfect day. We hope that the brethren at the fall camps will also go into a united and vigorous effort for the promotion of the cause of God.

Yours in love, J. M. KLEIN.

Advice to Ourselves.

MOUNT JOY, *July* 16, 1847.

DEAR BROTHER WINEBRENNER:—

I take my pen in hand to drop you a few lines, which, if you think proper, you may insert in the *Advocate*.

The *Advocate* has always been a welcome visiter to me; but, I think, for the last few months, some of the pieces contained therein have got rather off of the track. I do not think that such pieces as brothers MILLER and THOMAS have been writing ought to be published in the *Advocate* at all. I hope yon will not have any thing to do with it any more.

Question.—Why not have any thing to do with it any more?

Answer.—1st. Because it shows no love and union, but rather tends to disunion.

2d. It is no pattern to the world nor the church. We who call ourselves the Church of God, let us take care to show to our fellow men that we are the children of God. Preachers of the Gospel ought to be a pattern to the world and the church in every respect.

3d. It is an injury to the *Church Advocate*. I have heard some say that they thought abont stopping their paper on that acconnt; and, therefore, I hope that the *Advocate* will not be disgraced with any more such pieces.

I think if brothers MILLER and THOMAS wonld take counsel of their brother, they wonld spend that time which they throw away in studying how they may floor each other, in studying things pertaining to the salvation of man; and with united voices pray God to revive his work, and fill the *Advocate* with the heart-cheering news of the conversion of sinners. It would be much better news to the Christian. No more at present, but remain,

Yours respectfully,

AN ENEMY TO CONTENTIONS.

Letter from Elder A. Megrew.

JEROMEVILLE, ASHLAND COUNTY, O., *July* 12, 1847.

BROTHER WINEBRENNER:—

I herein send you a little money, together with one more new subscriber. I wish I could have sent yon more money, but it appears that editors dues are somewhat like preachers, they come slow and with a good deal of reluctance from many.

However, I might, possibly, have been more successful if I had no: been prevented from attending to my appointments regularly, in consequence of affliction of myself and family. I am even now confined at home in conseqnence of the same. I think I have been unfortunate in the selection of a location for my family for the present year, in regard to health. I hope the brethren on the circuit will not forget me in these circumstances. I

have been brought to think frequently during this summer, of the beloved brethren amongst whom I labored the two last Eldership years. I hope to see them all (the Lord willing,) at our coming camp-meetings, and I hope to find them still prospering in the good work of the Lord.

One word more in reference to the camp-meetings. I feel deeply interested in them, believing that much depends on their result. I would, therefore, most earnestly, yet humbly request the brethren generally, within the bounds of each, to make their arrangements to tent out. Come, brethren come—let nothing trifling prevent you from tenting out. We are expecting brother T. Hickernell's assistance at all the camps, and would be glad to see as many more of the preaching brethren from a distance as can conveniently come.

Yours in love, A. MEGREW.

Letter from Sister Eliza Kriger.

Newberry township, York county, *July* 14, 1847.

Brother Winebrenner :—

As the time is near at hand when all delinquent subscribers shall have their papers discontinued, I would embrace the present opportunity of sending you a few lines, with my $1 25 enclosed, as I do not wish to be among that number—for I receive too much wholesome instruction to do without the *Advocate*, for the price it costs. You will please, therefore, give me credit in the *Advocate*, and much oblige your humble servant,

ELIZA KRIGER.

The Ministry—Elders and Deacons.

BY J. FLAKE.

The true scriptural *elders* are the true scriptural *ministry* of the New Testament church. Every *real elder* is a *minister*. The *deacons* are assistants; and thus form a part of the ministry—but of a *lower order*.

This may seem strange to some who have not thought or read much on the subject, but it is true. Those who have been accustomed to vote in or out of office every year, some six or eight brethren, whom they call elders and deacons, will please ask themselves where they have the scripture warrant for so doing. It is usage in the church among us—but modelled after political usages in the world—where a bare majority decides who shall be the office bearers. But you do not find it so in Apostolic days—which we are to follow. Those already in the ministry are to appoint and ordain others.

It is true that the brethren at large have the right to *recommend* suitable persons for office, but it belongs to those who are *already* elders or ministers, to invest others with the same office and ministry which they have.

The ground I take is this: that the true ministry are the true elders of the church—and that deacons are part of the ministry as assistants, being in a lower rank than the elders.

I think it clear from what St. Paul says, that the deacons belong to the ministry; see 1 Tim. 3: 13, "For they that have used the office of a deacon well, purchase to themselves a good degree and great boldness in the faith which is in Christ Jesus." On this matter read the whole of the chapter, and also the Epistle to Titus, 1st chapter.

Every Christian community feels the necessity of having a regular ministry, which is the Eldership, or, as Paul calls it, the Presbytery; and then also, of having a lesser class, which always will be found, whether called exhorters, licentiates, graduates, applicants for license, or class leaders. They are, in fact, *deacons* in the churches—that is, in English, *servants*. From the great body of these the real elders are chosen, as they show themselves fitted for the work of feeding and watching over the flock of Christ. Read Paul's address to elders, Acts 20: 17, also Peter's address, 1 Pet. 5.

The Evil of Levity.

"There is an evil which I have seen under the sun, and it is common among men." Ecc. 6: 1.

Among the many evils which I have seen under the sun is *levity*. This evil is not only common among the world, but also among a great many of those who profess to have come out of the world. This, as well as all other evils, we expect to find among the irreligious, but we should least expect to find it among those who profess to be religious; "for if any man seemeth to be religious, and bridleth not his tongue, this man's religion is vain."

There is nothing so unbecoming in a Christian as levity, and yet we find so many seemingly fond of it. The Christian is to be a light to the world; but what light does levity shed forth? He is to be the salt of the earth; but what does the salt of levity reason? He is to adorn the Christian profession with an upright conduct and *chaste* conversation; but what chasteness is there in levity? Is not levity, which Paul terms "old wives fables—vain and profane bubblings," just the reverse of this highly distinguishing mark of Christianity? Verily, it is. To speak the words of truth with all candor and soberness is an imperative duty to the man of God.

The divine injunction stands, "Let him that nameth the name of the Lord depart from all iniquity. But how lamentable to tell, (for so we often find it,) from the elders down to the deacons—from the deacons down to the congregation this iniquitous practice (if I may so term it,) of jesting and vain babblings develope itself to that extent which is truly disgusting to the man of truth and sobriety, and an abomination in the sight of God.

Sobriety is a noble and commendable characteristic of the religion of Jesus Christ, and it should especially develope itself in the minister of the Gospel. But, alas, how often we find ministers loosing sight of this and taking the lead in sport and levity—this uncalled-for, soul-destroying and God-dishonoring practice. Sometimes, on occasions of special meetings, you can find those preachers who are fond of levity, convened by themselves in some nook or corner, gratifying their minds by way of jesting, criticising, back-biting, &c. How must they feel when they are to appear before the congregation to deliver their message? Why, if God has not endowed them with natures best gifts, and these gifts well cultured by education, they shrink from the task, or blush and tremble, (for so they ought,) and feel as though they could not preach; and, if otherwise, they possess those qualifications, their preaching can be nothing else but an "empty sound." How important then it is that ministers refrain from this evil, that they may be an "example to the flock," and be more fully qualified to discharge their ministering duties. Instead of spending their precious time by dwelling on things of no consequence, let them spend it in prayer, meditation, reading, &c. Such conduct on the part of ministers, particularly on occasions of special meeting, would be fraught with the most successful and happy consequences.

When we say the Christian should be candid, sober, and truthful, we do not mean that he should go about like a bull-rush, being gloomy, morose, melancholy, &c. This is not the spirit of true Christianity. If there is a person in the world that has a right to be cheerful and happy it is the man who, in all things, obeys God. But this cheerfulness and happiness arises from a different source to that arising from levity.

Seeing, then, to be light and trifling is not becoming the Christian, let us, ministers and all professing godliness, deny ourselves of this as well as "of all ungodliness, living soberly, righteously and godly in this present evil world, looking for that blessed hope and the glorious appearing of the great God, and our Saviour Jesus Christ."

AN OBSERVER.

The Brotherhood.—No. 2.

BY J. FLAKE.

It must be a happy lot to belong to the Brotherhood. Where the children of light are found there must be peace, and comfort, and rest for soul and body. Well, where are they? O! here we are, is the answer of our societies from Philadelphia to Pittsburg; we are the Brotherhood.

Do the weary find rest among you? Do you live according to the principle of love, or does selfishness rule? When a brother, rich or poor, from a distance, comes among you, do you make him feel at home? Do you invite him to take part in your religious services? Do you feel it a privilege to shew kindness to him for Christ's sake?

A preacher of the Brotherhood must not monopolize the services, while his brother preacher sits before him for months in silence, as though his mouth were the only medium by which the Lord might speak to saint or sinner. Because you receive the contributions, you need not, therefore, do all the work like a hireling. Ye are brethren and fellow laborers, whether equal or not in knowledge and gifts. Therefore, be willing to share with another in spiritual services.

If it be the Brotherhood, it must be a *very happy fellowship* to be in. Love is the *badge of discipleship*, and love makes the professor happy. The very atmosphere is felt to be pleasant even to a stranger. Well, then, we suppose the members and the preachers love one another. We suppose you could hardly find them wishing for a better company to travel with toward the *celestial city*.

If one stumble, or falls, the others will give him a friendly hand to lift him up—if he strays from the true path they will seek him, and bring him back to the fold again. Christ Jesus sought the wanderers—so must we.

They do not easily cast off old friends with whom they have long walked toward Zion.—They do not expel and cast off any one until every means to reclaim has failed.

How strange that so many are anxious to go out from religious societies, if they be, indeed, the refuge and home for the weary soul. And how strange that those who are in these societies should be willing to push away and disown their fellow members, or fellow preachers, if, indeed, it be the old road to Zion all are in. Remember what Jesus says, "It must needs be that offences come; but woe to that man by whom they come."

Why should there be a Brotherhood or church?

First. For the welfare and happiness of those already in it.

Second. That they may be a light and blessing to the dark and unconverted multitude around them in Babylon.

"No man lives to himself," says Paul. So also the church is kept up for a blessing to the perishing world. The brethren are Christ's witnesses, to win souls to Christ.

You cannot be happy in Christian fellowship unless you overcome *selfishness*. Must no one lead or rule but you? Must all the speaking and prayers be yours? If you have better gifts than another, or if you have long been at the head of affairs in management, you can still allow others to have a share in all that pertains to the common welfare.

Now it may seem strange, but the fact is, those are the most happy in a society who are willing to make sacrifices for the good of others. A selfish man makes himself unhappy.

If it is really the *Church of God—the brethren*—that we belong to—if it is not a little selfish sect—why then follow out the great principles of Christ's law and Gospel. Remember that the church is not formed merely for your convenience, so that every one may please your fancy. The great object is to save souls. You must make sacrifices of your own comfort and interest in temporal things, and not always have your own will and way.

Tell me, then, ye who know, is the Brotherhood to be found in Lancaster, Dauphin, and Cumberland counties, and elsewhere, where we have churches? Can a poor weary soul find rest among you? Will you help him to escape the world's pollutions? and may he be sure that if he goes with you, he is going toward Zion? If ye are indeed pilgrims and strangers here, like Abraham was, and the primitive Christians were, then let him go with you.

Philadelphia, *July* 18, 1847.

An Undeniable Fact.

We have seen men in their unconverted state spend their dollars and hundreds of dollars too for dress, gaudy show, political preferment, and sundry other purposes in which they were interested. And by their works they proved their faith and adherence to the causes they had espoused.

We have seen, likewise, some of these persons profess conversion to God; but their benevolence did not show the same deep interest in God's cause it formerly did in that of satan's and the world's. They all at once become *saving*, for their love of money or mean stinginess scarcely allow them to give one dollar for the advancement of Zion. They now prove their faith also by their works. Just make the calculation friends, if a man could give twenty-five dollars a year in his unsaved condition for unnecessary temporal purposes, and after he professes religion give but two dollars or less a year for spiritual purposes, how much stronger was his faith and zeal for the devil's cause than it is now in his professed renewed state for heaven's cause? Is there not a wonderful lack of one of the essentials of religion, good works. But while things look thus on the part of some, we have the pleasure of knowing others, honorable and true-hearted, whose liberality is a fair specimen of their profession, who give, and give liberally as the Lord has prospered them,

to every benevolent and useful purpose. If a newspaper is to be sustained, if missionaries, or other preachers are to be supported, if meeting-houses are to be paid, their hands are always open to give. To such these remarks do no apply, but we hope that each guilty one that reads this may make an application of its truths to him or herself, for there is a vast difference between talking religion and doing religion. People must do religion if they want to be saved.

July 1, 1847. ...

NEWS DEPARTMENT.

Letheon in the Army.—It is stated that Dr. Barton has gone to Mexico, by special appointment of the President, for the purpose of administering the *letheon* to wounded soldiers, in cases where it is necessary to resort to the knife. The Vera Cruz Eagle describes the first operation, under the influence of this vapor, which was entirely successful. A German teamster had both his legs amputated without the least sensation of pain. On being restored to consciousness, he was asked if he could undergo the operation? He answered in a manner which clearly manifested his unconsciousness of what had taken place: "I suppose I will have to do so;" and when requested to examine his legs, was bewildered and astonished.

The Natural Fruit of Vice and Crime.—A deep tragedy was enacted at Monterey, Alabama, on the 11th ult. A physician of standing, Dr. S. S. Perry, was shot dead in the post office by Col. Winston. Perry was Winston's family physician, his personal friend, and had seduced his wife. The public sympathy appears to be entirely with Winston, whilst Perry is wholly unmourned—unless it be by his injured wife. Col. Winston was State Senator for Sumpter, and for the two last sessions President of the Senate; Perry was last session a Representative from that county, both Democrats. The affair produced the most intense excitement. A judicial investigation was to commence on the 12th. Perry had a six barrel pistol in his pocket at the time he was shot, but had no time to use it.

Great Telegraphic Experiment.—New Haven was put in Telegraphic communication with Toronto, Upper Canada, recently, and messages were instantly exchanged between the two cities. The rout is via New York, Albany, Rochester, Buffalo and then crosses the Niagara river below the Falls, passes round Lake Ontario to Toronto, the entire distance being 900 miles. The experiment was a most successful one, and the distance was overcome with as much apparent ease and promptness as between New Haven and Hartford. It was the longest distance ever traversed by the lightning in a continuous unbroken line.

Dr. Judson.—A letter from Dr. Judson, dated Rangoon, March 2d, 1847, states that the house in Maulmein, in which his effects were left, had been set on fire and burnt to ashes. His clothes and his wife's, all their American presents, and every article of value were consumed. He is allowed to remain in Rangoon in the character of a minister of a foreign religion, but is strictly prohibited from making proselytes.

Chinese Preachers of the Gospel.—It is stated that there are already *thirty* Chinese Christians who have become preachers of the Gospel. They recently addressed an appeal to European Christians residing in China, earnestly praying them to aid them with the means for carrying Christ's salvation to all parts of their native land.

They have penetrated into the heart of China with the Gospel in their hand, and in some places established little flocks of believers, from one of which they lately brought a handsome subscription to Hongkong, in aid of the missionary work.—This unprecedented fact shows that their labors are not in vain.

Pennsylvania Hall.—We learn by private letters from Philadelphia, that in accordance with the decision of the Supreme Court of Pennsylvania, the County Commissioners have paid to the Trustees of the Pennsylvania Hall Association, the sum of $27,942 77. This amount, we understand, will pay the liabilities of the Association, and will leave, it is said, a small surplus to be divided among the stockholders. It is nine years this month since the Hall was burnt, but this partial justice, though tardy, is better late than never.—*A. S. Standard.*

Pittsburg.—By a new Directory just published, it appears that the population of Pittsburg and the surrounding towns and suburbs within five miles, is 100,000.—The native-born citizens number 55,000; the Irish 15,000; and the Germans 20,000. This large population has been the fruit, principally, of the enterprising manufactures of Pittsburg. Altho' this city lost millions by the fire two years ago, her enterprising citizens have replaced all, and are prospering beyond all former experience.

Three Great Projects.—Three of the greatest projects in contemplation at present are, a canal across the Isthmus of Darien; another through the Isthmus of Suez, connecting the waters of the Mediterranean with those of the Red Sea; and the third, a railroad from Lake Michigan to the Pacific Ocean. The completion of either of these would constitute an important era in the history of trade and commerce.

Call for the Bible in Italy.—It is stated that the west and south of Italy are open for the admission of good books, and that the demand is chiefly for the Bible. Assurances are given, that a general co-operation among the people may be relied upon, as an unprecedented spirit of inquiry for the word of God has arisen, and multitudes who know not exactly what a Bible is, are earnestly demanding it, in consequence, at least, in part, of the prohibition of it.

Cumberland Presbyterians in Texas.—A correspondent says, in a letter to the editor—"The Cumberland Presbyterians are *prospering much* in this State. They have about twenty-five ministers and two thousand communicants. They are elevating the standard of literary acquirements in the ministry, and encouraging education in general."

☞ A German newspaper states that the potato rot has appeared near Heidelburg, and that the potatoes affected by the disease become decomposed sooner than was the case last year.

Roman Catholic Decree.—At the recent Roman Catholic Council held in Baltimore, it was decreed that no member of the Romish Communion should belong to any *secret society* whatever, under pain of excommunication. The Romish Council is the highest ecclesiastical tribunal of that church in the United States, and its decrees are of course binding upon all their members.

The Gospel in Mexico.—We learn from a gentleman who resides in Texas, near to the Mexican boundary, that there is great dissatisfaction in the minds of many of the Mexican papists with the Papal hierarchy. They feel that they are a priest ridden people, and are very willing to listen to any suggestions as to means of throwing off the yoke of bondage under which they are groaning.

Decrease of the Methodist Church.—One of the bishops of the Methodist Episcopal Church stated, in a recent address, that there had been a falling off of *two thousand* members in the "New York Conference" in one year; and in the "whole connexion" a falling off of *fifty thousand* within the same period. The slavery controversy has had no better influence on that church than on others.

Examination of the Potatoes.—The French Government has ordered that scientific men in all the departments shall examine, microscopically, every fortnight, the growing potatoes in the several districts, with a view to discover if the plant be again tainted, and the cause of the disease, if it should again appear.

Singular Phenomenon.—The Belknap, N. H. Gazette, states that the water on Lake Winnepisiogee, at Alton, on Wednesday, the 19th of June, suddenly receded from the shore, then came tumbling back, flowing to an unusual height. This was repeated six times, when the water was as placid as before.

☞ In Spain, the Queen and her husband cannot live together. The Pope's nuncio is in Madrid, endeavoring to settle their quarrels. A divorce is anticipated, as the only remedy that can relieve them from their unhappy fate.

☞ Emigration from Ireland proceeds very extensively—during the two months past, 120,000 persons, chiefly Irish, left the shores of Great Britain for America. The Belfast Northern Whig truly remarks, "the extent of the exodus seems only to be limited by the means of getting away."

☞ In Ireland the *famine fever* is greatly on the increase. No less than 256 funerals took place, in one week, in Father Mathew's Cemetery.

☞ The Wheat harvest at the South, is noticed by exchange papers, as better than was anticipated—in many parts of the country most abundant.

☞ The directors of the Ceylon Railway have called a meeting of the shareholders for the 18th June. This is the first Asiatic railway.

☞ The King of Belgium is reported to be insane.

MISCELLANEOUS.

SINGULAR ANECDOTE.

Several years ago a charity sermon was preached in a chapel in the West of England. When the preacher ascended the pulpit he thus addressed the hearers:—My brethren, before proceeding to the duties of this evening, allow me to relate a short anecdote. Many years have elapsed since I was last within the walls of this house. Upon that evening, among the hearers, came three men, with the intention of not only scoffing at the minister, but with their pockets filled with stones for the purpose of assaulting him. After he had spoken a few sentences, one said, "Let us be at him now;" but the second replied, "No! stop till we hear what he makes of this point." The minister went on, when the second said, "We have heard enough now, throw!" but the third interfered, saying, "He is not so foolish as I expected—let us hear him out." The preacher concluded without being interrupted. Now mark me, my brethren—of these three men, one was executed three months ago at Newgate for forgery; the second at this moment lies under sentence of death in the goal of this city for murder; the other (continued the minister with great emotion,) the third, through the infinite goodness of God, is now about to address you—listen to him!"

EARLY RISING.

It cannot be denied that early rising is conducive both to the health of the body and the improvement of the mind. It was an observation of Swift, "That he never knew of any man coming to greatness and eminence who lay in bed of a morning."

The great and good Dr. Doddridge informs us that the production of his Family Expositor, and most of his writings, was owing to his rising at five instead of seven o'clock in the morning, and proceeds to compute, and correctly too, that such a difference in the hour of rising maintained during 40 years, would, reckoning six hours a day, add ten years of time for study to a man's life. Great and precious amount! Can the preacher sacrifice all this to his self-indulgence? Is it possible but that he will hasten to redeem so many years? Let him think of six hours a day for ten long years spent with books and devotion. How many excellent things might be done in that time! In those very hours redeemed from sleep he may, by the grace of God, make an impression on the world that will affect the latest ages of time, and gather for himself glory that will never fade away.

A Royal contribution to Missions.—The King of Prussia has recently given one thousand thalers (about $750,) to the Rhenish Missionary Society, towards defraying the expense of sending its first missionaries to China. The Minister of State. Dr. Eichorn, in transmitting the donation, informed the society that he was charged by the King "to testify the lively interest which his Majesty takes in this enterprise, in behalf of which he invokes the gracious aid and the rich blessings of the Lord." This may remind the reader of the language of Isaiah: "And kings shall be thy nursing fathers, and their queens thy nursing mothers."

LITERARY NOTICES.

A System of Intellectual Philosophy. By Rev. Asa Mahan, of the Oberlin Collegiate Institute. Harper & Brothers: N. Y., 1847.

The Rev. Mr. Mahan is a deep thinker, and a strong writer. The work before us bears evidence of both these qualities. We think he has succeeded in making metaphysical philosophy more plain, and easier to be comprehended by common readers, than it has heretofore been, because he brings it more under the direction and test of common sense. He is a Christian, too, and therefore does not feel himself at liberty to speculate on moral obligation without reference to his Bible, as if man's relations and duties could be ascertained and suitably enforced by philosophy, without the aid of revelation. We commend this work heartily to our readers.

Directions for Invigorating and Prolonging Life; *or Invalid's Oracle.* Containing precepts, pointing out agreeable and effectual methods to prevent and relieve indigestion, and to regulate and strengthen the stomach and bowels. By Wm. Kitchner, M. D. From the sixth London edition: revised and improved by T. S. Barrett, M. D., &c. Harper & Brothers: N. Y., 1847.

The Evil Tendencies of Corporal Punishment, as a means of Moral Discipline in Families and Schools, examined and discussed. In two parts. Part I., Objections to the use of the rod. Part II., Substitutes for, and preventives of, the use of the rod, &c., &c. By Lyman Cobb, A. M.

The True Believer: *his Character, Duty and Privileges,* elucidated in a series of Discourses. By the Rev. Asa Mahan, President of the Oberlin Collegiate Institute, Oberlin, O. Harper & Brothers: New York, 1847.

A Concise Dictionary of the Holy Bible. By the Rev. James Covel, A. M. Designed for the use of Sunday-School teachers and families; with maps and numerous fine engravings. Price $1—bound in sheep.

Barr's Complete Index and Concise Dictionary of the Holy Bible, in which the various persons, places and subjects mentioned in it are accurately referred to, and difficult words briefly explained. Price 50 cents—bound in sheep.

MARRIAGE NOTICES.

"I saw two clouds at morning,
Tinged with the rising sun,
And in the dawn they floated on,
And mingled into one."

MARRIED—On the 18th ult., by the Rev. William Cooper, Mr. Charles C. Mathews to Miss Margaret A. Davis, both of Harrisburg.

On the 15th ult., by Elder Jacob G. Kister, Mr. David Burger to Miss Elizabeth Groom, both of York county.

On the 18th ult., by the same, Mr. Asa Johnston to Miss Elizabeth Flinn, both of York county.

May blessings of the richest kind,
Attend this happy pair;
God grant that they at last may find
Bliss without grief or care. S. K.

OBITUARY NOTICES.

"Leaves have their time to fall,
And flowers to wither at the north wind's breath,
And stars to set, but all,
Thou hast all seasons for thine own, O Death!"

DIED—Near Uniontown, Md., on the 11th ult., infant daughter of Ephriam and Margaret Garner, aged 10 months and 26 days.

RELIGIOUS NOTICES.

EAST PA. CAMP-MEETINGS.

1. Providence permitting, a camp-meeting will be held in the woods of brother *Jno. Stambaugh*, a few miles north of Landisburg, Perry county, to commence on the 13th of August.

2. Another at Linglestown, Dauphin county, on the old camp-ground, about 1 mile from town, commencing on the 23d of August.

This will be a union camp for Harrisburg, Middletown and the Dauphin circuit. The brethren and the public generally are invited to attend.

3. Another will be held at brother *Martin Markley's*, in Fishing Creek Valley, York county, commencing on the 13th of August.

4. A union camp for the following churches will be held near Orrstown, Franklin county, commencing on the 27th of August, to wit:—Fayetteville, Shippensburg, [illegible] Newbury, and Orrstown churches.

5. Another will [illegible] town, Carroll county, Md., on the 2[illegible] August.

WEST PA. CAMP-MEET[illegible]

1. One at Slippery Rock, Beave[illegible], on the 12th of August.

2. One at Rockland, Venan[illegible] the 19th of August.

3. One in Brush Valley, India[illegible] on the 27th of August.

John Hickernell, } *Committee.*
Jacob M. Klein, }

CAMP-MEETINGS IN OHIO.

1. One to commence on the 19th of August, on the old camp-ground on the farm of brother *Jacob Bricker*, 1½ miles east of Wooster, Wayne county.

2. One to commence on the 26th of August, on the old camp-ground on the farm of brother *Stump*, 2 miles east of Bethleham, Stark co.

3. One to commence on the 3d of September, on the farm of *Mr. Smith*, near Greensburg, Summit county.

The preachers are generally invited to attend the above Camp-Meetings, and the brethren especially are requested to make their arrangements to attend with their tents and stay during the whole time of the meetings.

Come brethren, let there be not one delinquent in this important matter, but come up to the help of the Lord against the mighty. Remember the bitter curse of Meroz.

Resolved, That we advise the brethren not to allow any trafficking to be carried on, during the above named camp-meetings, within the limits of the law.

On behalf of the committee,

A. Megrew.

CIRCULAR.

To all Denominations in the United States.

THE proprietors of the work entitled, "*The History of all the Religious Denominations in the United States,*" *&c.*, have in contemplation to publish an improved and stereotype edition of the same, with some 18 or 20 portraits of distinguished men. They beg leave, therefore, through the religious press, respectfully to request the several Contributors to the said work, or such other persons as may be deputed to act in their stead and in behalf of the respective denominations, to make and furnish such corrections, alterations and improvements to the several articles in the work as may be desirable, on or before the 15th of August next, at which time the work will go into the hands of the stereotyper.

They would likewise request the favor of having sent them the most approved likenesses of the following persons, to wit: *Martin Luther, John Colvin, Ulric Swinglius, George Fox, Menno Simon, Emanuel Swedenburg, C. Zinzendorf, John Wesley, Roger Williams, William Hiscox, William White, William Otterbein, Jacob Albright, Benjamin Randal, Elias Hicks, John Herr, Alexander Campbell* and *William Miller.*

The Editors of the religious press in the United States, are respectfully requested to give this notice one or two insertions in their respective papers and oblige the proprietors.

JOHN WINEBRENNER & CO.

N. B. Persons writing will address *J. Winebrenner & Co.*, Harrisburg, Pa., or *J. Flake*, or *J. Carrigon*, No. 21, north 3d street, Philadelphia.

PROSPECTUS

OF THE

"HE PASA EKKLESIA."

J. WINEBRENNER & CO. propose to publish, by subscription, a Portrait and Improved Edition of the work entitled,

"THE HISTORY OF ALL DENOMINATIONS IN THE UNITED STATES."

This work shall contain several new articles, and some of the old ones improved. It shall also be embellished with fifteen or twenty splendid Portraits of leading men belonging to the different Religious Denominations represented in the work.

It will be printed and published in a large octavo form—on good paper and in extra gilt binding—and delivered to subscribers at *Two Dollars and fifty cents* per copy, payable on the delivery of the work. Common edition, without the portraits, at *One Dollar and seventy-five cents.*

This work consists entirely of original articles, written expressly for the work by distinguished Divines belonging to the different denominations in the United States, and comprises an accurate and impartial account of the Rise and Progress, Faith and Practice of each denomination.

In this work every denomination has, through one or more of its leading members, its own claims and history presented for the investigation of the unbiassed, and from which the impartial investigator is enabled to form his own conclusions from authentic data.

This course has met the decided approbation of several of the most distinguished members of various denominations, as the following recommendations and notices of the press very clearly testify:

RECOMMENDATIONS.

"He Pasa Ekklesia."—I believe this work will be interesting to all such as wish to derive a correct knowledge of the various denominations, they being, in this work, all permitted to speak for themselves.

So far as the German Reformed Church is concerned, Dr. L. Mayer is capable of representing her doctrines; and in this work has given a fair history of her rise, progress and doctrine, in the eastern as well as western interests. German Reformed members would do well to furnish themselves with a copy.

DAVID WINTERS,
Pastor of German Reformed Ch., Dayton, O.

I concur with the Rev. Mr. Winters in the opinion which he has expressed with regard to the "He Pasa Ekklesia," and would recommend it as an impartial and useful book.

J. W. HALL,
Pastor of the 3d street Presbyterian Church.

"He Pasa Ekklesia."—This work abounds in rich and correct modern ecclesiastical information. From what I have read of it I do not hesitate to recommend it to the attention and perusal of every one who wishes to possess an impartial knowledge of the religious views of the different denominations of Christian professors—so essentially necessary for the cultivation of proper feelings towards those who may dissent from us on the highly important subject of Religion.

S. K. HOSHOUR, A. M.
Cambridge City, Indiana.

"He Pasa Ekklesia."—In this beautiful octavo of 734 pages, firmly and neatly bound, are 43 original histories of 43 different religious persuasions, each one of which has been written by some intelligent and distinguished member of the community. It is, therefore, authentic in the highest degree, as far as it goes. It has some advantage over all other church history, it is the history of only those parties now in actual existence. It gives their history, their peculiar and their general views; and frequently a portion of the evidence on which they rest—it gives their statistics as far as they could be collected; and is, therefore, worthy of a place in every library of a religious or ecclesiastic character.

ALEX. CAMPBELL.

I have looked over the "History of all religious denominations in the United States, by Professors and Ministers," and found the article on the Roman Catholic Church, by Prof. W. J. Walters, as far as it goes, a faithful exponent of Catholic doctrine and discipline. The entire work is presented to the public in the most authentic and attractive form and exhibits a practical commentary on the facility and confidence with which the most various and conflicting theories can be deduced from the Bible.

J. B. PURCELL,
Bishop of Cincinnati.

Your proposed work, in which the rise, progress, doctrines, discipline and usages of the various religious sects and denominations in our country, are proposed to be set forth, in my opinion, is a book much needed, and will supply a lack long felt in community. Serious objections have very justly been urged against all previous works professedly of the same character. Their statements have been either wholly exparte, or so imperfect in detail, as to do vast injustice to some. Your plan, however, materially differs from that of all others. Your statements being furnished directly by distinguished persons in the several churches represented, must be correct, if there be truth in human testimony. I cannot doubt but that the work will meet with a favorable reception generally, and serve a good purpose in correcting the errors of foreigners visiting our country, many of whom hitherto have most miserably caricatured one-half of the churches in this nation. I therefore wish you great success in your enterprise.

A. ATWOOD,
Pastor of the Methodist E. Church, Harrisburg.

The design and object of this book, as set forth in the Editor's address to the public, is commendable. Its plan is intelligent, comprehensive and impartial. The number and character of its contents are such as to entitle it at once to the notice of the scholar and of the general reader. Being altogether new, original and authentic, it promises much valuable and interesting information respecting the essential and relative characters of the various religious denominations, that might be sought for elsewhere in vain.

Adhering to the principles advanced in the prospectus, it will certainly be a volume of great value in the estimation of all who are interested in the Religious History of the United States.

C. W. SCHAEFFER,
Pastor of the Ev. Lutheran Church, Harrisburg.

NOTICES OF THE PRESS.

An Original History of the Religious Denominations at present existing in the United States.—Containing authentic accounts of their Rise, Progress, Statistics, and Doctrines: written expressly for the work by eminent Theological Professors, Ministers, and Lay-members of the respective denominations.

The title expresses the character of the work. The projector has probably adopted the most unexceptionable plan of presenting in one view the history of the different denominations. The writers are presumed to give the most favorable account, consistent with truth, of their respective societies, and although all connected and associated with them in a church capacity, may not entirely agree in all their statements and views, yet no other plan which could be devised would give such general satisfaction to the denominations respectively. In looking over the volume, it appears to us that the writers generally have displayed much research and ability in their articles, and making a very natural allowance for their partialities, they have, we should judge, given very fair accounts. The account of the Presbyterian

Church (Old School) is prepared by J. M. Krebs, D. D., of New York, and is well executed, evincing attention and labor on the part of the writer. He has succeeded in compressing within the limited space of forty pages, many of the leading facts illustrative of the history of our Church in this country. We are pleased that the duty was entrusted to such able hands. The history of the New School Presbyterian Church is written by Joel Parker, D. D., of Philadelphia. He goes over much the same ground with the preceding, but viewed with a different eye. The article is skilfully drawn up. We regard the volume as valuable in its details, and as the best reference book for information, on the subject treated, that we possess.—*The Presbyterian.*

History of all Religious Denominations in the United States.—This is a large and handsome volume, very neatly printed, and bound in substantial and excellent style. As a comprehensive history of the religious denominations in our country, and as a book of reference on all questions connected with their origin, doctrinal sentiments, government, and numbers, it will no doubt be regarded as a valuable work. It occupies a place—*a vacuum*—in our religious literature, for which there is no substitute. And as there are very many who desire the information it contains, it will receive, we presume, an extensive patrouage.—*Christian Observer.*

An Original History of all the Religious Denominations.—We have not had time to enter into a close, critical examination of the work, but so far as respects our own religious society there can be no cause of complaint, this part having been prepared for the occasion by a competent hand, one of our own members, and, as we understand, obtained the sanction of our Meeting for Sufferings, previous to being forwarded for publication.—*The Friend.*

An Original History of the Religious Denominations at present existing in the United States.—Containing authentic accounts of their Rise, Progress, Statistics, and Doctrines; written expressly for the work by eminent Theological Professors, Ministers, and Lay-members, of the respective denominations.

Of the great convenience and utility in some respects of a work like this, there can be but one opinion; and if it does not please every body, the fault is certainly not the projector's, who "has done his part in giving each sect an opportunity of telling its own story, and in its own way." It presents us with a picture of some forty odd "denominations." The history of the "Protestant Episcopal Church" is from the pen of the Rev. R. C. Shimeall.*—*Banner of the Cross, an Episcopal paper.*

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* The article in this edition will be from the pen of the Rev. A. B. Chapin, D. D., of New Haven, Conn.

An Original History of the Religious Denominations.—The compiler of this history could not have performed a better service to the religious community. It fills a chasm which has long remained open. It occupies a field of inquiry and usefulness that has ere this been destitute. As a book of reference, it is invaluable, and we now possess a volume which enables us to examine the history and creeds of all the known denominations of Christians in this country at a single glance, without having to consult and pore over various authors, and puzzle our brains to know where or how we shall obtain a true account of this, that, or the other sect. We have not a single doubt but that this work, by its ready sale, will soon run through several editions.—Every christian family should have a copy.—*Editor of the Baptist Record.*

History of all the Religious Denominations in the United States.—This is an octavo volume of 734 pages, presenting the various religious denominations in the United States to the number of forty-six, as their own writers choose to represent them. The statement concerning Roman Catholics is from the pen of Professor W. Joseph Walter, who, we doubt not, has given a faithful sketch of our history in the United States, and of our real principles. The plan adopted by the compiler is the only just one, by which the tenets of the various societies can be known.—*Catholic Her.*

An Original History of all the Religious Denominations.—This is a new work, compiled from original histories and statements of each body, furnished by some member of it, who, of course, may be supposed competent to furnish an adequate account.—It undoubtedly contains much valuable information, though it is impossible for us to examine it at present with any degree of care.—*Episcopal Recorder.*

In this day's paper will be found the prospectus of a contemplated work called the "*He Pasa Ekklesia,*" or the whole church of the United States. The work is made up of articles entirely original, written by ministers and laymen of various denominations in the United States, setting forth, in a concise manner, the origin, doctrines, church government, statistics, &c., of the various churches to which they severally belong. The work will be one of great utility to the inquirer after truth.—There the reader may have at one glance a concise view of the entire church—he can view the peculiarities of each and draw his own conclusion. This book should, doubtless, have a place in every man's library, and should be regarded as a standard *Ecclesiastical Dictionary.*

WM. HANBY,
Editor of the Religious Telescope.

Whereas, There has gone before the public a work called "*The He Pasa Ekklesia,*" containing the doctrines, discipline, statistics, &c., of all the churches in the United States; *and whereas,* it is understood that the doctrines, &c., of the Brethren Church have been set forth in that work; therefore,

Resolved, That we recommend the "He Pasa Ekklesia" to our church members as a work worthy a place in their libraries, as containing a fair, though not full, representation of the origin, doctrine, discipline, statistics, &c., of our church.—*Ext. Minutes of Scioto Conference of the United Brethren in Christ.*

"He Pasa Ekklesia."—This invaluable work embraces a History of all the Religious Denominations in the United States. A work like this requires no commendation from us; the contributors are the most learned and eloquent Divines in the land, and present a sufficient guarantee that public expectation will not be disappointed. The proposals have been received here with great favor by Christians and Christian Teachers generally.

L. C. LEVIN, *Editor of the Daily Sun.*

"He Pasa Ekklesia."—I have named elsewhere, but I wish to notice again, and at greater length, this work. I have not read the entire work, but on looking over it a number of times I have not discovered in it any omission or material error—nor have I heard any one complain that his denomination was misrepresented or neglected in the work. The name of every writer is given—except the writer of the article on the New Jerusalem (Swedenborgian) Church, which is said to be by "a layman of that denomination"—and as each one has written the history and faith of his own sect, no complaint can exist of course so far as *that* is concerned. The work is a good one, and will doubtless do much toward making the precise sentiments of each sect more generally and more correctly known. It will, undoubtedly, become a *standard* work, and *should* be in every theological student's library.—*Ex. cor. of the Christian Messenger.*

New Work.—"*An Original History of the Religious Denominations of the United States.*"—The plan of this work gives it much superiority over most others of the kind, and guards it from the injurious caricatures with which they abound. The view of each sect is given by one of its own members, and may be presumed to present, in a favorable light, the grounds on which each places its reliance. Believing, as we do, that the barriers of separation held up between the different religious denominations and the consequent ignorance of each others convictions, are the unfortunate causes of much of the prejudice and animosity now, and heretofore existing in professing Christendom, we look with satisfaction on every new facility for becoming better acquainted with each other—and we are glad to find, from a hasty glance at the contents of this book, that so many of the writers seem willing to let the public judge of their principles without attempting to appropriate to themselves merit, at the expense of others. Both divisions of the society of Friends are represented—ours by Dr. Gibbons, the other by Thos. Evans.—*Friends' Weekly Intelligencer.*

An Original History of the Religious Denominations at present existing in the United States.—We esteem this volume as an exceedingly valuable accession to the ecclesiastical literature of our country. As a book of reference in relation to the history, doctrines and statistics of the religious denominations in the United States, it is decidedly the best that has been presented to the American public.—*Lutheran Observer.*

EXTRACTS OF LETTERS.

I have [illegible]r. G. W. Gray, of Allegheny c[illegible] called [illegible]pany with Mr. J. A. Seibert, to see [illegible]ity, [illegible]our books. The Church History [illegible]ubness, a very valuable work. It ap[illegible]e firm and well got up, in the plain s[illegible]n see but one thing wanting to [illegible]plete, and also circulate readily [illegible]opy, *i. e.* a number of fine steel Portsome of the most eminently useful men, as preachers in the different denominations, or instrumental in the rise and progress of each sect, together with being well and handsomely bound in fine gilt binding. This would make it very popular. It would be attended with a heavy additional expense in the start, but would make it sell sufficiently to make it an object. Hence the sale would not be so limited and confined so much to the professional reader. A. H. MILES.

The young man I have employed is going to be useful. He traveled two weeks and procured *fifty* names. He will not obligate himself as respects any certain number of names. He feels encouraged to go on, and I have no doubt but he will far exceed five hundred names. He has something like two hundred good paying subscribers at this time.

M. RUNYEN.

I hope you will succeed well in the second edition of your history. No work could possibly be more desirable to me than the one you contemplate publishing. We are in want of such a work, and hundreds can be sold. I will do all in my power for you.

ISAAC N. WALTER,
Editor of the Gospel Herald.

I am much gratified to hear of your enterprize, to present *The Whole Church of the United States* from authentic sources. A work much needed. W. M. FAHNESTOCK.

I think your plan a judicious one, of having the account of each denomination written by one of its own members.

JARED SPARKS.

I approve heartily of your intended publication. There can be little doubt of its success. It ought to succeed certainly.

E. YEATES REESE.

DOW'S FAMILY MEDICINE.

As sundry persons, here and there, are beginning to complain of Bilious Fevers, Dysentery, Fever & Ague, &c., we would advise them to call and get Dow's Medicine, which is a most excellent remedy for these and other complaints.

For sale at the office of the *Church Advocate.* Price 50 cents per bottle. Aug. 1.

SITUATION WANTED.

THE subscriber being out of employ and unable to work at hard labor, would hereby give notice that he wishes to be employed as a Clerk or Book-Keeper. He would be willing to serve on reasonable terms. He can give satisfactory references as regards his moral and religious character. Any person wishing to write will address

JOHN R. MACHLIN,
July 15. Newberry, York county.

LIST OF THE GENERAL AGENTS.

We hereby announce the following brethren General Agents for the Church Advocate, viz:

Elder EMANUEL LOGUE, of Trenton, Iowa, is our General Agent for that State.—All persons, therefore, wishing to subscribe for the Advocate, or to make remittances for the same, will please address him as above.

Brother JOHN SHULER, of Ottawa, Illinois, is our General Agent for that State.—Persons in said State, wishing to order the paper, or to pay for it, are requested to address brother J. Shuler.

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Mr. JOHN P. WINEBRENNER, of Wooster, Wayne county, Ohio, is our General Agent for Eastern and Southern Ohio. To him payments can be made, or orders sent by sub-agents and others, in that part of the State.

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Brother GEORGE ROSS, is our Agent for Elizabethtown and neighborhood.

Brother FREDERICK MAY, is our Agent for Bainbridge and neighborhood.

Brother JOHN C. LANDIS, is our Agent for Landisville, Lancaster county, and neighborhood.

Brother A. J. KAUFFMAN, is our Agent for Washington and neighborhood.

Brother GEO MARTIN, is our Agent for Lancaster and vicinity.

Brother GEORGE SINGISER, is our Agent for Churchtown and neighborhood.

Brother JACOB HICKERNELL, is our agent for Lisburn and vicinity.

Brother HENRY WINGERT, is our agent for Landisburg and surrounding country.

Brother JOHN GORE, is our general agent for Uniontown, Md., and neighborhood.

Elder THOS. BEAN, is our general agent for the Broad Fording neighborhood, Md.

Brother JOHN KIBLER, is our agent for Newport and neighborhood.

☞ In addition to these General Agents, we wish it distinctly understood, that all the accredited ministers of the Church of God, in all the different Elderships, (as stated in our terms,) are our regular and standing agents for the Advocate.

AGENTS WANTED.

SUITABLE persons can find employment for the sale of the "*He Pasa Ekklesia,*" in this and other States. Apply to the Editor of the Advocate. [May 1.

JOB PRINTING

NEATLY EXECUTED AT THIS OFFICE.

W. DEVOE BAILEY, Printer.

THE CHURCH ADVOCATE.

A FAMILY PAPER---Devoted to the Diffusion of Bible Truth, Religious News and General Intelligence.

ONE DOLLAR AND TWENTY-FIVE CENTS A YEAR. "EARNESTLY CONTEND FOR THE FAITH WHICH WAS ONCE DELIVERED TO THE SAINTS." PAYABLE ALWAYS IN ADVANCE.

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By JOHN WINEBRENNER, V. D. M., Editor.

TERMS AND REGULATIONS.

THE CHURCH ADVOCATE will be printed and published semi-monthly, on a large super-royal sheet, at $1,25 per volume, payable always in advance, or within the first three months of taking the paper.

All persons failing to comply with these terms, shall have their papers stopped at the expiration of the first quarter, from the time the paper is sent, and be held accountable for two quarters; that is to say, for 62½ cents; which sum shall be invariably exacted before the paper will be re-sent.

All the accredited ministers of the Church of God, and such other persons as shall have regular certificates of their appointment from the Editor, shall be the only authorized agents for this paper.

☞ Letters and communications addressed to the Editor, through the Post Office, must be *post-paid*, except those containing remittances.

EDITORIAL DEPARTMENT.

LIST OF ACKNOWLEDGEMENTS.

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To Our Correspondents.

WE have received and placed on file for publication, several interesting communications, for which we can find no room in the present number, but they shall appear in our next. We are highly gratified with the regular and good supply of contributions to our columns. May it continue to be so for the time to come, for this gives more interest to the paper than any thing else.

Two more Camp-Meetings.

THE brethren on brother LININGER's circuit have concluded on holding a camp-meeting, commencing on the 27th of this month. See notice on last page.

The brethren of the Church of God in Southern Ohio, have also concluded on holding a camp-meeting, to commence on the 9th of September next. It will be held in Athens county, in or near Alexander township.

Notice.

THE churches in the bounds of the Linglestown camp-meeting, are requested to meet on the camp-ground on the 17th of August inst., to prepare the ground for holding the said camp. Should the weather be unfavorable, then they will meet on the next fair day.—This notice we give by order of the Elders and Deacons of the Church of God at Linglestown.

N. B. No hucksterring and trafficking, contrary to law, will be allowed within the limits prescribed by law.

Snow in July.

A RESPECTABLE citizen of this borough affirms that snow fell quite rapidly on Monday night, the 26th of July, about 11 o'clock. The change in the weather has been very extraordinary, sufficiently so, as to call for the use of flannels to preserve a proper heat and health of the system. People should be very careful of themselves when visited by sudden extremes.

New Subscribers.

WE have been getting in some new subscribers, for which we feel thankful. We hope our friends and agents will try and get us some more at the approaching camp-meetings. We shall probably loose a good many of the delinquent subscribers; we hope, then, others will fall in and take their place.

From the "*He Pasa Ekklesia*," we learn that a certain denomination in our country, whose membership amounts to about six thousand only, a little over half the membership of the Church of God, publish a paper, and that it has a better patronage than ours, by several hundred subscribers, at $2 per annum. Thus, then, we see what the people can do when they have a *mind* to do it. O! that God may give to his people, who are called by his name, a ready and willing heart in every good word and work!

Camp-Meeting Reports.

WE request our brethren to send us accounts of the different camp-meetings as early as possible. These accounts are always looked for, and generally read with interest and satisfaction. We hope our friends will not fail to comply with our request, and thus add to the general interest and value of the *Advocate*.

Our Delinquents Again.

SOME three or four hundred papers were kept back on the 1st of August, for want of payment, according to our terms. Nearly the same number will be kept back at this time for the same reason. We are, however, still striking off the usual number, in hopes that the delinquents will pay up and order the back numbers. Those who intend to do so we hope will do it soon, as we are not willing to work off three or four hundred papers very long, upon an uncertainty, and solely for the accommodation of our delinquents. May we hope to hear from them, through our agents or otherwise, between this and the 1st of September next? Will our agents please to act promptly in this business? Much of our success depends on their action. A little effort on the part of each one of them will soon put $400 or $500 into our pockets. Come brethren, do as you would wish to be done by.

London Peace Society.

THE London Peace Society have sent memorials to the ten different governments, respecting the Mexican War. In their memorials addressed to JAMES K. POLK, President of the United States, and to SANTA ANNA, President of Mexico, they plead earnestly for a speedy termination of the war, and for a general adoption of such substitutes for war as shall supercede its necessity in all cases. In their memorials to the British, Austrian, Russian, Prussian; and other governments, they try to show that war is altogether contrary to the teaching and spirit of the Christian religion, and to the true interests of mankind. They, therefore, respectfully and earnestly invite these different governments to offer their mediation for peace, or recommend, in a spirit of friendship and love to these belligerent powers, a total suspension of hostilities, and the adoption of vigorous measures to decide whatever points of dispute there may be, by moral and pacific means alone; by neutral negociation, if possible, and, failing in this, by referring them to the arbitration of one or more friendly powers.

This friendly and Christian movement shows how earnestly the true friends of God and of man, in the Old World, desire the cessation of this unhappy conflict between two Christian nations. We cordially wish them God speed. We hope and pray that this war not only may speedily cease, but that the peaceful and heavenly principles of the Gospel of peace may rapidly spread, triumph and prevail throughout the whole earth: so that all nations may learn "to beat their swords into plough-shares, and their spears into pruning-hooks"—and "learn war no more."

Woods Meeting.

A woods or grove meeting will be held, the Lord willing, at Washington, Lancaster county, Pa., commencing on the 3d of September next. See brother A. J. KAUFFMAN's letter under the Contributors' Department.

Barn Meeting.

THE barn meeting at brother JOSEPH BRENEMAN's, on last Sabbath, near Mount Joy, was quite a primitive, well attended and well ordered meeting. The people were remarkably orderly and attentive, and the word seemed to have free course. The preaching was both in German and English, and chiefly all done by brother SAMUEL BOWMAN and ourselves, although several other preachers were present, besides the brethren on the circuit.

Brother BRENEMAN gave entertainment to scores, if not hundreds, of persons, without respect to rank, character or party. This is just about the right way to hold a solemn feast, according to the Gospel. See Luke 14: 13. We hope our brother and kind family will receive their reward, according to the promise, "Whatever good thing any man doeth, the same shall he receive from the Lord."

Church Destroyed by Lightning.

ON Sunday afternoon, the 1st instant, about half past four o'clock, a severe thunder shower passed over Philadelphia. The German Lutheran Church, (St. Paul's,) at the corner of Brown and St. John streets, was struck by lightning and destroyed. The electric fluid passed into the interior of the church or building, and the fire communicating with the organ, which was situated immediately under the steeple, and the whole of the southern portion of the steeple was in a blaze in a short time. But little remains except the walls.

Two organs, with the greater portion of the church furniture, were destroyed. There had been divine service during the afternoon, the congregation having been dismissed some ten or fifteen minutes previous to the catastrophe. We were informed that several persons, with the sexton, lingered behind, and had only quit the place a moment or two before the fluid took effect. The church, with the furniture and the organs, cost between twenty-one and twenty-two thousand dollars. The loss is,

however, partly covered by an insurance for $8,000 on the building, and $1,200 on the clock and bell.

News from Mexico.

The Southern mail of the 9th inst., brings the intelligence that Gen. Scott and his victorious army have captured the city of Mexico on the 17th of July.

There was a battle fought about eight miles this side of the capital, in which the Mexicans suffered defeat and great loss, whilst the American loss was only about 300 killed and wounded.

As soon as the battle was decided, the civil authorities of the city came out to meet Gen. Scott, and forthwith capitulated.

Railroad Accident.—A railroad collision occurred on Friday afternoon, the 6th instant, about four miles below Lancaster, by which two men were killed and a lady seriously injured. The men killed were passengers on a section boat bound for Pittsburg, and were accompanied by their wives.

CONTRIBUTORS' DEPART'T.

Letter from Elder George U. Harn.

Cherry Grove, Carroll county, Illinois, *July* 12, 1847.

Brother Winebrenner:—

Dear Sir:—By this you will be advised of my whereabouts at this time. I landed at *Savanna*, on the Upper Mississippi, the former seat of justice of Carroll county, on the morning of the 4th inst., at about 1½ o'clock.

I left Elder Richmond's, from whence I last wrote you on the 15th of June. The night previous we administered the ordinances and had a very interesting time. Five or six seekers presented themselves at the altar, but what has been the result since, I have not been apprised of. I flatter myself, should they hold a camp-meeting in that part of Ohio, it will be attended with the blessing of God, for the spiritual harvest appeared fast ripening.

On the 16th, I proceeded about 20 miles, and preached in Branche's meeting-house, near the town of Chester. Spent the night with Elder B——, who is the regular pastor of the F. W. Baptists of them parts, and one of the earliest inhabitants of the Ohio Valley.

On the 17th, I went to Coleport, where I took boat to Maysville, Ky. During the twenty-five days previous I delivered thirty-five sermons, besides other addresses or exhortations, and felt as much in my eliment as for years past. The scene on the "Belle Reveirer," at this season of the year is truly sublime. The rich and fertile meadows and well cultivated fields that line this great natural canal, studded with numberless little villages of mushroon growth, along with the invigorating breezes that play along the deep ravines which interrupt the otherwise continuous bluffs, rising like batteries on either side, inspire the stranger with a feeling of agreeable awe and admiration. But more especially when calling to mind the tragical accounts impressed on his mind, in early life, of saxon valor and savage deeds of barbarity displayed on these grounds in days of yore. At a late hour we passed the growing little place called Portsmouth, at the mouth of the Scioto river, and commencement of the Ohio and Erie canal. This great thoroughfare is 306 miles in length, without feeders, and 320 with them. It has 1185 feet lockage. The level of the Ohio at this point is 470 feet above the Atlantic, and 94 feet below Lake Erie.

About daybreak we were roused from our repose by the cry of, "Maysville is burning down." All were up to see the splendid sight, and splendid it was too. The curling flames, rising from three of the most splendid brick buildings in town, lavished their rays on the water, so that we could distinctly discern objects at the distance of 4 or 5 miles ahead of us, though it was yet dark. The loss was considerable. Two of the houses consumed were warehouses, doing a large business.—Here I landed and crossed about six miles into Ohio, where I met Elder Cook, at brother Day's, formerly from Pennsylvania. We began a protracted meeting, which continued till Tuesday night. A portion of the citizens of this neighborhood, I must say, are the worst behaved of any class of community I have ever had the lot to fall in with. A parcel of drunken outlaws—who have escaped the Penitentiary, not because their deeds would not confine them there, but because of the law not being enforced against them—without any previous provocation, determined to destroy the meeting, and only succeeded too well. However, I felt it my duty to resort to legal measures, and punished one of them quite severely, and two or three more are in the hands of the law. But my greatest surprise was, on appearing before the magistrate's court, to find myself and a Methodist gentleman who had joined with me in these suits, indicted by one of the criminals for assault and battery on his person. This only added more costs to his cases, for we cast him in three cases. This, however, is not the character of the people generally, yet it argues not very favorable to the moral influence of those who do revere the Gospel and the law of their land. On our way from the house, one of the party (the one cast in three cases,) drew a large knife and expressed his readines to use it on me, but, though he had every chance, it did not move a single muscle within me. After the trial a party of about a dozen of them collected on the pike, near brother Day's, and had a real drunken frolic, and amongst the rest the father of young Scorr, who had just been fined.

Thursday 24th, I started again to Maysville, and took passage on the Olivid to Cincinnati, and arrived there after dark. Through these regions there abounds quite a natural curiosity. Imbedded in the most solid limestone, and on the tops of the highest hills, are to be found innumerable sea shells. They are transformed into stone, but the shape and form are as perfect as ever. I, of course, have collected a few specimens. On arriving at Cincinnati we discovered quite a crowd collected, burning tar barrels and firing rockets, on account of the return of the volunteers from Mexico. On Monday and Tuesday previous, several very serious accidents occurred in Covington, on the opposite side of the river, by the firing of cannon, prematurely, as salutes. Several of the volunteers, who escaped the ravages of disease and war in a foreign land, returned to meet a fatal end in their own country. Several men were very badly mutilated, and one or two killed. How uncertain is life!

Cincinnati has been very appropriately styled the "Queen City of the West." She is a Queen in beauty and size. To stand on the lofty bluff in her rear and look down on one of the best laid out cities in America, and more handsomely lined along her wide level streets with the choicest shade trees than any I have ever seen, presents her in Queenly grandeur. She contains about one hundred thousand inhabitants.

The banks of the Ohio river, from source to mouth, presents one of the strongest evidences of the contrast between slavery and freedom, and their opposite effect on the prosperity of States, countries and cities. Here is Covington, ten years older than Cincinnati, with a site far superior in every respect, not numbering one-fiftieth the population, nor doing one hundreth part of the business. The same may be said of other places. St. Louis is an exeeption, but is this owing to its natural advantages, for she has those unlimitedly.

Friday, about 7 o'clock P. M., set off again on the "Wing and Wing," destined for St. Louis, Captain Hughel commander. Louisville, Ky., is the next place of any considerable note. Here is the natural falls in the river. When the water is any ways low, it is with quite a risk of life and property that an attempt is made to cross them. To avoid this Government has had three miles of a canal cut across the bend, in a belt of the river, through which the boats pass. This is a very tedious process of traveling, considering the vast amount done on it. I wonder at the people of the Mississippi valley that they rest under it. We were more than two hours passing three miles.

While the boat was lying in the locks I took a walk to the public house of Mr. Porter, to gain a sight of the Kentucky Giant. The first evidence of this mammoth exhibition of human nature was his gaming piece, which is only about seven feet long. The next was his walking cane, about four feet long, and weighing, as I suppose, ten or twelve pounds.—While I was resting myself in quite a consequential manner in his large chair, and quite a crowd of passengers pressing in, with the same object in view that I had, in stepped the Giant. I tell you, there was quite a staring and stepping round. We were only grasshoppers, indeed, in our own eyes. I saw him place his arm at right angle, over the head of a six foot gentleman, one of the passengers from New York, and then his enormous hand added under it to fill up the space.

Mr. James Porter is a native of Kentucky, 35 years old next October, seven feet eight inches high, of rather a dangling make and carriage, and at the present time in a state of ill health. I do not think he is destined for a long life, though he has lived longer already than thousands of his fellow men.

In these parts we lose sight of the bluffs, and much of the land from this to the mouth of the Ohio, is lower than the river, only a few hundred paces from the water. Frequently vast tracts of land overflow. Some distance below the Wabash and about 75 miles above the mouth of the Ohio, we hung on a bar for seventeen hours, and lost our anchor. I tell you, sir, it was no pleasure to be down in this hot Southern region, on a steamboat, fast on a shoal, and not able to get off, and the sun playing down on us at will. You never saw a more anxious set of passengers, and when our boat whirled round, a more glad set.

Early on the 29th, I awoke just as we pushed out upon the muddy lower Mississippi, having followed the Ohio 1,019 miles from Pittsburg. It is truly "*Bell Reveirer*," or pretty water. For the Allegheny, in the language of the Delaware Indians, and *O-hee-o*, in that of the Camfield, of which there is yet a set lement in Western Pennsylvania. "Belle Reveirer" in French, and Ohio in English, all imply the same idea, namely,—beautiful water.

The Mississippi, on the contrary, is one of the mudiest waters in the known part of the world, until you get to the mouth of the Missouri, after which it assumes the color of forest ponds, where the leaves have colored them.

The conduct allowed on this boat was the most disgraceful I have yet been a witness to. Drinking and card-playing were some of the *virtues*, and you may guess then at some of the vices. All was under the knowledge of the Captain. On such a boat I never would travel again, if I knew it, should the Captain take me free.

On arriving at St. Louis we discovered that our lives had been a great deal more endangered than we were aware of at the time. Having on board near three hundred passengers, and about as many tons weight of freight, our boat, which was an old affair, sprang a leak some considerable distance below St. Louis, and at one time had several tons of water in her. This we were ignorant of, except the officers. The Mississippi was extremely high at the time, as the Spring rise, from the melting of the snow in Canada, was just coming down. Much indignation was manifested by the passengers on finding how their lives had been exposed. We frequently saw the boat reeling from side to side, till her guards would be covered, in places, with water, but knew not the cause. On arriving in the latter place, I took a stroll through town to view it. St. Louis has sprung to its present state of notoriety in the short space of twelve or fifteen years. It has a population of about sixty thousand. One evidence of a want of taste here is the narrowness of the streets. In the business part of the town they are extremely so. I believe I have never seen a greater number of steamboats, and more prodnce on a wharf at any of our Western towns than here. I have thought Pittsburg was the foremost in this line of business, but St. Louis takes the lead, and will continue to increase. Three of the greatest rivers of the West, pour down their contents into it, while the lower Mississippi and Ohio rivers are rolling their wealth up stream to it. In addition to this, vast tracts of the most fertile soil circumscribe it in all directions. It is believed Missouri has the best soil of any other State in the Union, but it has its drawbacks. Much of the land is very low and marshy, but what is worse than this, it is a slave State. This will prevent thousands of the enterprizing yankees emigrating there.

About 52 miles above the mouth of the Ohio, at a small French town by the name of Cape Girardeau, stands St. Vincent's College, under Catholic influence. The place numbers about fifteen hundred persons. I learned that the college was in a very prosperous state.

Forty-seven miles above Cape Girardeau lies the Grand Tower. This is a high cleft of rocks, covered with earth and shrubs, and surrounded with the river. If art had raised it, a more splendid tower could not have been made of it. In sight of this, on the Illinois side, stands "the Devil's bake-oven and tea-table." These are two enormous piles of rock, between which is built a dwelling house. The former has a cave in it and but a small entrance, therefore its vulgar name. I know not what food or dainties the ancients had an idea of his feasting on, that they sat His Ma-

jesty up at this great pile of natures erection, in the dreary wilds of the Mississippi.

My time not waiting to indulge me in my strollings through St. Louis, the tap of the bell announced that a boat was ready to heave out and start for the Upper Trade. Feeling anxious to be at the end of my journey, (for it is queer the traveller is not content till at his journey's end,) I took passage on a fine new boat, built in Pittsburg last spring, bound for Du Buque. The boats name is Du Buque, and commanded by Captain Grant. A more gentlemanly set of officers I never travelled with. This is easily accounted for: they were temperance men, and allowed no bar on board. I would recommend her to all Eastern folks traveling up the Mississippi.

Passing many points and circumstances, which are of miner interest, we will dwell a little on the Celestial City. When some six miles distance, the far-famed Mormon Temple bursted in upon our vision, with all its grandeur. It is situated on the top of a sloping hill, about half a mile from the river, and built of white limestone. The large loop holes that front the river, show it was to be for a defence of the place. We took a spy-glass view of it, and I was satisfied that it is the most splendid building this side of the Girard College. The city wears the habiliments of mourning and gloom. As we stopped but a few minutes, I had no time to visit the Temple. A report has been circulated by nearly all the newspapers in the country, that the Catholics have purchased it, but I was told by a gentleman of the place that it is not so. They have been bargaining for it, but no purchase has been made.

Who visits the city of Nauvoo can other than be struck with the idea of the towering calculations of the mind of the Prophet. It is vain to say he was of a contracted mind. His schemes were deeply laid and well adapted to exercise a powerful influence in this new and growing country. He looked ahead with discernment. But his enemies were too wise for him, and, if possible, more vile and base than he. The scenes of his death are a lasting disgrace to the authorities of Illinois. But his is only one among the many scenes of the kind that the historian has chronicled, which have transpired in this otherwise noble State. It is here where Lynch law was born and cradled.

Landed at Burlington, Iowa, some 243 miles above St. Louis, and 419 above the mouth of the Ohio, and spent several hours, while the boat unloaded about a hundred tons of freight. Here I made enquiry for Elder Logue, and got quite a favorable account of him. He resides near 30 miles from this in a place called Trenton.

Burlington is the great depot of business for the State of Iowa. Between there and Bloomington, I was robbed of nearly all my linens, an old gentleman from Ohio, of a valuable gun, and a lady of six dollars. We made search, detected the rogue and recovered all our loss. Mine was not much, but the worst was he left nothing clean for the coming Lord's-day. He effected his escape, as we were not anxious to prevent him. He was a passenger from St. Louis, who had been down on a raft. Quite a young man.

Rock-Island and Davenport are the next places of any considerable note. They lay at the mouth of Rock river—the former in Illinois, and the latter in Iowa. The island by the first name is in the river on which stands *Fort Armstrong*, and the late residence of the Indian agent, Mr. Davenport, who was murdered two years ago by a party of a secret clan, who have infested this region for years, and defied all law. It was done while the family were on a visit to the town of the name of the island, celebrating the 4th of July. There are many tragical incidents connected with the history of Rock-Island—I may notice anon.

On arriving at Savanna I found myself a distance of about 1,950 miles from my native home, by way of the water courses, and in a state of quite ill health, having been taken with a very severe attack of billious cholic, on Friday, while about a hundred miles above St. Louis, which lasted for fourteen hours, and then turned into a severe dysentery. I proceeded in a wagon to brother Jacob Miller's, formerly of Maryland, but now of this place. Him and family I found well, and was courteously received by them. My own health grew worse till Wednesday, when I thought it was time to doctor. So turning physician as well as patient, I drank heartily of prairie pennyroyal tea, which is different from ours, and took a couple of doses of lobelia, which proved an immediate remedy, and in my opinion is the best one for such attacks. I know very little about Thomsonianism, but my philosophy prescribes botanic remedies for such diseases, and the use of lobelia is salutary.

Since here I have seen a goodly number of old acquaintances, and formed some new ones, by whom I have been saluted with a hearty welcome. I preached at a Methodist camp near Buffalo Grove, Ogle county, on Friday, for my first, and yesterday here and in Mt. Carroll. I can give but little judgment yet, but think things are quite favorable. More soon.

Yours, in love, G. U. HARN.

Letter from Elder Henry Murray.

Moreland, Wayne county, Ohio, *July* 17, 1847.

Brother Winebrenner:—

I take my seat this afternoon to send you a few lines. I would say,

1st. That I enjoy a reasonable portion of health of body, for which I feel grateful to the great Giver of all things.

2d. I also feel determined to make my way to the fair heaven of eternal repose, there to spend an eternity with the spirits of just men made perfect, where pleasures never end and trouble cannot come.

3d. I would say something in reference to the *Advocate*, as it is now styled. I consider it a very good and useful paper, both to old and young—because,

First. It contains good news.

Second. It contains useful knowledge. And, seeing that this is what it contains, why is it that so many of our brethren are without it? For my part I have concluded that it must be one of the two following reasons:

1st. That they care nothing about good news; and,

2d. That they have lost their taste for useful knowledge, if ever they had one.

This, in many cases, evidences itself by their conduct. When they get their paper stopped they send for and have forwarded some political paper, and that they will read and study on the Sabbath day; and the silly and foolish things with which many are filled, they study and talk of more than they do of their bibles. O! what a pity that brethren will call such papers into their families, and have such strange stories read and told to their children, and keep away from them that which might do them good, when they, as parents, lay mouldering in the dust.

As for myself, I am pleased with the paper, and should feel loath to part with it at present, and for which I send you one dollar. Please give me credit.

I remain your brother in Christ,

HENRY MURRAY.

Letter from Elder Thos. Hickernell.

Zanesfield, Logan county, Ohio, *June* 17, 1847.

Brother Winebrenner:—

I now resume my pen to commence another letter for the *Advocate*. I am at present on my second round on my circuit. I expect to get clear round in the course of eight days. Some may think I do not get round very often. True, and no wonder, for I have not less than thirty odd appointments, which are scattered over eighteen counties, and have to travel at the rate of six hundred miles every round. And, besides, am still getting new calls from different places. I had even this round, in order to accommodate the people, to travel thirty-two miles a day and to preach twice. I expect I shall have to do it again on my next round. I have now preached no less than thirty-seven times in twenty-eight days; and before the month is out I shall have to fill above forty appointments, or at least preach about forty times.

As it regards my constitution, I sometimes think it is wasting away; at other times I incline to think that I am as strong in body and voice as ever. The greatest difficulty I labor under, my sight is going from me—so much so that I have to use glasses at night, to read hymns or read my text. Some have advised me to quit extending my labors any further, and take a station or travel an old circuit, and let others take my place in travelling on the frontiers. This I have declined doing for several reasons: not because I think it wrong to fill a station or travel an old circuit, but,

1st. Because so few are willing to travel on the frontiers.

2d. Because in many of these new countries they are entirely destitute of preaching. Some have told me, this last round, they have only heard preaching twice in the course of a year.

3d. Because I am afraid it will spoil me. Instead of fulfilling the great commission of going to preach the Gospel throughout the whole world, I might be tempted to bury my talents. I might feel disposed to hanker after stations and small circuits, and probably make some bodily afflictions (to which I am subject) an excuse for not extending my labors. I am now accustomed to hardships, and hope to continue to keep myself accustomed to them. I do not ask any one to try and go through what I have gone through, yet I do not know that I have been much worsted by it. I hope to finish my course with joy and receive my reward when death shall have closed up these earthly scenes.

Whilst passing round this last time, we had some good meetings. We had a four day's meeting in the neighborhood of brother John Martin's, which resulted in the conversion of one soul, and the reclaiming of one that had backsliden. The meeting commenced on the 4th of June, and continued till Monday night, about 1 o'clock. The ordinances were attended to on Sunday night. Here, the washing of the saints feet was attended to after the Lord's supper, something to which I have not been accustomed.

I should be glad if we could still continue to be uniform in our practice, and not to change our practice in reference to these things; at least not till the propriety of doing so is generally understood, lest it may create a difficulty. If any of our brethren get new light upon any subject, the columns of the *Advocate* are open, let them communicate it. Let us be careful to avoid that which is calculated to create schism, which is most strictly forbidden in the scriptures. Some may think such a step will do no harm, inasmuch as they are separate ordinances. Time, undoubtedly, will determine that. I hope it may not. But it is well to be careful.

We also had a good meeting in the neighborhood of brother Walters', De Calb county. The meetings were well attended, some were deeply affected, and I have great prospects of a work there.

We are bad off for travelling preachers here. Some would be willing to travel provided a support could be obtained, which is hard to get in those new countries. I wonder if a provision could not be made to remedy this matter at the next General Eldership.

Yours truly, T. HICKERNELL.

Letter from Elder Joseph A. Dobson.

East Huntingdon tp., Westmoreland county, *July* 24, 1847.

Brother Winebrenner:—

By these presents I send you the name and money of another subscriber, for that valuable sheet now called the *Church Advocate*. I have of late taken a greater interest in circulating this sheet than ever before. I think it is calculated to do much good in circulating and spreading the pure and sound doctrine of both the Church and the Bible, and it may have the glorious effect of leading many a soul to Christ. We never feel the need and value of the sun, the Gospel, health and other blessings, more than when we are deprived of them for a season; so, in like manner, I never felt the need and value of this sheet till I was deprived of it for a time. I consider it a great blessing in my family.

I expect to send you more subscribers before long. We are all in reasonable health, and prospects in religion are reviving.

I remain yours in love,

JOSEPH A. DOBSON.

Notice of a Grove Meeting.

A grove meeting will be held in the locust grove of brother Joseph Schoch, adjoining the borough of Washington, Lancaster county, to commence on Friday, the 3d of September next, and continue at least the usual time of a camp-meeting. When the weather is not favorable to hold the meeting in the grove, we will go the Bethel, which is close by. The brethren and sisters, far and near, are heartily invited to attend, for we shall be prepared to entertain strangers as well as we could at a camp-meeting; and when they come, to make their calculation to stay during the meeting. We also hope the preachers will not be slack in coming. Come brethren, one and all, and let us see what the Lord will do for us in this new measure. We ask the fervent prayers of all God's children in behalf of this meeting, and especially those that calculate to be in attendance. A. J. KAUFFMAN.

Washington, *July* 31, 1847.

For the Church Advocate.

LINES ADDRESSED TO A YOUNG FRIEND STUDYING MEDICINE.

BY V. B. STEVENS.

Kind, best beloved, I now thy audience crave;
A moment ask thy kind attentive ear;
Nor shall I keep thee long in dread suspense,
For mine an errand is of high import—
Of import solemn, reaching to the throne
Of the Eternal—stretching far beyond
The ken of mortal vision. And yet man's
Salvation here may much depend indeed
On the response of him I now address,
For so the Holy Spirits' quickening voice
Instructs me now. Then thou loved friend
This admonition heed from one, though humble,
Yet, else much deceived, much of mystic truth
Will now reveal. Say first, what did'st persuade
Thy heart 'gainst thy Creator to rebel?
Why hast thou lied to God, most holy, good?
And Him with folly charged, when oft thine ear
Hast heard the solemn words, "Go preach my word,
Proclaim salvation free through all the land."
Oft in thy stubborn heart hast thou replied:—
Lord others send, but me thou will excuse.
I'm slow of speech, mine's not the voice to call
The dead to life; but with my might I'll heal
The maladies of man with physic's power.
Presumptious mortal! know thy Lord hath called,
Hath loudly called!—(Record ye angels high)—
Physician to the souls of men thou art!
Ye flaming heralds, high on Zion's hill
Proclaim that God has found; and knowledge given
To this his servant, now in youth's loved bower,
To stand, like men of old, on Zion's wall
And utter forth His law. Hear him! O earth!
Refuse, ye die, but listen now and live:
'Tis God alone, who to this sacred work
His servant calls, and if he recreant prove,
Then on his guilty skirts shall blood be found.
A solemn charge! Eternal wrath shall rest
On him who shall refuse the call divine.
Thus saith the spirit's voice, attention give!
Else will He come who was and is to come,
And quickly will remove from off its place,
The candlestick of him who shall refuse
This admonition kind,—its mandate to obey.

Extract of a letter from Elder Flake.

PHILADELPHIA, *August* 7, 1847.

BROTHER WINEBRENNER:—

I had intended to have started yesterday or to-day up the country to see you all—but a little business yesterday and a little rain to-day has kept me back. Probably I may (the Lord permitting,) leave here on Monday and go as far as Lancaster, and remain there a few days, and proceed afterward toward your neighborhood. I think a change of air and living for two or three weeks may benefit my health. I wish also to attend a couple of the camp-meetings, so as to benefit myself spiritually, and try to do a little good to others.

The way of the Lord is good, and his dealings with us very merciful--therefore, in Him let us trust.

What would you think of having a real General Eldership, to which all the preachers should be eligible, instead of having delegates? Such the Methodists in England have, and such they had in this country for many years after their organization—and such, I snppose, the beloved disciples had in Apostolic days, if any. How very consoling is the thought of walking in the same path, and having the same faith and hope which distinguished the primitive believers. O! how much better to pattern after them than after worldly usages.

We hasten onward, dear brother, toward our everlasting destiny. O! how solemn the thought. What great need of being sanctified in soul and body, and being found faithful at all times and in all things.

How much better it would be if our brethren, who are contending about minor things, would give up disputing and try to kindle up the flame of true religion in the churches, and also to save souls from going down to hell in sin and unbelief. While they contend the enemy gains ground, the ways of Zion mourn, and her children are stumbled.

I salute you and yours, and all the dear brethren, in the name and love of Christ Jesus. J. FLAKE.

Letter from Elder John Gillespie.

PERRYOPOLIS, *July* 21, 1847.

DEAR BROTHER WINEBRENNER:—

Once more I take my pen in hand to inform you and all the friends of Zion that, through Divine mercy, I and my brethren and sisters are well, except one, a mother in Israel, who has been afflicted for some months, but, thank God, she has that religion that enables her to bear with patience her afflictions.

As it is very encouraging to Zion's friends to hear of the welfare of her children, I feel to praise the name of the Lord that I can say that the Church of God in this neighborhood, is a living church, a spiritual people, so much so that some of the sects in this country covet their society. But, alas! for them, they cannot humble themselves enough to come down to the requirements of God's word, and stand identified with so humble a class of people. Notwithstanding, they frankly acknowledge that they believe that if there is a people upon earth that worship God according to Divine rule, the Church of God does so. Amen! so say I with all my heart. May the Heavens pity such folks as will knowingly neglect their duty for fear of being reproached for uniting with God's poor despised followers. But these individuals prefer to go where the world speaks high of the numbers and wealth. While we sympathize with such cowards, we rejoice that we are permitted to occupy a place with those who may adopt the language of the poet and sing,

"Poor and afflicted Lord are thine,
Amongst the great unfit to shine," &c.

We bless God that "they that will humble themselves shall be exalted." And oh! when I think of that blessed period when present things will take a change, when God's redeemed shall wear the crown and never feel a sorrow more to cross the weary breast, then will be seen by the unfortunate proud and empty professors of religion the propriety of humility, which is taught us in the Gospel. But oh, alas! it will be too late then to mend their ways.

Here I could lay down my pen and fall upon my knees and implore mercy at the hand of God for proud professors of religion in this section of country, if it was not for the fact that I am persuaded they know better, notwithstanding their pastors indulge them in their folly. I cannot imagine the reason why, unless they are afraid they cannot get the people's money for preaching; but if this is the case, in vain may they attempt to preach them to Heaven in such abominations as these.—Then let advocate the mean unchristian practice who may or who dare, I for one, will never leave the pure principles of the Gospel and condescend to feed the human mind with such soul-killing indulgences as these. No, my brethren in the ministry, I, with my good brethren here, have vowed to stand upon the Lord's side, to preach what the Bible teaches, oppose what it opposes, sanction what it sanctions, and if our number never swells till we must leave the good and the right way, let us say farewell—I'll lay my armor by and dwell in peace at home. Then let us not be afraid to preach pride, with every other sin, down to its native hell, to rise no more.—Down then it shall go by force of Gospel truth, for that is its final home, where its father, the devil, with all its advocates, must forever dwell; and so I close for the present.

If you think this worthy a place in the good *Advocate*, you can give it room.

Yours, as ever, in love,

JOHN GILLESPIE.

Letter from Elder Thos. Hickernell.

MENDON, OHIO, *July* 25, 1847.

BROTHER WINEBRENNER:

I am now at home, after having filled several appointments—one at bro. PATHAMORE'S, one at bro. KINSINGER'S, one at Hiattsville, one at Covington, and several in our county where I live. On the whole, I had pleasant meetings. I have been at home now for four weeks, making hay and working in harvest, preaching only from two to four times a week. By the day after to-morrow I expect to start again for the State of Indiana, and then to labor constantly at least till next spring.

I have received several letters lately—one from brother SETH RICHMOND, and one from a brother near Findley—which I have not yet answered. Brother RICHMOND has requested me to come and assist him and others, to hold a camp-meeting in September next, in Athens county. I should be very glad to assist in holding that camp-meeting, but brother RICHMOND'S letter came too late, so that I cannot make arrangements to come at this time.—But if I live to see another fall, I think I can assist them in holding a meeting of that kind. As for the brothers request near Findley, I may possibly be able to comply with his wishes this fall, either in going to or coming from the Ohio Eldership. My appointments are so very numerous that I cannot accommodate my brethren at a distance in their wishes, as I formerly have done, when I did not confine my labors to a particular district.

Yours with respect,

T. HICKERNELL.

Letter from Elder A. Snyder.

MOUNT JOY, LANCASTER COUNTY, *July* 22, 1847.

DEAR BROTHER WINEBRENNER:—

I take my pen in hand to drop a few lines for the *Church Advocate*.

The camp-meeting time is now drawing near, and I would ask, who is willing to deny himself of a few days to work for the Lord? Who is so much concerned about the welfare of his fellow-men as to leave his house for a few days and pitch his tent beneath the lofty trees of the grove?

Brethren, do not ask yourselves, shall I tent out? but come without hesitation and bring your tents along, and let them be witnessed among the tents of the camp of Israel. Brethren, lift up your eyes and see the fields already white for harvest. See poor sinners around you standing on the brink of wo. How many trees shall witness your prayers, your sighs and your tears in behalf of poor and perishing sinners? Brethren, remember we have a great work to do. If we do all we can some of these poor souls may yet be saved, and may once be so happy as to shine among the blood washed saints in Heaven. If we do not all we can, these precious souls may be lost forever and ever. And, if so, who will be to blame for it! Brethren, I say again, we have a great work to do, therefore, let us be up and doing, and let us labor while it is called to-day, that when the night of death breaks in upon us we may have done our duty and be at peace with God. How happy shall we be on the day of Judgment to see that we have been the cause of so many poor sinners being snatched from the eternal wrath of God, and brought to dwell in eternal happiness and glory. Parents, you that have unconverted children, how can you see them posting their way down to misery and eternal ruin? O! wake up and try to save them. If you do not do all that is in your power to bring them to the Lamb of God that died on Calvery, they will, perhaps, rise up against you as witnesses in the day of Judgment for not doing your duty. Much good has been done already at camp-meetings. Many souls are now shining in Heaven who have had their sins pardoned on such occasions. Then come—bring your tents and your children along, and, perhaps, to your greatest joy, you may see them happily converted to God.

Brother WINEBRENNER I herein send you the names of three new subscribers; also, $1 25 in money, which yon will please credit JOHN LENEX with the same.

No more at present, but remain yours in Christian love,

ABRAHAM SNYDER.

Letter from Elder John Hickernell.

BETHANY, WESTMORELAND COUNTY, *July* 19, 1847.

BROTHER WINEBRENNER:—

I have called upon all the subscribers on my circuit, and those that did not pay I advanced the money for out of my own pocket. I requested brother WERTS to attend to the subscribers in Greene county; brother GILLESPIE to the Perryopolis subscribers; and brother VANCE to those at Connellsville. Whether they have done so I cannot say. If they all do their duty there will be no difficulty in collecting the money. Enclosed I send you twenty-four dollars.

Yours truly,

JOHN HICKERNELL.

A Plaudit.

ELDER M. F. SNAVELY is justly entitled to the thanks of the Publishing Committee of the "*Gospel Publisher*," for the faithful performance of the charge laid upon him by said committee, in collecting the dues on his circuit for the same. He has faithfully canvassed the whole ground, and from all appearance, has collected all that could then be got—and, indeed, there is very little uncollected. He also paid over to the proper persons as it was got in, and at the close of his labors on his circuit, made out and returned a distinct account of each individual case, which rendered great satisfaction to the committee.

I wish heartily that the same could be said of all our agents. I feel satisfied that a great part of the money could be collected, if properly attended to. But some of the brethren have never as yet, to my knowledge, made any return. Some of the brethren also that I have written to, and who owe considerable sums, have treated the subject with silent contempt. It seems to be a hard case that we have to pay interest on money which they justly owe, and afterwards pay the principal too. Let this suffice my brethren. But surely these things ought not so to be.

Yours in love,

WILLIAM HINNY.

MECHANICSBURG, *August* 5, 1847.

Re-building of the Church and the Churchs' House.

Newburg, *July* 27, 1847.

Dear Brother Winebrenner:—

After my love to you and yours, I would attempt to give you and the numerous readers of our valuable paper, the *Church Advocate*, a brief detail of the former and present condition of the Church of God at Newville, in the county of "old mother Cumberland."

You may well remember that last winter a very terrific gale passed over certain parts of the country, doing much damage to both public and private property, and among others the "Bethel" at Newville sustained great injury; the gable end was blown in and half the ceiling torn down, together with other damage done by the violence of the storm. In this shattered condition the *house* stood about three months. The *church* having been previously torn in fragments by the storms of the devil, the wolves of hell being let loose, who came into the Lord's vintage to display their talents (concealing their hypocrisy) under the garb of religion, and by their craft and cunning devices overturned and led astray those who were not sufficiently grounded on the "rock." Those deceivers have their reward with hypocrites and unbelievers.

From the information I have, a church numbering from forty-five to fifty members was at one time organized in Newville. When I came to this charge there was only a remnant left, say five members who maintained their integrity. These were poor and considered themselves unable to rebuild the *house*. Accordingly, I preached in private houses, encouraged the remnant—acquainted them that the darkest hour immediately precedes daybreak. They became spiritually strengthened and encouraged to make an effort to restore and rebuild the house of the Lord, which they speedily accomplished. And for the beginning of worship in the rebuilt house, a protracted meeting was appointed, where I, in much meekness, aided by bro. M. F. Snavely, held forth the word. The meeting commenced on Saturday, the 17th instant. Whilst repairing to the Bethel, and for sometime prior, I labored under much depression of spirit, scarcely knowing what course best to pursue in reference to the furtherance of God's cause. After arriving at the house we found it neatly fitted up again, presenting quite an improved appearance. At the proper hour the people gathered to a respectable number, and gave an attentive ear to the word which we endeavored to hold forth. On Sabbath morning we met early and had a season of prayer to the refreshing of God's vintage. At 10 o'clock A. M., brother Snavely addressed a large and respectable audience to Divine acceptance. At 2 o'clock P. M., our humble self attempted to present the word again in its original simplicity, which the Lord evidently was pleased to bless, as we truly had a solemn and rejoicing season. After the service we held council to rebuild the church also. An invitation was given to those wishing to unite in church fellowship with us; whereupon fifteen came forward, exclusive of the little remnant, making in all twenty members, to whom we extended the right hand of Christian fellowship, welcoming them into all the rights and immunities of God's house. The above members are principally heads of families. Out of their number they chose two of the brethren as elders and two to serve as deacons, to take the oversight of their spiritual and temporal matters. We then proceeded to a beautiful stream called the Big Spring, where the ordinance of Christian baptism was administered in the presence of a large concourse of people. Here the power of God was visibly manifested. While some were weeping, the shout of glory was heard to echo and re-echo through the beautiful grove, clothed in its lovely mantle of green. In the evening we attended to the ordinances of God's house, where some twenty-five or thirty united in the observance of the same, and the Lord most graciously was with us, to the great joy of his much despised followers.

Judging from present appearance I am led to believe the confidence of the people of Newville and its vicinity has been regained. And I fondly hope and most devoutly pray that the seed sown on this occasion, may spring up and bring forth an hundred fold in the great harvest.

O! may the elders of this rebuilt church be alive and live very near to God, "feed the flock of God; taking the oversight thereof not by constraint, but willingly—not for filty lucre, but of a ready mind. Neither as being Lords over God's heritage, but being examples to the flock. Then when the *chief* Shepherd shall appear they shall receive a crown of glory that fadeth not away." Amen! May God ever prosper and bless His church at Newville and elsewhere; to whom be endless praise. More anon.

Yours in Christ, JOHN C. BOOTH.

A Religious Dream.

"There shall two be in the field; the one shall be taken and the other left."

It was a warm day in July that I left my study to take a ramble in the woods. The heat was excessive, and I soon felt my corruptible flesh and bones become fatigued and weak; the sweat oozed from every pore, and collected in large drops on my skin. I betook myself to a large tree, whose green and plentiful foliage obstructed the rays of the burning sun, and cast a refreshing shade around. I laid down to rest. My dear reader, are you fond of contemplating on and enjoying the beauties of nature as exhibited in a forest? See that majestic oak how he rears his head above the forest trees, and waves his foliage in mute, yet expressive, gratitude to the Lord of Hosts. Behold that lovely red-breast, perched upon the uppermost limb, how he swells his throat and warbles a song to his Maker's praise. How sweet, how beautiful, how amiable is nature in her simplicity. How we are filled with awe when we think of *Him* who is the Author of all this! How good, how great, how mighty is that Being! "O, come! let us worship and bow down: let us kneel before the Lord our maker."

As I reposed there I thought of the Great Day that is to come. Then every thing temporal shall cease to be. Man, poor man! The proud oak, under whose shade I rest, and that pretty bird who is singing the song of praise, have a limited existence. They have had their day when they came into life, and they will have their day of death and decay; then their whole course will be finished, and their names blotted from the universe. But man has something within that can never die. His flesh and blood are subject to death and corruption, but his soul is destined to continue on—on, on, to all eternity! That Great Day is coming! The sun and moon will cease to shed their light upon this terrestial globe! The foundation of the earth will quake, and the graves be thrown open. The Judge will mount his throne, and man will be called to give an account of his stewardship.

I thought of eternity—and my mind carried me away into unexplored regions of the universe. I thought of the space and extent of our Father's house. I thought of the beauties and loveliness of heaven, and of the terrors of hell. My revery brought me home again: I thought of my own self—that I have a never dying soul to save, and fit it for thy sky. Here, upon earth, I must do my Maker's will. Lord Jesus, thou who hast suffered upon the cross with more than mortal agony, O, look down upon poor frail man. We are troubled with many things, but one thing is needful. O, give grace that we may chose that good part.

I was disturbed in my prayer by the appearance of a venerable old man. He took me by the hand and spoke these words: "Son arise, I will show thee aright." I arose and followed him. He took me to a field, and I saw two men at work. The old man gave me power that I could read the thoughts of their hearts. One of the men had a respectable and pious visage. He knew there was a God, and he thanked him that he was not like other people. We followed him to his home. Before he retired to his couch he prostrated himself and opened his mouth to thank his Creator. He had a long and learned prayer, and his lips uttered great things, but his heart was far from it. Internally he rejoiced that another piece was added to his bag of gold. I discovered that he was covetous, proud, and self-righteous. My venerable old companion said, "look up." And when I looked into the sky I saw the heavens open. I beheld two angels with large books. "These are the guardian angels," said my companion; "one writes down his good, and the other his bad deeds. When the day is ended the good book will be sealed. The bad book will not be sealed immediately, but the angel will wait till midnight, and if the man repents and asks for pardon before that time, his evil deed will be blotted from existence. But if the heart is not humbled then, this book too will be sealed, and it will stand against the man on the day of eternity." And I saw that this man's book of evil accounts was sealed, and his guardian angels wept, and there was great sadness in heaven.

And the other man that was in the field was a Christian. He prayed continually.—And when he came home he humbled himself and bowed his knees and thanked his Heavenly Father for his daily bread, and asked for his blessing. *He thanked and prayed from his inmost heart.* He confessed his weakness and fallibility, and asked anew for forgiveness. And I saw his guardian angels, and they rejoiced; and there was exceeding great joy in heaven. "This man," said my companion, "will be taken, and the other left." Here the old man vanished, and I awoke and behold it was all a dream!

Yes, it was only a dream. Yet I could not help "dreaming" it over again. I thought of the poor man that will be left. My dear reader, you and I will be in the field Must one of us be left? I hope not. Lord have mercy on us. I thought of the multitudes on the broad road. They will all be left. Then there will be weeping, and wailing, and gnashing of teeth. This will be the beginning of sorrows. Poor man! Let thyself ask the cause of it. "How often would I have gathered thy children together, as a hen gathereth her brood under her wings, and ye would not." "But of that day and hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father. For the son of man is as a man taking a far journey, who left his house and gave authority to his servants, and to *every* man his work; and commanded the porter to watch. Watch ye, therefore, for ye know not when the master of the house cometh, lest coming suddenly he find you sleeping. And what I say to you, I say to all—watch." H. J. BEYERLE.

Linglestown, Pa., *July*, 1847.

The Sluggard.

"The sluggard sayeth a little more sleep and a little more folding of the hands."

Industry is one of the most important virtues. A Christian lacking in domestic or spiritual employments does not only violate the precept and precedent of Christ, but is destitute of an essential attribute of that exalted character. Thousands, like the sluggard, say, by their practice, "a little more sleep." Could such be good Christians, they are undoubtedly bad, or no philosophers at all. By excessive indulgence in sleep, time, that most important of gifts, is unredeemed. Its certain shortness, its infinite importance, and its exalted privileges are alike lost, and lost forever.

Again: upon a proper improvement of time is dependent, to a very great extent, our happiness on earth. Where sleep is indulged in to too great an extent, it must be done at the expense of health and all healthful feelings. Hence, by the want of health we are unprepared for the discharge of the inspiring, important and accumulating duties of a short life. By doing little we are prepared to do less. By neglecting duty we incur guilt, and by indulging in this some of our duties accumulate as our time shortens or diminishes. How startling the conclusion arising from these facts, that by indulging this propensity we have so much the more to do, and so much the less time to accomplish it in; and under circumstances too of the accumulated guilt of murdering time, which we can never recover nor revive to our service again.

"What meanest thou, O! sleeper? arise and call on thy God." W. M.

OBITUARY OF SISTER E. BEELMAN.

Plymouth, Richland county, Ohio, *July* 30, 1847.

Brother Winebrenner:—

I hereby inform the readers of the *Advocate*, that I have just returned home from the funeral of sister Elizabeth Beelman, formerly of Cumberland county, Penn'a. She died on Wednesday, the 28th of July, between 11 and 12 o'clock at night, aged 68 years, 11 months and 3 days. She was only about two hours sick. However, we have the gladsome news to relate, that her last days were her best. When she first discovered her sickness she commenced praising God for his goodness, hoping that he would soon take her home to rest. She appeared sensible to her last, and continued praying and praising God until she sank into the arms of Jesus.

Her funeral was preached by the writer, from 2 Cor. 13: 11, and was attended by a large concourse of people. It was truly a solemn time; many tears were shed by the audience, and more especially by her children, who deeply felt the loss of a kind and affectionate mother. However, thanks be to

God, her children, we hope, are all following the example of their beloved mother; and though in tears, yet, from their countenances we could discover there was an inward joy, that their loss was her eternal gain.

We have been informed that it is about twenty-one years since she embraced religion and united with the Church of God at Mechanicsburg, Cumberland county, Pa., since which time she has been a pattern of piety and a mother in Israel. I frequently visited her since she came to this place, and have been very much edified by her conversation. I must say, that I do not know that I have ever found such faith and zeal among women. O! would to God we had many more such mothers in Israel.

Yours in Christian love,

WILLIAM ADAMS.

OBITUARY OF BRO. SIMON ROSS.

Brother Simon Ross departed this life, in Mercer county, Ohio, January 5, 1847, aged upwards of 50 years. He was married to Hannah Sands, the consort of brother John Sands, deceased. He embraced religion and was baptized at the August camp-meeting in this county in 1844. At last he was called upon to exchange worlds with a prospect of enjoying a blessed immortality in a world of bliss. I drop these lines for the satisfaction of the citizens of Lisburn, Cumberland county, Pa.

T. HICKERNELL.

NEWS DEPARTMENT.

From Oregon.—An arrival at Boston brings dates from Oregon to the 16th of January. The Territorial Legislature of Oregon convened on the 1st of December, and organized by the election of A. L. Lovejoy as Speaker. The Governor's message was received. A bill creating the office of "Territorial Recorder" was passed, and Mr. Theophilus McGruder was elected to perform the duties of that office. The editor of the Oregon City Spectator calls upon the Legislature to make haste and adjourn, observing that its cost is $50 a day to the territory, and that the public debt is already $5,000 and increasing. The Legislature adjourned on the 20th of December, having passed thirty-two bills and sundry resolutions. Among the bills was one authorizing the manufacture and sale of spirituous liquors. It was vetoed by Governor Abernethy, but the House passed it again by the constitutional vote.

Churches in Cincinnati.—In 1840 we had forty-three houses of worship in Cincinnati. These have become increased in number to seventy-six, of which six are in various stages of progress toward erection and finish. They may be divided as follows:—Roman Catholic 8; Episcopal 5; Presbyterian, O. S. 4; Presbyterian, N. S. 3; Presbyterian Ass'd Reformed 1; Presbyterian Reformed 1; Congregational 2; Methodist Episcopal 12; Protestant Methodist 2; Wesleyan Methodist 2; Methodist Church South 1; Baptist, regular, 6; Disciples Campbellites 5; Unitarian 1; Universalist 1; Restorationist 1; Christian 1; Bethel, boatsmen, 1; German Lutheran and Reformed 8; English Lutheran and Reformed 2; United Brethren 1; Welsh Calvinist 1; Welsh Congregationalist 1; Friends 2; New Jerusalem 1; Jew's Synagogues 2; Second Advent 1.—*Cist's Advertiser.*

Making Brick by Machinery.—*A striking evidence of the value of American Genius in the Invention of Labor-Saving Machines.*—In one yard, near Boston, there are now at work twenty machines, of which ten are at work one day and the other ten on the next. These are operated each by four men. A steam engine is employed to prepare the clay. The establishment has made one hundred thousand bricks for many days past, and that is a regular day's work, ending each day at 4 o'clock P. M.

These machines are Alfred Hall's patent. The more they are tried, the more do they increase in favor among those who best understand the business.

There are two other yards at work by the same owner, in a similar way. The patentee, Mr. Hall, resides at Perth Amboy, New Jersey.

Benevolent Societies.—The *receipts* of Benevolent Societies, as reported during the Anniversary week in New York, were as follows:—Board of Missions of the Presbyterian church, $96,628. American and Foreign Bible Society, $31,739. American Anti-Slavery Society, $8,797. American and Foreign Anti-Slavery Society, $12,635. Seamen's Friend Society, $71,515. New York Colonization Society, $5,813. Foreign Evangelical Society, $14,820. American Baptist Home Society, $30,794. Female Moral Reform Society, $6,693. American Tract Society, $160,130. American Home Missionary Society, $119,453. American Bible Society, $210,386. Society for Relief of Jews, $6,690. American Temperance Union, $1,522. American Protestant Society Union, $19,709.

The whole amounting to $742,506.

The United States selling Women!!—The United States Government, sold at Public Auction, for $532, in the District of Columbia, on the 13th of July, in the year of our Lord 1847, at 10 o'clock A. M., TWO WOMEN, and put the money into the Treasury of the United States.

These women were CHRISTIAN WOMEN, professors of religion, and were sold to satisfy a claim of the Government of the United States, the 'model Republic of the world!' Among the bidders for these WOMEN was a CLERGYMAN, Rev. Mr. Williams, of the District of Columbia, a professed servant of JESUS CHRIST!

Catholic Missions.—The receipts for the year 1847, of the various Roman Catholic Mission Societies were $668,086. The disbursements, for missions in Europe, $120,447; Asia, $205,656; Africa, $68,-811; America, $190,541; Oceanica, $81,-040. Expenses for printing and publications, $42,083. Incidental $780. Total disbursements for 1846, $726,300.

Teachers for the West.—The Indianapolis Sentinel of the 23d ult., notices the safe arrival of a company of Female Teachers which lately left New England, under arrangements with Miss Beecher, to promote the cause of education in the West.

Coal in Virginia.—The coal fields on the James river, near Richmond, are represented to be exceedingly productive, rich seams of Bituminous coal, being found from thirty to forty feet thick! Some of the veins are 100 feet deep.

Perfection attained in the Manufacture of Glass.—It is difficult to foresee to what perfection the manufacture of glass may be brought, and to what purposes the article may yet be applied. The balance spring of a chronometer is now made of glass, as a substitute for steel, and possesses a greater degree of elasticity, and a greater power of resisting the alternations of heat and cold. A chronometer, with a glass balance spring, was sent to the North Sea, and exposed to a competition with nine other chronometers, and the result of the experiment was a report in favor of the glass-spring one.

Fanaticism.—A party of Second Adventists in New York, have carried ultraism itself to extreme. Their leading man, a Mr. Snow, has set himself for Elijah the Prophet, who was to come. They lately circulated hand-bills throughout the city, setting forth that "the only place where the truth is ministered in this world, and God's people fed with meat in due season, is at 67 Crosby street, New York, and here is the strong hold of the daughter of Zion, and here is where that prophet like to Moses declares the judgments of an angry God. The Lord's messenger preaches twice every Sunday, and on Tuesday and Thursday evenings of each week." What next?

Chinese Junk.—A Chinese Junk, 300 days from Canton, has arrived at New York, and is an object of great curiosity. The Mirror says she looks as much like a huge morocco shoe turned up at the toe, as any thing it can compare her to. She is to be exhibited for the benefit of some Yankee speculators, and several beautiful Chinese women, with the smallest feet imaginable, are to be included in the exhibition.

Relief to Ireland and Scotland.—The following is an estimate of the amount of contributions sent by this country for the relief of the Irish and Scotch, from the 1st of January last to the 31st July:

Through the New York Relief Committee,	$200,000
Through other committess in other cities,	250,000
Remittances by the Irish and Scotch,	600,000
Total sum in seven months,	$1,050,000

Great Increase of Immigration.—The following table exhibits the large increase in foreign immigration at the port of New York, in the month of July:

ARRIVALS FROM FOREIGN PORTS.

July.	*Vessels.*	*Passengers.*
1845	234	12,818
1845	301	13,278
1847	310	17,763

Exports of Breadstuffs.—The exports of Breadstuffs from the United States, from the 1st of September last to the present time, are remarkable, as the following table will show:—Wheat Flour, barrels, 2,773,421; Corn Meal, 795,583; Wheat, bushels, 3,095,798; Indian Corn, 15,496,-295; Rye, 77,752; Oats, 435,423; Barley, 271,103.

Soda Coffee.—The flavor of coffee may be very much improved by adding forty or fifty grains of carbonate of soda to each pound of roasted coffee. In addition to improving the flavor, the soda makes the coffee more healthy, as it neutralizes the acid contained in the infusion.

Cheering.—The N. Y. Observer publishes an account of a recent revival in Hinsdale, Mass., during which about one hundred persons have been brought into the kingdom of God, not a few of whom are in middle life, and two are more than seventy years of age. One result is that seventeen family altars have been erected where they never before existed. This has been brought about without and foreign aid or protracted meeting, but by faithfully applying the ordinary means of grace.

Law against teaching Slaves to Read.—An article in the Christian Observer states, that the New Orleans papers are publishing a law, prohibiting all schools for teaching blacks, slaves or free, to read or write. It also prohibits meetings of blacks for religious purposes, by themselves, and forbids the immigration of free blacks to the State.

The Sabbath in India.—The "Friend of India" says—The Governor General of India has issued an order, directing that all public works shall be suspended on Lord's-days, whether those works are carried on by its own officers, or by the agency of contractors. A similar regulation has been in force in the Bombay Government since 1843; it is now extended to the whole of British India.

Increase of New York City.—It has been ascertained that 1,910 new buildings were erected in this city during the last year, and that a much greater number is already under contract for the present year.

Prospects in Texas.—A correspondent in Texas, speaks of the fields of grain which have been recently gathered, as promising a most abundant harvest. "The ensuing fall," he says, "will be a favorable season for immigration into this State."

Balloon Steering.—A letter from Pisa states that the Italian Æronaut, Orlandi, who has made already 420 ærial voyages with continued success, has just completed an entirely new machine, which is provided with machinery to enable him to have complete control of the balloon in the air, and to guide its direction with certainty.

Illinois.—The State Convention has fixed the Governor's salary at $1,250—made a vote of three-fifths necessary to pass a bill after a veto, and gave to the Governor the power of appointing the Secretary of State.

Health of Vera Cruz.—From the 1st of May to the 16th of June, 356 deaths occurred at Vera Cruz—51 of whom were from the Vomito, and 295 from other diseases—178 of the above were Americans.

☞ Charles Naylor, of Philadelphia, formerly a member of Congress, and recently a captain among the Pennsylvania volunteers, has died in Mexico of brain fever.

☞ The largest merchant steamship in the world was lately launched at New York. She is to have two engines, each of 1,000 horse power.

☞ The annual expenditure for *cigars* smoked in the United States, is said to be near $10,000,000.

MISCELLANEOUS.

AN IMPORTANT AND CANDID ADMISSION BY AN EMINENT PRESBYTERIAN MINISTER.

The following is taken from the lectures of the very learned and candid Geo. Campbell:

"Another error in disputation, which is by far too common, is when one will admit nothing in the plea or arguments of his adversary to be of the smallest weight. That they have no weight may be the case sometimes, but it is not always so. And this extreme will ever, with the more judicious, savor either of blind zeal in the preacher, or of a total want of candor, which will rather create prejudice against the speaker in the minds of those who are intelligent and sensible, that he does not justice to the other side, than incline them to give a favorable reception to his arguments. * * * * I have heard a disputant of this stamp, in defiance of etymology and use, maintain that the word rendered in the New Testament *baptize*, means more properly to sprinkle than to plunge, and, in defiance of all antiquity, that the former method was the earliest, and, for many centuries, the most general practice in baptizing. One who argues in this manner never fails, with persons of knowledge, to betray the cause he would defend; and though with respect to the vulgar, bold aesertions generally succeed, as well as arguments, sometimes better, yet a candid mind will disdain to take the help of a falsehood, even in support of the truth."—*Rev. George Campbell's Lectures on Systematic Theology and Pulpit Eloquence, p.* 294–5.

MARRYING TOO YOUNG.

An eminent writer says,—"We rarely meet with women married under twenty, with three or four children, who do not exhibit, at thirty, all the marks of age common to forty-five or fifty, and who are not the victims of chronic disease.—American women should not marry under twenty, and are still better prepared for that relation, physically, intellectually and morally, at twenty-five. American women are less able to endure premature marriage, than Enropeans; for they are, as a race, more intellectual and more educated than the Europeans; nature, in them, expends more vital power on the mental, and therefore has less for the physieal system. As a general rule, English women at fifty are younger than American women at thirty. The difference is much less in climate, more than in intelleetual organization and culture, more in neglect of invigorating physical habits, and earlier marriage."

SAFE CURE FOR THE DROPSY.

Take cinder which is thrown out of the furnace of a black smith's shop, have it well pulverized, sift it through thin muslin to take the lumps and grit out, mix it well with a half pint of honey until it is tolerable thick, (not so thick as for pills,) take a tea spoon full three times a day, viz: morning, noon and at night; this will operate on the kidneys, and carrying the water off through the proper channels, effect a cure.

The dose may be increased or diminished, in order that it may operate more or less, or to suit the strength of the patient.

RIPE BREAD.

Bread made of wheat flour, when taken out of the oven, is unprepared for the stomach. It should go through a change, or ripen, before it is eaten. Young persons, or persons in the enjoyment of vigorous health, may eat bread immediately after being baked without any sensible injury from it; but weakly and aged persons cannot; and none can eat such without doing harm to the digestive organs. Bread, after being baked, goes through a change similar to the change in newly-brewed beer, or newly-churned buttermilk, neither being healthy until after the change. During the change in bread, it sends off a large portion of carbon or unhealthy gas, and imbibes a large portion of oxygen or healthy gas. Bread has, according to the computation of physicians, one-fifth more nutriment in it when ripe than when just out of the oven. It not only has more nutriment, but imparts a much greater degree of cheerfulness. He that eats old ripe bread will have a much greater flow of animal spirits than he would were he to eat unripe bread. Bread, as before observed, discharges carbon and imbibes oxygen. One thing, in connection with this thought, should be particularly noticed by all housewives. It is, to let the bread ripen where it can inhale the oxygen in a pure state. Bread will always taste of the air that surrounds it while ripening; henee it should ripen where the air is pure. It should never ripen in a cellar, nor in a close cupboard, nor in a bedroom. The noxious vapors of a cellar or cupboard never should enter into and form a part of the bread we eat. Bread should be light, well-baked, and properly ripened before it should be eaten.

Bread that is several days old may be renewed so as to have all the freshness and lightness of new bread, by simply putting it into a common steamer over the fire, and steaming it half or three-quarters of an hour. The vessel under the steamer containing the water should not be more than half full, otherwise the water may boil up into the steamer and wet the bread. After the bread is thus steamed, it should be taken out of the steamer and wrapped loosely in a cloth to dry and cool, and remain so a short time, when it will be ready to be cut and used. It will then be like cold new bread.—*American Farmer.*

Bread is greatly improved in quality and color by the the addition of half a pound of rice, boiled 15 minutes, in two quarts of water to a peck of flonr; it inereases the size of the loaf, and reduces the price about one-sixth—*Eng. Mag.*

A SON OF TEMPERANCE.

Thomas H. Benton.—At a recent celebration by the Sons of Temperanee in St. Louis, Missouri, the distinguished individual whose name stands at the head of this paragraph, in response to complimentary sentiments, thus spoke: "Temperance, or rather abstinence from all that intoxicates, had been the governing principle of his life. That, to his strict observance of it, he attribnted more than to any other one cause, the ability and strength which had enabled him to perform various labors and studies which marked his life. He said he adopted abstinence as a rule of his life at seventeen, nor had he ever found occasion to regret it."

A QUIET WOMAN.

A quiet woman is like a still wind, which neither chills the body nor blows the dust in the face; her patience is a virtue that wins the heart of love, and her wisdom makes her wit well worthy of regard; she fears God, and flieth sin; sheweth kindness, and loveth peace; her tongue is tied to discretion, and her heart is the harborer of goodness; she is a comfort in calamity, and in prosperity a companion; a physician in sickness, and a musician in health; her ways are the walks towards heaven, and her guide is the grace of the Almighty; she is her husband's down bed, where his heart lies at rest; and her children's glass in the notes of her grace; her servants' honor in the keeping of her house, and her neighbors' example in the notes of a good nature; she scorns fortune, and loves virtue, and out of thrift gathereth charity; she is a turtle in her love and a lamb in her meekness, a saint in her heart, and an angel in her soul. In sum, she is a jewel unprizable, and a joy unspeakable; a comfort in nature unaccountable, and a wife in the world unmatchable.

RELIGIOUS FAITH.

The religious faith of multitudes may be summed as follows:

1. I believe in the greatest congregation.
2. I believe in the greatest denomination.
3. I believe in the greatest popularity.
4. I believe in the largest meeting-house.
5. I believe in the man of the greatest learning.
6. I believe in the most eloquent man.
7. I believe in attending the church that will put the most money in my pocket.

What do you believe, reader?

I recommend to you to have some religious and Christian sentiments, and be able to give some reason why you have them.

A MARRIAGE CEREMONY.

The couple appear before the minister, whom he directs to join their right hands; then he says,

Do you now freely and unconditionally, before these witnesses, agree to take each other for your husband and wife; that you will *faithfully* perform all the duties and obligations of this sacred relation, both in prosperity and in adversity; and that, forsaking all others, you will cleave to each other only, until death shall separate? *Do you thus promise?* (To which they assent by a bow.) Having made this solemn engagement with each other, I, therefore, according to the laws of this State, pronounce you husband and wife. "What God hath joined together, let no man put asunder." Then pray.

Hiram Whitcher.

Rice Waffles.—Take a tea cup and a half of boiled rice—warm it with a pint of milk, mix it smooth, then take it from the fire, stir in a pint of cold milk, and a tea-spoonful of salt. Beat four eggs, and stir them in, together with sufficient flour to make a thick batter.

Pittacus, one of the seven wise men of Greece, made a law, that every man who committed a fault, in a state of intoxication, should receive a double punishment.

To get rid of Flies.—Set several plates or parcels of *Chloride of Lime* in different parts of the store, or house, and in a day or two you will find yourself rid of these troublesome insects almost altogether. It ought to be set constantly, and renewed when the lime loses its strength.

☞ Life's cares are comforts, and he that has none must be wretched.

POETRY.

AN OLD POEM.

The following is an excellent translation of a Latin Poem, which has received the enthusiastic encomiums of Goethe, Dr. Johnson, Sir Walter Scott and other distinguished men. It is said that Dr. Johnson always wept in reading the 10th stanza. The Earl of Roscommon expired with the 17th verse upon his lips. The original was written by a monk of the 13th century. We find the translation in the Newark Daily Advertiser.

Day of wrath, that day of burning
All shall melt, to ashes turning,
As foretold by Seers discerning.

Oh! what fear it shall engender
When the Judge shall come in splendor,
Strict to mark and just to render.

Trumpet scattering sound of wonder,
Rending sepulchers asunder,
Shall resistless summon thunder.

All aghast when Death shall shiver
And great nature's frame shall quiver
When the graves their dead deliver.

Book where every act's recorded,
All events all time afforded,
Shall be brought, and dooms awarded.

When shall sit the Judge unerring,
He'll unfold all here occurring,
No just vengeance then deferring.

What! shall I say that time's pending?
Ask what Advocate's befriending,
When the just man needs defending?

King Almighty and all knowing,
Grace to sinners freely showing,
Save me, Fount of good o'erflowing.

Think, O Jesus, for what reason
Thou endur'dst earth's spite and treason,
Nor me lose in that dread season.

Seeking me, Thy worn feet hasted,
On the cross, Thy soul death tasted,
Let such labor not be wasted.

Righteous Judge of retribution,
Grant me perfect absolution,
Ere that day of execution.

Culprit-like, I—heart all broken,
On my cheek shame's crimson token—
Plead the pardoning word be spoken.

Thou who Mary gav'st remission
Heard'st the dying Thief's petition,
Cheer with hope my lost condition.

Though my prayers do nothing merit,
What is needful, Thou confer it—
Lest I endless fire inherit.

Mid the sheep a place decide me,
And from goats on left divide me,
Standing on the right beside Thee.

When th' accursed away are driven,
To eternal burnings given,
Call me with the bless'd to Heav'n.

I beseech Thee prostrate lying,
Heart as ashes contrite, sighing,
Care for me when I am dying.

On that awful day of wailing,
Human destinies unveiling,
When man rising, stands before Thee
Spare the Culprit, God of glory.

LOVE AND GRATITUDE.

All are inbebted much to Thee,
But I far more than all;
From many a deadly snare set free,
And raised from many a fall.
Overwhelm me, from above,
Daily with thy boundless love.

What bonds of gratitude I feel,
No language can declare;
Beneath the oppressed weight I reel,
'Tis more than I can bear;
When shall I that blessing prove,
To return Thee love for love?

Spirit of Charity! Dispense
Thy grace to every heart;
Expel all other spirits thence;
Drive self from every part.
Charity divine! Draw nigh;
Break the chains in which we lie.

All selfish souls, whate'er they feign,
Have still a slavish lot,
They boast of liberty in vain,
Of love, and feel it not.
He whose bosom glows with thee,
He, and he alone, is free.

O blessedness, all bliss above,
When thy pure fires prevail!
Love, only, teaches what is love;
All other lessons fail;
We learn its name, but not its powers,
Experience only makes it ours.

BAPTISM OF ZION'S KING.

To the flowing stream of Jordan,
Lo! the King of Zion came,
There the ancient Baptist waited,
To immerse the spotless Lamb:
They descended
To the Saviour's watery tomb.

THE MARKETS.

Corrected semi-monthly for the Advocate,
By Funk & Miller, Commission Merchants.

HARRISBURG.

FLOUR—Wheat, per barrel,			$5	50	*a* 5	62½
Do.	Rye,	do. - -	3	00	*a* 3	25
Do.	Corn,	do. - -	2	75	*a* 2	87½
GRAIN—Wheat, per bushel,				95	*a* 1	00
Do.	Rye,	do. - -		70	*a*	75
Do.	Corn,	do. - -		65	*a*	68
Do.	Oats,	do. - -		33	*a*	35
Do.	Barley,	do. - -			*a*	75
SEEDS—Clover,		do. - -	4	00	*a* 4	25
Do.	Timothy,	do. - -	2	55	*a* 2	50
Do.	Flax,	do. - -	1	00	*a* 1	06
BEEF, per cwt. - - - -			5	00	*a* 5	50
PORK, do. - - - - -			5	00	*a* 5	25
HAMS, per pound, - - -				12½	*a*	15
BUTTER, do. - - - - -				10	*a*	12½
LARD, do. - - - - -				10	*a*	12½
TALLOW, do. - - - - -				8	*a*	10
HARD SOAP, (Dried) per lb.				6	*a*	7
EGGS, per dozen, - - - -				8	*a*	10
POTATOES, per bushel, - -				40	*a*	45
ONIONS,		do. - - -		37½	*a*	50
APPLES,		do. - - -		40	*a*	50
PEACHES, (Dried) per bush.			1	50	*a* 2	00
FEATHERS, per pound, - -				37½	*a*	45
WOOL,		do. - - -		30	*a*	50
SALT, per sack, - - - -					*a* 1	45
HAY, per ton, - - - - -			9	00	*a* 10	00
PLASTER, per ton, - - -			4	75	*a* 5	00

PHILADELPHIA.

FLOUR—Wheat, per barrel,			$5	87½	*a* 6	00
Do.	Rye,	do. - -	3	37½	*a* 3	50
Do.	Corn,	do. - -	2	20	*a* 2	25
GRAIN—Wheat, per bushel,			1	30	*a* 1	35
Do.	Rye,	do. - -		70	*a*	75
Do.	Corn,	do. - -		73	*a*	75
Do.	Oats,	do. - -		45	*a*	54
Do.	Barley,	do. - -		85	*a*	90
SEEDS—Clover,		do. - -	4	62½	*a* 4	75
Do.	Timothy,	do. - -	3	00	*a* 3	12½
Do.	Flax,	do. - -	1	40	*a* 1	45
BEEF, per cwt., - - - -			7	00	*a* 8	75
PORK, do. - - - - -			7	00	*a* 7	25
PLASTER, per ton, cargo, -			2	37½	*a* 2	50

RELIGIOUS NOTICES.

☞ The West Pennsylvania Eldership will commence its next annual session, by the permission of Providence, on Friday, the 22d of October ensuing, in the meeting-house in Irvin township, Venango county, Pa.

EAST PA. CAMP-MEETINGS.

1. Providence permitting, a camp-meeting will be held in the woods of brother *Jno. Stambaugh*, a few miles north of Landisburg, Perry county, to commence on the 13th of August.

A boarding tent will be permitted on the ground, within the circle of the tents, but all trafficing will be positively prohibited within the limits of the law.

The brethren in the ministry are especially solicited to favor us with ministerial aid, and to be present at the commencement of the meeting.

By order of the Elders and Deacons of the circuit.

2. Another at Linglestown, Dauphin county, on the old camp-ground, about 1 mile from town, commencing on the 23d of Augnst.

This will be a union camp for Harrisburg, Middletown and the Dauphin circuit. The brethren and the public generally are invited to attend.

3. A union camp for the following churches will be held near Orrstown, Franklin county, commencing on the 27th of August, to wit:—Fayetteville, Shippensburg, Newbury, and Orrstown churches.

4. Another will be held at Uniontown, Carroll county, Md., on the 20th of August.

5. Another will be held on the old camp-ground, at *George & Andrew Kimmel's*, near Orwigsburg, Schuylkill county, commencing on the 16th of August.

6. Another on the premises of Dr. *Moorer*, in Wells' Valley, Bedford county, at or near the Gap of Sidling Hill creek, commencing on the 27th of August.

WEST PA. CAMP-MEETINGS.

1. One at Rockland, Venango county, on the 19th of August.

2. One in Brush Valley, Indiana county,* on the 27th of August.

If others want camps, they must be in September.

John Hickernell, } *Committee.*
Jacob M. Klein, }

* The place of holding this camp-meeting is changed from Cambria to Indiana county, by order of J. Hickernell, one of the Standing Committee.

CAMP-MEETINGS IN OHIO.

1. One to commence on the 19th of August, on the old camp-ground on the farm of brother *Jacob Bricker*, 1½ miles east of Wooster, Wayne county.

2. One to commence on the 26th of August, on the old camp-ground on the farm of brother *Stump*, 2 miles east of Bethleham, Stark co.

3. One to commence on the 3d of September, on the farm of *Mr. Smith*, near Greensburg, Summit county.

4. A camp-meeting will be held in Athens county, Ohio, commencing on the 9th of September next. This camp will be held in or near Alexander township.

The preachers are generally invited to attend the above Camp-Meetings, and the brethren especially are requested to make their arrangements to attend with their tents and stay during the whole time of the meetings.

Come brethren, let there be not one delinquent in this important matter, but come up to the help of the Lord against the mighty. Remember the bitter curse of Meroz.

Resolved, That we advise the brethren not to allow any trafficking to be carried on, during the above named camp-meetings, within the limits of the law.

On behalf of the committee,

A. Megrew.

AGENTS WANTED.

SUITABLE persons can find employment for the sale of the "*He Pasa Ekklesia*," in this and other States. Apply to the Editor of the Advocate. [May 1.

OBITUARY NOTICES.

"Leaves have their time to fall,
And flowers to wither at the north wind's breath,
And stars to set, but all
Thou hast all seasons for thine own, O Death!"

DIED—In the city of Philadelphia, on the 31st ult., Mrs. Mary E. Ayers, the consort of Wm. Ayers, Esq., of this place, aged 52 years.

Her remains reached Harrisburg on Monday morning, the 2d instant, and a large concourse of relatives and friends attended them, the same afternoon, to their last earthly abode, in our new and beautiful cemetery.

At Highspire, Dauphin county, on Sunday evening, the 8th instant, Henry Stoner, after a lingering and protracted illness, with a hope, through grace, of a blessed and glorious immortality, aged 49 years, 11 mo. and 14 days.

His funeral was attended by a large concourse of people, and the occasion was improved by brother Ross and ourselves.

CIRCULAR.

To all Denominations in the United States.

THE proprietors of the work entitled, "*The History of all the Religious Denominations in the United States*," &c., have in contemplation to publish an improved and stereotype edition of the same, with some 18 or 20 portraits of distinguished men. They beg leave, therefore, through the religious press, respectfully to request the several Contributors to the said work, or such other persons as may be deputed to act in their stead and in behalf of the respective denominations, to make and furnish such corrections, alterations and improvements to the several articles in the work as may be desirable, on or before the 15th of August next, at which time the work will go into the hands of the stereotyper.

They would likewise request the favor of having sent them the most approved likenesses of the following persons, to wit: *Martin Luther, John Calvin, Ulric Swinglius, George Fox, Menno Simon, Emanuel Swedenburg, C. Zinzendorf, John Wesley, Roger Williams, William Hiscox, William White, William Otterbein, Jacob Albright, Benjamin Randal, Elias Hicks, John Herr, Alexander Compbell* and *William Miller*.

The Editors of the religious press in the United States, are respectfully requested to give this notice one or two insertions in their respective papers and oblige the proprietors.

JOHN WINEBRENNER & CO.

N. B. Persons writing will address *J. Winebrenner & Co.*, Harrisburg, Pa., or *J. Flake*, or *J. Carrigon*, No. 21, north 3d street, Philadelphia.

DOW'S FAMILY MEDICINE.

AS sundry persons, here and there, are beginning to complain of Bilious Fevers, Dysentery, Fever & Ague, &c., we would advise them to call and get Dow's Medicine, which is a most excellent remedy for these and other complaints.

For sale at the office of the *Church Advocate*. Price 50 cents per bottle. Aug. 1.

SITUATION WANTED.

THE subscriber being out of employ and unable to work at hard labor, would hereby give notice that he wishes to be employed as a Clerk or Book-Keeper. He would be willing to serve on reasonable terms. He can give satisfactory references as regards his moral and religious character. Any person wishing to write will address

JOHN R. MACHLIN,
July 15. Newberry, York county.

TYPE FOR SALE.

THE Editor of the Advocate offers for sale the following fonts of type:

1. One font of second-hand Long Primer, weighing about 150 lbs., at 12½ cts. per pound.

2. One font of second-hand Brevier, weighing about 200 lbs., at 18¾ cents per pound.

3. One font of second-hand Small Pica, of from 150 to 200 lbs., in weight, at 15 cents per pound.

4. One font of German Pica, at 20 cents per pound.

5. Several small fonts of Agate and bold-faced Minion, to suit purchasers, at 50 cents per pound.

LIST OF THE GENERAL AGENTS.

We hereby announce the following brethren General Agents for the Church Advocate, viz:

Elder EMANUEL LOGUE, of Trenton, Iowa, is our General Agent for that State.—All persons, therefore, wishing to subscribe for the Advocate, or to make remittances for the same, will please address him as above.

Brother JOHN SHELER, of Ottawa, Illinois, is our General Agent for that State.—Persons in said State, wishing to order the paper, or to pay for it, are requested to address brother J. Sheler.

Dr. J. BOBBS, of Indianapolis, Indiana, is our Agent for the Southern and Central part of Indiana.

Elder JOHN MARTIN, Marcy, Larange county, Indiana, is our Agent for the Northern part of Indiana; him, therefore, the people of that part of the State will address.

Brother JOHN ACHEY, of Dayton, and CHRISTIAN WINEBRENNER, of Miamiesburg, Montgomery county, Ohio, are our General Agents for the south-western part of Ohio. To them the people of that quarter will apply, who may have business with the Advocate office.

Elder THOMAS HICKERNELL, of Mendon, Mercer county, Ohio, is our General Agent for the North-western part of Ohio.

Mr. JOHN P. WINEBRENNER, of Wooster, Wayne county, Ohio, is our General Agent for Eastern and Southern Ohio. To him payments can be made, or orders sent by sub-agents and others, in that part of the State.

Elder JACOB MYERS, of Pittsburg, Pa., is our general Agent for the West Penn'a Eldership. To him the sub-agents and others will address orders and make payments.

Brother SAMUEL HINNY, of Springville, Lancaster county, Pa., is our agent for Mount Joy, Richland, Springville, and the surrounding neighborhood.

Brother LEVI SLINGLUFF, of Martinsburg, Blair county, Pa., is our general agent for Morrison's Cove.

Brother JOHN K. BUSER, of Highspire, Dauphin county, Pa., is our general agent for Highspire and the neighborhood.

Brother JACOB RIFE, is our Agent for Middletown and vicinity.

Brother JOHN FOREMAN, is our Agent for Fayetteville and neighborhood.

Elder GEORGE KIMMEL, is our Agent for Schuylkill county.

Brother GEORGE ROSS, is our Agent for Elizabethtown and neighborhood.

Brother FREDERICK MAY, is our Agent for Bainbridge and neighborhood.

Brother JOHN C. LANDIS, is our Agent for Landisville. Lancaster county, and neighborhood.

Brother HENRY ZEARING, is our Agent for Shiremanstown and neighborhood.

Brother LEONARD MARKS, is our Agent for Woodberry and neighborhood.

Brother JAS. R. MACHLIN, in our Agent for Siddensburg and neighborhood.

Brother A. J. KAUFFMAN, is our Agent for Washington and neighborhood.

Brother GEO MARTIN, is our Agent for Lancaster and vicinity.

Brother GEORGE SINGISER, is our Agent for Churchtown and neighborhood.

Brother JACOB HICKERNELL, is our agent for Lisburn and vicinity.

Brother HENRY WINGERT, is our agent for Landisburg and surrounding country.

Brother JOHN GORE, is our general agent for Uniontown, Md., and neighborhood.

Elder THOS. BEAN, is our general agent for the Broad Fording neighborhood, Md.

Brother JOHN KIBLER, is our agent for Newport and neighborhood.

☞ In addition to these General Agents, we wish it distinctly understood, that all the accredited ministers of the Church of God, in all the different Elderships, (as stated in our terms,) are our regular and standing agents for the Advocate.

JOB PRINTING
NEATLY EXECUTED AT THIS OFFICE.

W. DEVOE BAILEY, Printer.

THE CHURCH ADVOCATE.

A FAMILY PAPER---Devoted to the Diffusion of Bible Truth, Religious News and General Intelligence.

ONE DOLLAR AND TWENTY-FIVE CENTS A YEAR. "EARNESTLY CONTEND FOR THE FAITH WHICH WAS ONCE DELIVERED TO THE SAINTS." PAYABLE ALWAYS IN ADVANCE.

VOLUME XII. HARRISBURG, Pa., SEPTEMBER 1, 1847. NUMBER 9.

THE CHURCH ADVOCATE

Is printed and published in Mulberry street, near the Railroad Bridge, Harrisburg, Pa.,

By JOHN WINEBRENNER, V. D. M., Editor.

TERMS AND REGULATIONS.

The Church Advocate will be printed and published semi-monthly, on a large super-royal sheet, at $1,25 per volume, payable always in advance, or within the first three months of taking the paper.

All persons failing to comply with these terms, shall have their papers stopped at the expiration of the first quarter, from the time the paper is sent, and be held accountable for two quarters; that is to say, for 62½ cents; which sum shall be invariably exacted before the paper will be re-sent.

All the accredited ministers of the Church of God, and such other persons as shall have regular certificates of their appointment from the Editor, shall be the only authorized agents for this paper.

☞ Letters and communications addressed to the Editor, through the Post Office, must be *post-paid*, except those containing remittances.

EDITORIAL DEPARTMENT.

LIST OF ACKNOWLEDGEMENTS.

Names.	Am't. paid	Names.	Am't. paid.
Ashton, Thomas	$1 25	Mutter, David	1 25
Bigley, Mary	31	Myers, Philip	1 25
Borgner, Henry	1 25	May, Jacob	1 25
Bowman, George	1 25	Metz, Adam	1 25
Buffington, Josiah	1 25	Mountain, Menassa	1 25
Buffington, Solomon	1 00	Orth, Andrew	1 25
Burger, Michael S.	1 25	Patterson, Creigh	1 25
Bates R. C.	1 25	Ringer, Samuel	1 25
Barlow, Elder N. F.	1 00	Rice, Zachariah	1 25
Barnhart, Peter	1 25	Ramberger, Simon	1 25
Core, Jacob	1 25	Reiber, George	1 25
Cramer, William	1 25	Stambaugh, John	1 25
Cannon, John	62	Stair, Peter	62
Canper, Christopher	1 00	Stevens, Abraham	1 25
Eberly, Peter	1 25	Schoch, George	1 25
Fasnacht, Conrad	62	Shaw, Elder Philip	62
Fasick, William	1 25	Shelly, Daniel	1 25
Furtenbaugh, Jacob	62	Swiler, Jacob	1 25
Gibson, Robert	1 25	Sherrich, John	1 25
Grindle, George	1 25	Stouffer, George	1 25
Gible, William	1 25	Wagoner, John	1 25
Heckendorn, John	1 25	Wagoner, George	1 25
Hess, John	1 25	Wingert, Henry	1 25
Kumler, John	1 25	Winebrenner, John P.	(free)
Kline, Jacob	1 25	Worley, Nathan	1 25
Long, Daniel	1 25	Wolfley, John	1 25
Miller, Elder William	62	Whister, Henry B.	1 56

Request to our Agents.

We beg leave, once more, to request our agents to aid us by lending their co-operation in promoting the interests of the *Advocate*.—We wish you to do two things. One is, to collect and forward, as soon as possible, the amounts due from our delinquent subscribers. The other is, to extend the circulation of our paper. Both of these things can be done with proper efforts. Now, be not slothful, friends, but diligent and active, and no doubt much will be accomplished in a short time.

The German Hymn Book.

This work is in hand in the city, and will be out, Providence permitting, some time this month, or the first of next. There will be an Appendix of new hymns. If any of our brethren have good hymns, which they wish to have inserted, we request them to forward them to us forthwith.

Our Trip to Philadelphia.

Last week we had occasion to go to Philadelphia. We took the cars on Thursday afternoon and went as far as Lancaster, where we staid over night with our old and esteemed friend Judge Schaeffer. We had a pleasant interview with Bishop Flake and sundry other brethren, during our sojourn there.

On Friday we proceeded to Philadelphia, done up our business and returned home on Saturday. Our friends in the city are well and doing well. God, we think, will yet stand up for his church and cause in that city. We hope the brethren there will cleave together and be faithful.

New History of Denominations.

The improved and portrait edition of this excellent work is now in course of publication, and will be ready for our agents and others by the first or middle of October next. Orders for the work from persons unknown and at a distance, must be accompanied with the cash.

A Proposition.

Any person sending us $1 50 between this and the 1st of October, shall have one copy of the History, &c., sent him, by express or otherwise, as he shall direct; and any and every person sending us $1, free of postage, shall be credited for the next volume (13th) of the *Advocate* in full for one year.

We make this liberal proposition in order to raise funds to meet the heavy expenses incurred in getting out the aforesaid works. Who will accept our proposition and send us one dollar for the next volume of the *Advocate*, or two dollars and fifty cents for both book and *Advocate?* Those who can as well as not, will, we hope, send us the full amount for both—those who cannot afford it will oblige us by sending on $1 for the paper.

The Harrisburg Bridge.

This bridge, which was partly destroyed by the freshet in the spring of 1846, will soon be rebuilt. The piers are already rebuilt, and the wood-work will soon be up. The plan and workmanship is first-rate—far exceeding the former, or the Railroad bridge. Much credit is due the architects, Messrs. Holman and Updegrove, for the skillful and energetic manner in which they have managed and carried forward this noble structure. It is expected that the bridge will be ready for crossing on by the last of this month or the first of October.

Pennsylvania Credit Redeemed.—After the full payment of the August interest, there is a balance in the Treasury of $327,227 30.

The Election.

On the second Tuesday of October next is the day of election. We hope the people generally, and especially the law and order party, will see to it that they do not cast their votes for anti-democratic men: we mean for men who are unwilling to let the people govern themselves in matters of general interest. We had men of this complexion of character in our Legislature last winter. We hope the good sense of the voters of Dauphin county will show them the propriety of leaving such men at home until they learn to know and are willing that a majority should rule.

If the rumsellers and the rowdies are to bear rule, let it be from the necessity of the case, because they are in the majority and have a legal and constitutional right, and not with the approbation and legalizing act of Christians and temperance men. If we must have publicly licensed manufactories of pauperism and crime, of women's tears and orphans' cries, let it not be because we love to have it so, but because it is unavoidable.—Remember the saying of the good book,—"When the righteous are in authority, the people rejoice; but when the wicked bear rule, the land mourneth." In view of this and the country's welfare we would entreat our sober citizens and fellow Christians to wash their hands, to keep their garments unspotted, and refrain from all participation in putting "wicked men" in authority; especially those who are so wicked and unrighteous that they will not respect the popular will nor the will of God; but who will have the unrighteous and odious liquor business legalized, whether a majority of the people are for or against. It is time for such men to stand back and give place to wiser and better men—men that will fear God and do what is lawful and right.

Let the voters of Dauphin county go for such men as BENJAMIN PARKE, of Harrisburg, and WILLIAM F. MURRAY, of Portsmouth, for members of the House of Representative, not as party men, but as the Peoples' candidates; who, though not members of temperance associations, yet, we think, will not refuse to give to the people an opportunity of testing the *License Question*, nor any thing else that is just and right. Good and faithful men can then go to the ballot-box and vote consistently, in all good conscience, and fear no evil.

Woods Meeting.

A woods meeting will be held at brother John Bowman's, Cumberland county, Penn'a, commencing on Friday evening, the 9th of this month.

The brethren of the Church of God and the public generally are invited to attend.

York County Camp-Meeting.

We had the pleasure of attending the camp-meeting in York county, for a few days. The meeting commenced on Friday, the 13th, and closed on Wednesday morning, 18th ultimo. The weather was remarkably fine, and the congregation, during the first few days, exceedingly large.

There were some 22 or 23 tents—about the same number of preachers—some excellent and soul-stirring preaching—and, perhaps, a half score or more hopeful converts.

The meeting, on the whole, was a good one, but, doubtless, it would have been in every respect much better had the leaven of discention and non-forbearance been kept out of the encampment.

Some good meaning brethren are so unwise in opposing certain things, which they conceive to be evils in the church, that they make the *cure* worse than the *disease*, and seem to speak and act as though they had license to do *evil* that good might come. Surely such things ought not to be. How much better it would be to contend for that more excellent way of esteeming others better than ourselves—of forbearing one another in love—of exhorting one another—and of praying one for another.

We beg leave here to recommend to the faulty brethren in the church, and especially to our faulty and fault-finding brethren in the ministry, an article in the Miscellaneous Department headed, "*Forbearance in Love the Bond of Unity.*"

This is an excellent evangelical article, and we hope it will be read with care, reflection and profit.

We hope brothers Crawford or Shaw will soon give us a more full and accurate account of the York camp.

Linglestown Camp-Meeting.

This meeting is now in progress. We have not yet had time to go out, but we hear it is pretty well attended by ministers and people, and that prospects are flattering. We hope to give a full account of this and other meetings in our next.

Capture of Mexico not true.

The report, published in our last, that Gen. Scott had captured and entered the city of Mexico, had no foundation in truth. The army under Gen. Scott was still at Peubla at the last advices, but there was a strong probability of an immediate advance on the city.

Death of Gov. Dorr.—The New Bedford Mercury, on the authority of a letter to Col. Hatch, reports the death, at Providence, on Thursday, the 19th ult., of Thomas W. Dorr.

ADORATION HYMN.—S. M.

1. The Lord our God is good,
   His goodness we adore;
   The Saviour's grace we magnify,
   And honor evermore.

2. 'T was Christ salvation brought
   To wretched fallen man;
   'T was Christ our guilty souls relieved,
   Upon the Gospel plan.

3. This wise and gracious plan,
   Jehovah did devise;
   Worthy a God of love it is—
   Worthy by all to prize.

4. O! for an angel's trump,
   Salvation to proclaim;
   To lead a holy life on earth,
   And dying shout his name:

5. Then with a seraph's wing,
   Fly up to dwell on high;
   To bask in heav'n's unending bliss,
   And never, never die!

Our Opinion on Church Elders.

Our opinion on this subject is, that there are both *teaching* and *ruling* elders appointed in the Church of God.

The former is generally and universally admitted, the latter is denied by some. Our principal reasons for believing as we do on this subject, are,

1st. Because Christ has set, ordained, or appointed, both teachers and rulers in the Church.

2d. Because there is a distinction made between ruling and teaching elders.

3d. Because there were a plurality of elders in the primitive churches. And,

4th. Because these elders, for the most part, were appointed or chosen, either by other elders, or the churches themselves.

In our next paper we shall give the answers of a Church Elder to sundry questions contained in the 3d No. of the *Advocate*, touching the subject of church elders, and also our proofs and arguments on the above reasons. We had intended to give the whole in this number, but for want of time we defer it till our next.

Serious Fire in Philadelphia.

Deplorable Loss of Life.—On the night of the 19th ult., a fire broke out in the sugar manufactory of Geo. Brown, in Bread street, running from Arch to Race, between Second and Third streets, Philadelphia. 30,000 bushels of malt and about 5,000 barrels of sugar were destroyed. The amount of loss is estimated at $150,000—only a small portion insured. Two firemen were killed by the falling of walls, one of which was Mr. Andrew Butler, for many years Secretary of the Philadelphia Fire Association, and the other named Charles Hines, an apprentice to the coach making business. Several other firemen were shockingly mangled, but none have as yet died, though fears are entertained that some are injured past recovery. The excitement was intense. The fire was not subdued until it had raged for several hours.

☞ The Rev. Orange Scott, who was one of the leaders in the secession from the Methodist Episcopal Church, on account of its connection with slavery, and who formed a new denomination called the Wesleyan Methodist, died in New York city, on the 31st of July, in peace.

New Subscribers.

We offer the *Advocate* during the last six months of the year for 50 cents, if paid in advance. The last half year will commence with the 1st of October next. Who will take it for six months at *fifty cents?*

CONTRIBUTORS' DEPART'T.

Correspondence.--No. 1.

Trip to Tiverton--Travelling by Steam—Sticklers for the Old Paths—Narragansett Bay—Beautiful Scenery—The Red Man—Philip of Pokanoket—Mount Hope—Country Ride—Ministerial Trials and Sympathy—A "Minister's Meeting"—Murder—History of the Baptists.

Shannock Mills, R. I., *August* 9, 1847.

Brother Winebrenner:—

Your request to write for the *Advocate* is acceded to with some reluctance. My capabilities and situation are such that I fear your readers will not profit by my scribbling. It is, however, a matter of rejoicing that your people and the Free-Will Baptists mutually desire to become better acquainted with each other. That acquaintance, it is believed, will result in the furtherance of the cause of Christ and perhaps in the more permanent union of the two denominations. But to return. Perhaps your readers will bear with the narration of a few thoughts and incidents connected with a trip to one of our Minister's meetings in Tiverton, R. I.

Travelling in these parts is mostly done by the aid of steam, and even Watt, or Fulton himself, should some Witch of Endor resuscitate him, would stand aghast at the result of his invention. As one is pleasantly whirled along at twenty miles per hour, and sees some luckless wight of a pedestrian, more than well content to plod on as his fathers did, and gazing in strange surprise and abhorrence as the puffing "Steam Horse" dashed by, he is forcibly reminded of those tenacious sticklers for the "old paths," who so lustily cry out "innovation" at every new developement of truth, and obstinately reject it merely because their fathers did not so. *O tempore, O mores!*

The journey from Providence down the river and Narragansett Bay was most delightful. Indeed, the scenery was most beautiful and picturesque, heightened by the mellow rays, with which the declining sun tinted the groves and rural residences which here and there dotted the islands and margin of the bay. There are here no primeval forests, but there are many pleasant groves of second and third growth, mostly pine and oak. These, with the orcharding and shrubbery around the farm-houses, could not fail of producing agreeable associations, situated as they generally are, upon gentle slopes toward the shore.

The red man who was wont to chase the timid game over these declivities, and startle the finny tribes only by the ripple of his light canoe, as it shot out from the cove, or danced upon the wave, has well nigh passed away. A few only remain—but no council fires burn in the assembly of the sages, and no warrior sachem perpetuates the name or the spirit of his savage sires. The wind chants a requium over the grave of the warrior, but no hand bedecks it with flowers, and the pale face is heedless of the place where he sleeps. Sleep on dusky warrior, there is a hand that shall gather thy dust, with that of thy pale brother, who has despised thy name and left thy virtues and thy wrongs unrecorded! The remnants of the aborigines in this State, have learned most of the vices of the whites, and practice but few of their virtues. There is one or two religious societies composed in part of them. Between Bristol, a very pretty place which was passed, and Fall River, Mt. Hope, the celebrated residence of Philip of Pokanoket, towers up above the surrounding heights. So beautiful is its location that the warrior manifested considerable taste in its selection.

Upon landing from the steamboat at Fall River, we found a carriage waiting to convey us some eleven miles across the country to the place of destination. The time of course was spent agreeably in company with brethren in the ministry, one of whom I had never seen before. There are some bright spots in the life of a Christian minister. One of these, especially if he is young, is the enjoyment of the society of those engaged in the same holy calling, exposed to the same trials, opposed by the same elements of corruption, and by faith looking for the same heavenly consummation of earthly trials. From such he receives sympathy which others, having never felt, cannot impart. With them he can weep, and sympathise, and rejoice. As there are thirty-eight ministers in the Rhode Island Quarterly Conference, the attendance was not as large as might have been anticipated.—But, perhaps, you are desirous to know what is meant by a Minister's meeting.

A "Minister's Meeting" is neither a Quarterly or Yearly meeting or Conference, nor yet a Minister's Conference, which is usually connected with the Quarterly Meeting Conference, but simply a fraternal visit of ministers for the purpose of social and religious improvement. The time is usually occupied in reading essays, and in conversation and discussions relating to the various departments of ministerial duty. Sermons are also delivered, especially evenings. They are held as often as convenience seems to dictate, and always in the middle of the week, so as not to infringe upon Sabbath duties. As most of our ministers here are settled pastors, of course it works much better than if they travelled as evangelists. The discussions of this session were principally relating to the manner and time of the Resurrection; the general apathy in the churches; inherent depravity; and the tendency of centralization of power in ecclesiastical bodies.

The return home was equally as pleasant as the journey out, with the exception of a slight wetting—no great terror, however, to Baptist preachers who have travelled as itinerants.

Fall River was the scene of the murder of Miss Sarah Maria Cornell, for which the Rev. E. H. Avery, a Methodist preacher, was tried and acquitted. It is said that the general impression of the community was, and is, that he was guilty. The affair excited considerable interest at the time, but as it was several years since, little of it is now heard. Avery is supposed to be still living somewhere in the Western country. If he was innocent it was unfortunate for him, and if guilty so great a scoundrel ought not to run at large.

A pleasant interview was enjoyed with Rev. D. Benedict, author of a "History of the Baptists," and some desired items of Baptist history kindly furnished. Brother Benedict has labored indefatigably, and is about issuing a new and improved edition of his work in an octavo volume of 800 pages, which two other similar volumes are to follow. The work is a very valuable one.

Yours in love, W. D. WILLIAMS.

Free Discussion.

Martinsburg, *August* 9, 1847.

Brother Winebrenner:—

As it appears to be a part of the policy you have adopted in conducting your valuable periodical, to let all among your patrons, small and great, as far as you can consistently, speak out their sentiments upon the various subjects that agitate the minds of the people in this age of enquiry; a piece of policy which, in my estimation, is wise and highly commendable, and which, with proper restrictions, is calculated not only to increase the popularity of the paper, but also to shed forth a vast amount of light through it as a medium.

If I, therefore, an obscure individual, yet a constant reader of the *Advocate*, may be permitted to speak, (though perhaps not to much edification,) I should say, I think your correspondent signing himself "An Enemy to Contentions," is about as far "off the track" as the brethren whom he so unceremoniously condemns. And to my mind, not only aims at destroying the spirit of free enquiry, but arrogates to himself prerogatives to which he is not entitled; and, besides, manifests at least a measure of the same uncourteous spirit which he reprobates in his brethren.

Respecting the merits of the controversy between brothers Miller and Thomas, I have nothing to say, further than many persons in this region, who are readers of the *Advocate*, are anxious it should be continued. Not that we wish to see who will be "floored," but because we want light and information on the subjects which these brethren are discussing, and which have and still are agitating the minds of the people.

That these brethren have indulged in some personalities, and used some asperity, which is too frequently the case in discussions, and which had better been avoided, cannot be denied, and which they no doubt will acknowledge and avoid in future. That your correspondent has a right to offer his objections to that, I will not deny. But his unqualified and wholesale denunciations of these communications, as being wholly unfit for and disgraceful to the columns of the paper is, to my mind, an unconrteous assnmption, reflecting not only upon the character of these brethren in a manner which the facts do not warrant, but also upon the judgment and qualification of the editor. It is virtually declaring these brethren as entirely unworthy the rights and privileges of correspondents, and that the editor is too imbecile and ignorant to know it. Surely this "enemy of contentions" has a short method of settling contentions. Like the Pope of Rome, all that is necessary is to publish his Bull to correspondents and editors, authorising what shall be written and published, and what shall be suppressed, and there ends all contentions.

I would, however, respectfully suggest to this good brother, we are neither under Rome nor his legate, but profess to be members one of another in the honsehold of faith, and as such claim a certain share of the privileges of the family, especially the privilege of thinking for ourselves.

One correspondent thinks one of the communications is worth to him alone 12½ cents, the "enemy to contentions" thinks the same

letter disgraceful—there is the difference then in thinking. The good brother who would "counsel" brothers T. and M. respecting their controversy, is forgetful that he, in settling contentions, is found employing the means to produce them.

Again: we mountaineers are jealous of the character, standing and rights of our ministers as well as of our own rights. As our ministers are constantly among us and under our eye, (I mean the churches for which they preach,) and know pretty well what they are doing, we should at least beg the privilege of being witnesses on their trial before they are condemned for wasting their time and neglecting their duty. To conclude, as the good brother has full confidence in his own "counsel," had he followed it fully himself, instead of "wasting his time in" trying to "floor" these two brethren, would we not, according to his own showing, have had more "heart cheering news" in the *Advocate* from our Mt. Joy correspondent.

Yours respectfully, L. S.

The "Church of God" at Mount Joy.

About seventeen years ago it pleased God in his mercy and Providence, to raise up a few followers in Mount Joy and its vicinity.

Those who remember the glorious and happy revivals of religion which spread and prevailed in this region of country at that time, very well know of the pentecostal-like times, and of the powerful workings of the Spirit of all Grace; and such who were then soundly converted to God, and are still on their way to the fair climes of glory, delight to tell the wonders of Immanuel.

Notwithstanding, they were much more persecuted at that time than at the present day, nevertheless, the Lord was with them, and as He delivered Paul and Silas, so he delivered them out of all their trials, and from all the expectations of the creedites and sectarians around them. Consequently, it pleased God to put it into the hearts of a few brethren to organize a church on the Apostolic plan.—They assembled together for this purpose, and were of one heart and of one soul, willing to take the pure and unadulterated word of God for the man of their counsel and for the rule of their faith and practice.

In the year 1845, the Lord having added to their numbers, they erected the present Bethel, and dedicated it to Almighty God. After finishing the building a debt remained unpaid of nearly $300, which accumulated with interest to nearly $400, until last winter, when the storm blew in the gable end of the Bethel and broke down the joice, ceiling, pulpit, benches, windows, &c., (as was noticed in the *Advocate* at the time,) an effort was made and the debt reduced. A far greater injury than all this, however, occurred to the church from foes within, who, it is now very evident, were were wolves in sheeps clothing; but, under all these disconraging circumstances, blessed be God, there are still a goodly number who maintain their integrity, and have made up their minds to do all they can for the glory of God and the salvation of their fellow beings.

In a short time the Bethel was repaired in as good condition as before, and a few days ago the brethren, by voluntary subscription, reduced the debt to $175.

The Sabbath-School, which was organized in 1840, is in a flourishing condition, and bids fair to become useful to the church, and is indeed a nursery to piety, but is still too much neglected by some professors and professors children.

Our prayer meetings are well attended, and there seems to be much more of the life and power of Godliness in those who attend them. May the good Lord lead us in the ways of righteousness and true holiness, is the prayer of one who loves the prosperity of Zion and the peace of Jerusalem. M.

Mount Joy, *August* 20, 1847.

A Request by Elder Klein.

To the brethren and strangers scattered throughout Clarion, Armstrong, Venango and Mercer counties, and the regions round about, we send Greeting:—

We desire that those who live out of the bounds of the church, and in particular such who have been members of the church in the East, would make themselves known to the preachers of the West Pennsylvania Eldership, either through the *Advocate* or by private letter. We wish them to be particular and give their place of residence as precise as they can, so that there may be no difficulty in finding them. It always gives me pleasure to meet with brethren from the East, and in particular at this present time. Situated, as I am, on these old circuits, and having to contend with the fine tastes and fancies of many who are hard to please.

In short, I think the time has come when ministers must be able to get along with the popular current, or else have but little or no influence upon the minds of those that can only serve God when all men speak well of the cause they have espoused. Now, this causes one who is of so humble an origin and of so little distinction in talent, as is the writer, feel like leaving these coasts and turning to the Gentiles. But things ought not so to be in the Church of God. Her origin is too humble, and her ordinances and practices are of too humiliating a nature for her to wish to gain worldly honor. And if she does, nothing is more certain then her sacred institutions and holy practices will at least be slighted in a measure, if not altogether discarded. Vital religion will be driven from her borders, inasmuch as this will better meet the popular view of fashionable religionists. As an evidence of this, let us look at our neighboring churches, (so called,) many of whom were at first an humble, pious and God-fearing people. And some of them really did practice the institutions of the Gospel in the outset—but, where are they now? No sooner did they begin to increase in numbers then they became selfish and desirous of worldly honor; and no sooner then they got popular, away went the ordinances of the Gospel. They next left off insisting upon heartfelt religion, and dead formality and a vain glorying followed as a natural consequence. Now, no one can serve as a minister unless he comes with his diploma from Dickinson college, or some other place of equal notoriety for learning, however much Biblical knowledge he may have, or however pressing the Divine call may be on him. May heaven pitty the Church of God, and keep her in the path of humility and obedience. Let her communicants not mind high things, but condescend to things of low estate. I shall ever be very happy to suffer reproach with my brethren who bare reproach for Christ and his cause. I feel grateful for the honor that God bestowed upon me, that he counted me worthy to intrust me with the ministry. Therefore, let me ever maintain the truth, and contend for the plain, simple and humble religion of the ancient Nazarines and their master our Lord Christ.

Yours as ever, J. M. KLEIN.

Perry County Camp-Meeting.

Harrisburg, *August* 22, 1847.

Brother Winebrenner:—

Having been requested to say something in reference to the camp-meeting held near Landisburg, Perry county, I will endeavor to comply with the request.

The number of tents pitched were about twenty. The preaching brethren were Elders Ross, Mullinix, Owens, Laverty, Booth, Thomas, Deshiera, and last and least, myself. The preaching was, as it should be, plain, pointed, practical and energetic.

The congregations were ordinary—generally good—the weather being very favorable, except on the last evening, when, after preaching, it rained very fast for a short time.

The conversions were few. Only one was baptised. Let not the brethren in those regions be discouraged, seeing there were not more conversions and baptisms. The seed sown during the process of this meeting will certainly spring up in due season, bearing abundant fruit to the honor and glory of God. Remember, brethren, our "God will not forget your labor of love," which you exercised and manifested towards saints and sinners during your stay in the grove.

Finally, I would say, I never enjoyed a camp-meeting as well as the present one.—The reason of this was, because all was love and union from beginning to end. I heard no controversy, no hard speeches to ruffle the feeling. Every thing passed off sweetly, smoothly, and harmoniously. Thus it should always be. Amen and amen.

Yours, &c., J. STRAYER.

Virginia Mission.

Greene county, Pa., *July* 18, 1847.

Brother Winebrenner:—

I have been appointed by the good brethren of the West Pennsylvania Eldership to go back to Greene county and Virginia hills, to preach the Gospel of Christ. Well, I have obeyed the command,—and the Gospel is preached to the poor.

It seems John the Baptist prepared the way for Christ, but he forgot to ereet a missionary font, to fix a parlor, &c. Yet Christ preached the Gospel—he was rich, but for our sake became poor, and preached the Gospel to the poor. Thanks be to his name that he lived, preached, died, rose and went to heaven.

The people in these parts are generally poor, the country hilly, with many other things that might keep us from preaching to them. But what is the difference—poor or rich, if the rich do not help the poor and their ministers. I would sooner preach to the poor if they are willing to do good; for if the poor brethren and people have good religion they will not forget to do all they can for their pastor—and so the rich—but not many of them are called. The Apostle says they oppress you.

I have been preaching in different parts of Greene county and Virginia; a few got religion and were received into church fellowship. There are large and attentive congregations, and many fruits of the laws of God. It is nothing strange to see people coming to meeting ten miles. If I should keep good religion, and ability of body to work in the field, we hope we shall have some good tidings from Greene county and Virginia hills. May God help that I may see once more a revival in these parts, as the one in 1846.

The church in Aleppo has commenced to build a house of worship. May they all have a mind to work and finish it. We need one to hold protracted meetings in this place.

No more at present, but remember me in your prayer, E. D. WERTZ.

Letter from Elder Josiah H. Hurley.

Linglestown, Dauphin county, Pa., *August* 3, 1847.

Brother Winebrenner:—

I have just returned from the Juniata Division of our extensive field of labor, and would inform you that there has been no little excitement raised in Perry county, during my absence, by a certain sectarian demagogue, who, in some very long and spirited orations, in opposition to what his dignitary was pleased to term the indecorous practice of immersion, and in the defence of the heresy of baby sprinkling, undertook to expose the fatal errors of the Church of God, and to turn her sacred ordinances into ridicule. Yet, after all, his loud peals of thunder have done but little execution, in consequence of its not being mixed with lightning. Of all the absurdities, misrepresentations and inconsistencies that fell from his lips, there has been nothing in Perry county for an age to excede it.

But you may be anxious to knew who this man is that has been acting the mountebank through this hilly country for a time past. It is the Rev. Levi Hummelhime, aided by a few of the students of the Theological school under his supervision, who are standing behind the paper ramparts of Dr. Brownlee, Mr. Goulden and a few other authors equally vulgar with himself, and who are willing to sacrifice every sentiment of God's book upon the altar of some idolizing human name, sect or party, which robs God of all the glory and worship due him, and gives it to men. But he, like many others, when called upon to prove his vile assertions, back out and hide in ambush until his competitor is gone, and then commence waging war again. But I have long since learned to know, by past experience, that not every man who has the sanctimonious garb around him, is a faithful minister of the Gospel of Christ; if they were they could not call the people of God mud puddlers. Will the Rev. gentleman have probity enough to recall some of the slanderous assertions made by him with a view to injure the Church of God? or if not recall them, will he have courage enough to step forward, like a man, and prove them. I trow not. He well knows he cannot.

I hold myself in readiness to accept his challenge, and to meet him, or any of his brethren who may feel disposed to occupy his stead, at any convenient place and time, and discuss the different points at issue between us. If I knew his post office address, I would not trouble you with these lines, but knowing that the *Advocate* has an extensive circulation through his field of labor, I expect to reach him in this way and bring him in to the open field, where we may have a fair sweep at him with the sword of the spirit,—which is the word of God,—for I am not ashamed of the Gospel, and for the simple reason that Paul has given: "Because it is the power of God to salvation to every one that believeth it."

I am convinced that the position occupied

by us is that which was occupied by the first ministers of the Gospel; and the foundation we build upon is the one that was laid by Jesus Christ himself more than 1800 years ago. If the ministers of the Church of God contend for the faith once delivered to the saints, and expose error in every form, and act out the principles of the Bible, the gates of hell will not prevail against us. May the Lord help us so to do.

Yours in the bonds of Christian love and union, JOSIAH H. HURLEY.

Letter from Brother John Stump.

NAVARRE, STARK COUNTY, OHIO, July 24, 1847.

Dear Brethren and Readers of the Advocate:

After greeting you, by these lines, with the most loving kindness, I would tell you of the goodness of God in establishing His Church at this place. Four years ago there was nothing known in this place of God's Church; but the churches were all owned by men—some by Lutherans, some by German Reformed, and some by Wesleyans, &c. But, bless God, it is not so now. In May, 1843, God found me willing to forsake all and follow him. I then found peace to my soul.—After my conversion I was determined to take the Word of God for my only guide. I found the next step was to do as the Eunoch, the Jailor, Cornelius, Lydia, and all others done in ancient days—to go down into the water and be baptised. But, alas! the preachers here knew nothing of this; they preached on infant sprinkling to convince me that I had been baptised when an unthinking infant. This, however, was all to me an idle tale; yet, I had never seen any person baptised. After some time I heard of a people called the Church of God, at Sugar Creek. These, I was informed, feared not men—called no man Lord and master, but took the Word of God for their only discipline. Sugar Creek is 12 miles from where I live. I went thither—I heard, and I hastened on immediately and was baptised by brother JNO. BEIDLER. Next I found it my duty to do all I cou'd for the cause of Christ and the salvation of souls in this section of country. Accordingly, I insisted on bros. BEIDLER and LOGUE to preach at this place. They came, but it was a new doctrine—yet it was as old as the Word of God itself. But a goodly number have since got their eyes opened and are willing take the true Word of God for their guide, and are now happy on their way to heaven. Since that time there have been twenty-one baptised at this place.

We had a camp-meeting at this place last August, and much good was affected. Souls were converted and baptised. We intend holding another here, commencing on the 26th of August. We truly ask the prayers of the righteous, for we believe it availeth much.

Brethren, may we always be found of one mind, and willing to work together in love and union, and always be humble at the feet of the Saviour—ever denying ourselves of the world and the pleasures of the same—ever showing to the world by our daily walk, conduct, and conversation, wherever we be, that we know nothing less than Jesus and him crucified—always loving to have our conversation, at home and abroad, about heaven and things pertaining thereto. If we thus live, we may be instrumental in bringing our own families, our relations, and our neighbors, to seek the Lord while he is to be found and to call upon Him while he is near.

We have a small church organized at this place, called the Church of God, at Stump's school-house. It consists of worthy members. No one has been expelled from the Church since it has been organized. Pray that the Lord may daily add to the church.

We have a regularly organized Sabbath-School, and we are trying to instruct the minds of the youth in the right ways of the Lord. Pray also for this institution, that much good may be planted in the youth—that it may spring up and bring forth good fruit. No more at present.

I remain your humble brother in Christ till death, hoping if I never see your in this world to see you in heaven,

JOHN STUMP.

Letter from Brother Daniel Long.

QUINEY, ADAMS COUNTY, ILLINOIS, August 1, 1847.

DEAR BROTHER WINEBRENNER:—

This is to inform you that I just received the *Advocate* last week, which is a welcome visitor to me and my family. It is a valuable paper, and we can hardly do without it, especially where we now live. There are no brethren in this place, and consequently we can have no meeting; therefore we feel the more anxious to have the *Advocate*, for by it we are encouraged when we hear of the brethren and to know what is going on in the churches scattered throughout the different States. I therefore enclose you $1 25 for the same for this year.

We formerly belonged to the Church of God at Mount Joy, Lancaster county, Penn'a. From which place we took our leave on the 12th of April last to come to this State, and we arrived, all safe, at Quincy, on the 1st of May, about five miles from which place we now live.

We are well pleased with this country. It is a good country—a very productive one, as much so as any that can be found. I presume the most that we are in want of is the meeting. We would like if we had brethren here to form a church, but we have no brethren and sisters to worship with on the Lord's-day. We frequently have to think of the brethren which we left behind us, especially on the Sabbath. For, although we are far from them, our hearts still cleave to them, and we hope they will not forget us in their prayers, whilst we are, as it where, by ourselves in this distant land. We ask an interest in the prayers of all God's people.

I believe there might be a great deal of good done among the people in this country if some of our preaching brethren were to come to this State and labor for the Lord.—I hope, however, that this will soon be the case. I hope that you, with all the preaching brethren belonging to the East Pennsylvania Eldership will think about this matter, and try to make arrangements, if possible, to send some brother to this country to labor for the Lord. Who knows what might be the result. We feel anxious to see some good done amongst the people here through or by our brethren. To this end we wish success to the *Advocate*.

I see in the *Advocate* that there are some agents wanted to sell books for you. I, for one, think that I perhaps might sell some for you if had them here. If you think proper to send me a few, I will try to sell them for you. Pray for us.

Yours in the bonds of Christian love,

DANIEL LONG.

Letter from Brother Geo. K. Bratton.

YORK COUNTY, PA., July 31, 1847.

BROTHER WINEBRENNER:

I see in the sixth number of the *Advocate* a letter from one of our brethren on the subject of temperance. Permit me to give my opinion also, especially with regard to its moral effects upon man.

Our Creator in adjusting the nicely arranged system of man's nature, it is abundantly evident, his passions and appetite were designed to be subjected implicitly to reason and conscience. From the want of this subjection all his misery arises, and just in proportion to the perfection in which it is established does he advance in happiness and virtue. Hence, it is found necessary to strengthen the influence of reason and conscience by all the concurring aids of law, of interest, of public opinion, and also by the sanction of religion. And even all these are frequently found insufficient to overcome the power of vindictive, turbulent and malicious passions, and of earthly, brutal and sensual lusts.

Now it is found that nothing has the power of inflaming these passions, already too strong for the control of the possessor, like the use of ardent spirits. "Let a Bear, bereaved of its whelps, meet a man," said Solomon, "rather than a fool in his folly." He is as dangerous as a ferocious beast, and our only safety is to flee from him, or confine him. I ask, what is there to prevent any man thus bereft of reason and conscience, and surrendered for the time to the dominion of alcohol, from committing any crime which the circumstances around him may suggest. Such are the moral effects of intemperance.

But, when the first stage has passed away, the second is scarcely more enviable. He is now as likely to commit crime from utter hopelessness as he was before from phrenzied impetuosity. The horror of his situation now bursts upon him in all its reality. Poverty and disgrace, the misery which he has heaped upon himself, his family, and his friends, all stand before him, rendered worse by the consciousness that he is violating the laws of God, and all self-government is prostrated within him. He has not moral power to resist the temptation. He has no physical vigor left. The contest within him becomes at last a scene of unmitigated anguish. He will do anything rather than bear it. Hence you find such men the constant attendants upon gambling houses, the associates and instruments of thieves, and not unfrequently do you find them ending their few days by self-inflicted murder.

As this is the moral effects of intemperance upon man, it is really surprising to see men who profess Christianity, and have seen the good effects of temperance for the last few years, should fear this good cause would lead to a bad one.

In conclusion, I would say, that I have very little fears that any of my good brethren will take the cause of temperance to balance the heart for the reception of God's word. But, in the language of Gamaliel, I would say to those who fight against the cause of temperance, "Refrain from these men and let them alone; for if this council or this work be of men, it will come to nought:—but if it be of God, ye cannot overthrow it, lest haply ye be found even to fight against God." Acts 5: 38, 39.

Yours in the bonds of Christian love,

GEO. R. BRATTON.

Letter from Elder David Neidigh, Jr.

REEDSBURG, WAYNE COUNTY, OHIO, July 26, 1847.

BROTHER WINEBRENNER:—

I am still much pleased with the *Advocate*, and can scarcely see how the church could do without a paper. I think that it will be sustained; at least the brethren in the West have been doing tolerably well during this year. I, for one, would be sorry if it would go down, for it has been and still is a welcome visitor to my house. Furthermore, I think that the brethren should be very careful in supporting and doing all for it that they possibly can.

When brethren are active in writing good communications for the paper, it will be a means to spread truth and help on with the cause. But, when brethren write for the *Advocate*, they ought always have so much respect for the readers of it as to affix their names to what they have written. In looking over the fifth number of the *Advocate* I discover a communication headed, "*Church of God in Ohio*," and signed "X." This X has, no doubt, written the truth, and I hope that they that have been guilty of what is written will reform. But, at the same time, I think that this No. X has not proceeded the right way altogether, for to do himself and the cause of God justice. It leaves the impression on my mind that he is either afraid or ashamed of what he has written. Oh, says the No. X, is it not true? Yes, and therefore you, No. X, ought to be more bold in signing your full name to what you have written.—Further, I would inform this No. X, that this is a good way to destroy the character of the *Church Advocate*, and I hope when No. X writes again that he will be man enough to sign his full name to what he writes.

Your friend, DAVID NEIDIGH, Jr.

Letter from Bro. Geo. Barkstresser.

NEWMAN'S MILLS, INDIANA COUNTY. PA., August 2, 1847.

"*But Christ is all and in all.*" Colossians 3: 11.

The necessity of having some religion is generally admitted, even by the most ignorant and profane. All agree that we onght to be religious, but what true religion consists in is very much disputed.

Every man forms a system for himself, and then flatters himself it must be right.—But as there are various schemes which contradict each other, we are sure that they cannot all be right. How then shall we judge whether they are right or wrong? I answer, the Gospel is our only rule. Bring every thing called religion to this touchstone. Bring it to this text: "Christ is all," that is in true Christian religion. "Christ is all;" he is the sum and substance of it—the beginning and the end of it.

Paul is here speaking of a conduct which is agreeably to the Christian profession. He is recommending to the Colossians the mortification of all corrupt affection—to put off the old man of sin, and to put on the new man of grace. For a true Christian is a new creature, and in this renovated state, or under the present Gospel dispensation, he says—"There is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all." That is, under the Gospel, God hath no partial respect to persons on account of their country, their religious forms, customs or situation in life. Christ has taken away all partition walls, and men of all sorts stand on

the same level before God, both as to duty and privilege, and for this reason Christ is *the all of the Christian.*

I will now close these remarks by sending you the names of six new subscribers for the welcome visitor, the *Advocate.*

Yours in the bonds of Christian love,
GEORGE BARKSTRESSER.

For the Church Advocate.

Letter from Brother Wm. Miller.

LOW HAMPTON, *April* 5, 1847.

THE enemy of God and souls is now busily engaged to draw us into a discussion about words to the subversion of men's minds, and I fear to the ruin of souls. What need is there of a continual discussion of the unconscious state of the dead, and the total destruction of the wicked? What if it is so? Why, I will say, Amen, when I know it. What if men are conscious in the spirit after death? Very well, I say, Amen. I think I will not be found fighting against God either way, or taking either one of the views to cut off some of my dear brethren who are looking for and loving the glorious appearing of Christ. All our clamor about what cannot be decided here, is only creating confusion, and every evil work. Our disputes will never make one hair black or white. I honor your motives in not making this question prominent, so as to supersede the Advent question in your paper. True, some may say, it is because you have no arguments to meet them with. But let it go so, it had better be so, than that you should leave your work, and pervert the glorious Advent cause. If others see fit to keep repeating "death is death," until Christ comes, they have a right so to do. One promise I have, which is better than all the arguments I have seen, and I love it,—"For whether we live, we live to the Lord; and whether we die, we die to the Lord; whether we live or die, we are the Lord's. And he is not a God of the dead (body), but of the living (soul)." Amen. So I will leave it, and trust in God.

Yours, as ever, WM. MILLER.

Selected for the Church Advocate.

Newspaper Fault-Finders.

IT takes all sorts of men or persons to make a world, according to the old proverb; and hence, we suppose, if there were no newspaper fault-finders there would be a vacuum —something which nature and philosophy abhor. These fault-finders are a singular and Protean tribe. Some go in for nothing but controversy; others are just opposite, and go against it *in toto.* Some like lengthy notices of deceased friend and relatives; others dislike biographical notices altogether. Some delight in reading the revival department; others declare that it is only a corner wherein fine and foppish preachers have a chance to boast of their superior skill and success in winning others to Christ. Some wish the whole paper made up of short, pithy, home-driving, heart-reaching sketches on religion, and nothing else; others wish to see and read long, well written, and instructive articles on church policy, civil rights and general literature.

Now, who can satisfy the discordant whims of a thousand or ten thousand readers such as the above? Not a editor, surely. If he please one, he must offend another; and *vice versa.* Could you, reader? If so, we are ready to give you a trial. Meantime, we must beg leave to say, that while the world is as it is, and while men differ in their views, opinions and prejudices, we must be permitted to hold on our old way, and do our duty, whether men will hear or whether they will forbear. Better have the smile of an approving conscience than the heartless and empty adulation of a fellow worm.

Letter from Elder A. Megrew.

JEROMEVILLE, OHIO, *August* 10, 1847.

BROTHER WINEBRENNER:—

We are some times asked, "Why is it that times are not amongst us as thy were once in Ohio?" I will venture to assign some reasons for this:

1st. The preachers have slacked their hand in preaching. This, they say, is for want of support. The brethren or churches, many of them at least, have slacked their hands in giving, and thus the ministers have become discouraged, and their minds embarrassed and perplexed. But,

2d. Many of the members of the church have become worldly-minded and negligent of duty, and disorderly professors are retained in the church, such as Sabbath-breakers, tattlers, tale-bearers, disorganizers, &c.

Now, until these things are remedied, times will never be as they were in by-gone days. But is there a remedy for these things? I answer yes! Let the officers of the church exercise the discipline of the church, and soon the church will be rid of these difficulties. A hint to the wise is enough.

Yours in love, A. MEGREW.

NEWS DEPARTMENT.

First Execution in Schuylkill County.—On Friday, the 13th ultimo, the sentence of the law was carried into effect upon the person of James Riggs, a colored man, who was executed for the murder of James Gunder. Previous to his execution, a fervent prayer was offered up by the Rev. Mr. Hoffmier, in his behalf, when the clergy took their departure. During the prayer, he groaned loudly, and incessantly called on the Lord to have mercy on his soul. He was then led on the scaffold by the Sheriff and his Deputy, and said he wanted to speak a few words. Permission was granted him—and the following is what he said:

"In the name of the Father, Son, and Holy Ghost—let this be a warning to every person. And oh! Lord God in Heaven, have mercy on my soul. O! you see how I must die—and I forgive all men—I forgive them—I must die, die, die, die. God help me to tell the truth; He was always with me, and knows all my doings. God is ready to save my soul, in the name of the Father, Son and Holy Ghost. God bless all the people—forgive them—O! forgive them. I go to my Father in Heaven—in an everlasting land. Glory to God, through our Redeemer. Amen."

At 26 minutes past 2 o'clock, the Sheriff adjusted the rope around his neck, and drew the cap over his face. As he was about doing this, the prisoner recognized a juror, who was empannelled on his trial, to whom he bid a farewell. The Sheriff now turned to leave the gallows, but the prisoner retained his hand until finally compelled to relinquish it.

A Golden Age.—The gold coinage of the New Orleans mint, during the month of July, amounted to *two millions of dollars!*

Railway Compass.—We find in an English paper an account of an invention called an Itenerarium or Railway Compass. It will, at all times, show the speed of the engine, the distance to the next station, and the position of the train on the line. A chronometer connected with it, shows the railway time. It will note the time occupied at each station, and the speed of each mile, on a paper, which can be taken off and filed. One index on the dial points to the place which corresponds to the one on the railway; another indicates the speed; a third revolves once in 10,000 miles, showing what distance the engine has traveled. This instrument is moved by a separate wheel running on the rail, is not affected by breaks, and being illuminated at night, is easily seen by the engineer. The experiment has been successfully tried, fully realizing the anticipations of the inventor.

Dreadful Collision at Sea.—A telegraphic despatch, dated Boston, August 16, says: The ship Chanunga, Patton, from Liverpool, 13th July, bound to this port, reports that on Monday morning, 9th ult., at one o'clock, the weather foggy, he came in contact with the Swedish barque Iduna, from Hamburg for New York, with 206 persons on board, and that the barque sunk in 30 minutes after the collision. Captain Patten immediately sent his boats to the rescue, and with one boat from the barque, picked up 34 persons—172 perished. Among them was Capt. A. A. Moberg.

Death of George Rapp.—George Rapp, the celebrated founder and patriarch of Economy, Pa., died last month, at a very advanced age, leaving his niece heiress to an immense estate. He was a singular character, and his life has been chequered with many adventures and changes of fortunes. His government of the town of Economy was by a singular system of social and political despotism, heretofore unknown in this country, as it is hoped it may never be known again.

American Bible Society.—At the monthly meeting of the Board, on Tuesday of week before last, it appeared that the receipts for July, were $22,000, and the disbursements over $25,000; that the issues of Bibles and Testaments for the same period were upward of 79,000 copies, in nineteen different languages. Never before were so many issued in one month, and the demand is likely to increase.

A Disciple of Ronge.—The Washington correspondent of the N. Y. Herald says: A Dr. Koek, of Germany, a disciple of Ronge, the reformer, is here. He comes out, we understand, under the advice and counsel of Ronge. His object is, we are informed, to establish a sort of Catholic Church in Washington, independent of the See of Rome, and we are further apprised, that it is the purpose of Ronge, to send out a minister or two into foreign nations generally, preaching the Catholic faith, entirely independent of the head of the Church at Rome.

The Next Congress.—The election news from the West, settles pretty much the character of the next House of Representatives, and it is pretty certain that the Whigs will have a small majority in it—enough, probably, to elect their speaker and all the officers of the House.

Election Returns.—The following are reported as the result of the elections for Congressmen in the several States mentioned:

Kentucky—3 Democrats, 7 Whigs.

Indiana—7 Democrats, 3 Whigs.

North Carolina—6 Whigs, 3 Democrats.

Alabama—2 Whigs, 5 Democrats. Chapman, (Dem.) is probably elected Governor.

Tennessee—5 Democrats, 5 Whigs, and 1 doubtful. Neil S. Brown, the Whig candidate for Governor, is no doubt elected.

Illinois—W. A. Richardson (Dem.) is elected in the district lately represented by Judge Douglass.

Iowa—Messrs. Thompson and Leffler (Democrats,) are reported as elected.

The Horticultural Exhibition.—This popular display of the beauteous products of nature, improved by the art of horticulture, will commence in Philadelphia, on the 15th of September, in the spacious saloons of the Museum Building, to continue during that and the two following days. Great preparations are making to enhance the usual attractions, which have rendered the exhibitions of this Society so popular in former years.

Cotton Factories Stopped.—The Pittsburg Chronicle of the 9th ult., learns that all the cotton factories in Allegheny city, with the exception of the Penn and Blackstock's, have stopped operations. The proprietors, in consequence of the fall in yarns, had resolved upon this, unless their hands would submit to a reduction of their wages. This the operatives refused to accede.

A New Discovery.—Prof. Schoenbien, it is announced, has made a discovery which is producing a great sensation in Germany.—This distinguished professor, who invented gun cotton, has just discovered a method for immediately cauterizing wounds. This invention, in connection with that of insensibility produced by ether, will effect a complete change in surgery.

The Epidemic at New Orleans.—From the 1st to the 7th ultimo, the admissions into the Charity Hospital, New Orleans, were 283.—During that period 72 deaths took place, of which 52 were of yellow fever. The Delta says, that as only 38 deaths from yellow fever occurred during the previous week, it appears evident that the disease has now most certainly assumed the form of an epidemic.

The Mexican Force.—The New Orleans Times says—"The forces drawn together for the defence of the Mexican capital, are stated to be 25,000 men in the city itself, 4,000 hourly expected from San Luis, under Valencia, with 14 pieces of cannon, and 15,000 scattered on the road between the city of Mexico and Puebla, to act against the invading forces as they advance." To meet these, Scott will have about 13,000 effective men, with artillery and batteries of the most complete character.

Money for Mexico.—We learn that on the 7th ult., *two millions in specie* passed over the Harrisburg railroad, on its way to Mexico, via New Orleans. This, with five millions previously forwarded, makes *seven millions* of the people's money which have already been drained from the specie of this section of the country to maintain this war.

Cotton Factories at the South.—The "Live Oak" of Pensacola, gives some account of a cotton factory at Arcadia, about 17 miles from Pensacola. It has about 1,000 spindles, and is worked entirely by negroes—mostly girls. It makes five thousand yards of domestic weekly. It has been in operation about a year, and as an experiment it has more than answered the sanguine expectations of its projectors.

Triumph of Cheap Postage.—From a statement made by the Post Office Department, it appears that there will be a probable increase of the revenue for the year 1847 over that of 1846, of a little more than 17 per cent. A little farther reduction of postage would help the revenue—and the people.

Death from Punctures in Dissection.—The London Lancet says:—"From accurate researches it appears that during a period of 21 years, 1826 to 1846, thirty-three students belonging to the faculty of medicine of Paris, died of superative fever, arising from punctures received in dissection."

Land Sales.—The public land sales at Milwaukie, Wisconsin, for the month of July, amounted to 28,221 and a fraction of acres sold, for which $35,276 27 were received.—About two-thirds of the land was sold in lots of 40 acres each.

Balloon Ascension.—Mr. Wise made his sixty-fourth ærial voyage, from Rochester, on the 14th ult. He went up nearly perpendicular to a great height, and then took a northeast course, finally landing in Brighton, about 2½ miles from the city.

Printing Telegraph.—The inventor of the Printing Telegraph, Mr. House, is in Pittsburg. He is putting up one of his instruments there, and will shortly put up another at Cincinnati. The improvements in the art of Telegraphing seem to keep pace with the lightning.

Opening of the Telegraph to Cincinnati.—The first flash of electricity came through from Cincinnati to Philadelphia on the 20th ult. Mr. O'Reilly, the enterprising agent of the Western line, is entitled to much credit for the energetic manner in which he has prosecuted this great work.

Important Decision.—The Court of Appeals of Kentucky has decided the celebrated Maysville Methodist Church case, by which they give the entire property to the Church South.

To Cure Warts.—Dissolve as much common washing soda as the water will take up: wash the warts with this for a minute or two, and let them dry without wiping. This repeated will gradually destroy the most irritable warts.

☞ At a Friends' meeting held at Newtown, Bucks county, Pa., on Sunday morning, 15th ult., C. C. Burleigh, the celebrated Anti-Slavery orator, arose and addressed the meeting for some time on the subject of slavery. This aroused the ire of some of the congregation, who desired him to desist or change his subject. As he refused, some of the stalwart Quakers put him out by force, in spite of their non-resistance principles.

Cleveland and Pittsburg Railroad.—Eighteen miles of the Pittsburg and Cleveland railroad, were put under contract at Wellsville, on the 3d ult. The work was taken by the contractors at about $20,000 less than the estimate of the engineer.

Illinois Convention.—*Right of Suffrage.* The Illinois Convention have agreed to put a provision in the new Constitution which restricts the right of voting to citizens, instead of extending it, as heretofore, to inhabitants.

Medical Department of the Penn'a College.—The announcement of the session of 1847-'48 has been made by the Medical Faculty of the Pennsylvania College, and we are pleased to learn by it that the institution is in a very prosperous state—the best evidence of its stability, usefulness and the high character it has acquired.

The Wheeling Terminus.—The report in favor of the Wheeling route, and the terminus of the Baltimore and Ohio Railroad at Wheeling, was adopted at Baltimore, at a meeting of the Board of Directors of that company, by a vote of 17 to 5.

Successor to Tecumseh.—Zion's Advocate says that the successor of the celebrated Tecumseh, called Blackfeather, and a chief among the Shawnees, is a regular member of a Baptist church.

Industry of Females.—About $5,000,000 are yearly earned in Massachusetts, by females employed in various factories and manufactories of straw, hats, stocks, &c. About 40,000 females are thus annually employed.

How to Read when on the Railroad.—By holding a card over the line below that which you are reading, the eye is freed from the disturbance caused by the motion of the carriage and you may read with comfort.

Temperance among the Cherokees.—The Cherokee Advocate states that the temperance cause in the nation, numbers thousands of friends, including men of wealth, respectability and influence.

South Russia.—A letter from Mr. Schauffler of Constantinople, to a lady in New York, states that there is great interest in religious things in Southern Russia at present; among the German colonists doubtless.

☞ Adams' Manifold Letter-writer is a very useful and convenient contrivance. It supplies pen, paper, and a convenience for writing in the smallest compass possible. Any one wishing to write a letter has only to unroll his paper, and with a steel style he can make one, or a half-dozen letters at the same time. It is useful also to persons travelling.

☞ Another conviction for murder, in this State, has occurred at Lancaster. Jas. Hamilton has been found guilty of the murder of Jacob Hunter. They were both colored, and both drunk at the time of the occurrence.—Hamilton has been sentenced to death.

☞ Rev. Samuel Bowman, D. D., the estimable Rector of St. James' Church, Lancaster, Pa., has been unanimously elected Bishop of the Episcopal Diocese of Indiana.

MISCELLANEOUS.

DUMAH'S BURDEN EXPLAINED.

"The burden of Dumah. He called to me out of Seir, Watchman, what of the night? Watchman, what of the night? The watchman said, The morning cometh, and also the night: if ye will enquire, enquire ye: return, come." Is. 21: 11, 12.

These words constitute a distinct and entire prophecy. The style is beautifully terse, graphic, and animated.

The word "*Dumah*" is here used for Idumea, doubtless with reference to its signification,—*Dumah*, in the original, signifying *silence, stillness;* so that the use of this word, instead of the common name Idumea, is itself a prophecy that the land of Edom was soon to be laid desolate, and left in the stillness and solitude of utter desolation. Soon, and most signally was this prediction fulfilled.—Silence has, for ages, sat like a queenly spectre, musing on the ruins of those cities and the emptiness of their places.

The prophet announces a burden,—a prediction of calamity, on Idumea. His stand-point in time may be learned from the prophecy immediately preceding this. There we read of the fall of Babylon—overthrown by the arms of Cyrus. The attentive reader of this prophecy will see that the scene was, in the prophet's eye, transpiring; all is *present*, and the prophet himself, in conception, was there in the midst of it.

Hence we see his stand-point of time—the point of time where he conceives himself as standing, and from which he takes his observations.

If now, fixing our eye on this circumstance, we look one moment at the history of those times, we get a clue to the meaning of our text. The sweep of Chaldean invasion had crushed alike the temple of Zion, and the palaces of Edom's ancient kings. Most naturally then might these two nations sympathize in the common ruin.

Not so in the next great revolution among the nations. The fall of Babylon brought light and life to Judea; but left Idumea to deeper darkness, and more hopeless ruin.

We turn now to our prophet's words. It was well understood in the adjacent countries, that the eye of Israel's watchman could pierce into the future. Hence, one out of Seir, *i. e.* Edom, cried to him, "Watchman, what is to be the end of these desolations? Can you see aught but gloomy and eternal night before us?"

The watchman answers,—"Morning comes, and night also comes; if you would enquire, ask on—ask on, you never can get any other answer than this: morning light to the friends of God, but darkness to his foes. The cause and people of God shall triumph—the cause of Satan shall be overthrown. It is vain to expect any other answer from God and his true prophets. Come and enquire as often as you please, no other answer can ever be obtained."

Such I understand to be the sense of this striking, and somewhat enigmatical prophecy.—*Henry Cowles.*

WATERY POTATOES.—We every day hear complaints about watery potatoes. Put into the pot a piece of lime as large as a hen's egg, and how watery soever the potatoes may have been, when the water is poured off, the potatoes will be perfectly dry and mealy.

POSTAGE TO EUROPE.

NEWSPAPER AND LETTER POSTAGE TO EUROPE BY THE STEAM AND PACKET SHIPS.—The New York Herald gives the following as the rates of postage on newspapers and letters to the old world, by the several lines of steamships and packets belonging to that port. It would be advisable for persons having business connections in the old world, to cut out and preserve the table which we annex:

American Line—Steamship Washington.

For each letter and package not exceeding half an ounce, - - - 24 cents.
Over ½ and not exceeding 1 ounce, 48 "
For every additional ½ ounce or fraction, - - - - - - - - - - 15 "
For each newspaper, pamphlet, or price current, - - - - - - - 4 "

Mail matter to Bremen, either for delivery or distribution, may be sent either with or without the postage being previously paid.

British Line—Steamship Sarah Sands.

For each letter weighing ½ ounce or less, - - - - - - - - - - - 25 cents.
Every additional half ounce, - - 25 "

French Line—Steamships Union, Philadelphia, New York and Missouri, &c.

[It must be borne in mind that the rates by the French line refer to letters weighing only one quarter of an ounce.]

Postage at the New York Post Office, 1 cent.
Postage to cross the Atlantic, - - 20 "
Postage from Havre to Paris, - - 10 "
Total, - - - - - - - - 31 "

Postage of a letter from New York to England, via Havre.

Postage at the New York Post Office, 1 cent.
Postage to cross the Atlantic, - - 20 "
Postage from Havre to English shore, 2 "
English taxation from the shore to the letter's destination, - - - 10 "
Total, - - - - - - - - 33 "

Packet Ships for Liverpool, London and Havre.

On each letter weighing half ounce, 12½ cents.
Newspapers, - - - - - - - - 2 "

The Herald says, those at a distance from New York wishing to send letters by the packet ships, have merely to postpay them to New York, and they will go to their destination. It is generally supposed that these letters, unless the ship postage of 12½, in addition, is made, the letters will go in transient vessels. This, we understand, is not so.

So much for steamships and packet ships leaving the port of New York.

Letters destined for the old world, and intended to be transmitted thence by the Cunard steamships plying between Boston and Liverpool, must be prepaid thro' the United States. The British postage will be charged the persons to whom they are directed.

It is to be regretted that there is so much diversity in the rates of postage, and the difference in the regulations of the several steamships. Thus, letters cannot be prepaid across the Atlantic by the Cunard steamships, and they must be prepaid by the vessels of the other lines.

MOCK OYSTERS OF CORN.—Take a dozen and a half ears of large young corn and grate all the grains off the cobb as fine as possible. Mix the grated corn with three large table spoonsfull of sifted flour, the yolks of six eggs well beaten. Let all be well incorporated by hard beating. Have ready in a frying pan an equal proportion of lard and fresh butter, hold it over the fire until it is boiling hot, and then put in portions of the mixture as nearly as possible in shape and size like fresh oysters. Fry them brown and send them to the table hot—they should be near an inch thick.

FORBEARANCE IN LOVE THE BOND OF UNITY.

If there be one practical precept which we could wish to be printed in starry characters on the dark face of our mighty sky, written in sunbeams on the tablet of the heart, and uttered both night and day in voices from the heavens, that the attention of men might be irresistibly turned to it, and their hearts unavoidably impressed by it, this is the one—*forbearing one another in love.* This one short precept, universally obeyed, would set all right, and reduce all to order. It would not at once reconcile all minds, but it would harmonize all hearts. It would not amalgamate all churches into an external uniformity, but it would combine them all in the unity of the Spirit and the bond of peace. It might not hush the voice of controversy, but it would take from it the harsh dissonance of human passion, and cause it to speak in the mellifluous tones of divine charity.—*J. A. James.*

UNCONVERTED MEMBERS OF THE CHURCH.

"Our Rules," says the New York Christian Advocate, "require of members received into the church, that they be subjects of experimental religion; yet it is the practice in more than half the church, to receive persons who have not experienced a change of heart; and there are probably not less than fifty thousand persons whose names on the church books have the letter S. attached, to denote that they are 'seekers,' and not 'believers.'"

The Lutheran Observer remarks that "the direct tendency of this state of things is to a wordly church. Of what possible benefit can it be to put the names of these '*fifty thousand* persons' upon the Church books, who give no evidence of a change of heart."

HUMANIZING INFLUENCE OF CLEANLINESS.

A neat, clean, fresh-aired, sweet, cheerful, well-arranged, and well-situated house, exercises a moral, as well as a physical influence over its inmates, and makes the members of a family peaceable and considerate of the feelings and happiness of each other. The connection is obvious between the state of mind thus produced and habits of respect for others, and for those higher duties and obligations which no laws can enforce. On the contrary, a filthy, squalid, noxious dwelling, rendered still more wretched by its noisome site, and in which none of the decencies of life can be observed, contributes to make the unfortunate inhabitants selfish, sensual, and regardless of the feelings of each other. The constant indulgence of such passions rendered them reckless and brutal; and the transition is natural to propensities and habits, incompatible with a respect for the property of others or for the laws.

TO PRESERVE PEACHES.

Clean your peaches by pouring hot water upon them, and afterwards wiping them with a coarse cloth; put them into glass or earthen jars, cork them up and fasten the corks with wire or twine; then place the jars in a kettle of hot water until the atmospheric air is expelled from the jars; after which seal them up tight with wax. Peaches prepared in this way retain their original flavor and are equally as delicious, when cooked in the ordinary manner, six months or a year after being put up, as if just taken from the trees.

THE GOOD LITTLE GIRL.

A very little girl who often read the Bible, gave proof that she understand her obligation to obey its precepts. One day she came to her mother, much pleased to show some fruit which had been given to her. The mother said the friend was very kind, and had given her a great many. Yes, said the child, very indeed; and she gave me more than that, but I have given some away. The mother inquired to whom she had given them; when she answered, I gave them to a girl who pushes me off the path, and makes faces at me. On being asked why she gave them to her, she replied, because I thought it would make her know that I wish to be kind to her, and she will not perhaps be rude and unkind to me again. How admirably did she then obey the command to overcome evil with good.

A tear stood in the eye of little Charles, and he promised his mother to try and do so too. Will my little readers, under similar circumstances, "go and do likewise?" —*S. D. B. Reg.*

SHORT SERMONS.

Jerome admonished Augustine, that his sermons should not be too long, lest they should not be well comprehended. Gregory Naz, said that satiety in a sermon was no less an enemy than too much meat to the body. Basil would end his morning sermon the sooner, lest he should make his hearers dull against evening. Chrysostom compared the people to infants, who must have their meat given them by little and little, for which cause, he says, "care was taken that teachers should neither weary themselves nor their hearers, with a multitude of words." The fathers generally limited the length of their sermons to about an hour. We find Basil and Augustus refusing to speak what they could finish in an hour. Chrysostom reproved those who grudged to give to the Lord two hours for two sermons in a week, implying that an hour was the usual length of a sermon. .

DIARRHOEA.

This chilly, changeable weather is the most dangerous imaginable. The cold raw atmosphere causes the collapsing of the stomach, and is one cause of this dangerous and weakening distemper. Too much indulgence in vegetables at such times is unwise. A very simple medicine, and one that can be readily prepared by every body, is blackberry syrup. But a simpler medicine, and one which we are confident, if properly used, would save the lives of large numbers of children that are now afflcted with this disease, is to take a handful of strawberry leaves, and make a tea, the same as you would catnip or any herb tea, and it will certainly cure. The leaves can be got at any garden, or of the hucksters in market. It may be perhaps necessary to slightly purge the stomach first. It is good for adults also. —*N. Y. Sun.*

Superior Jonny Cake.—Take one pint of cream, half a pint of meal, two table spoonsful of wheat flour, half a tea spoonful of corbonate of soda, and salt to suit the taste. Bake in a hot oven. The above recipe was furnished by the Rev. Owen Lovejoy, of Illinois, with the remark, "try it" and tell Lord Morpeth to do the same.

BE PERFECT.

We must live holily—without sinning against God. We must walk before him in all well-pleasing. John writes, "Every man that hath this hope in him, purifieth himself even as He is pure." Peter counsels us to be "without spot, and blameless." And Paul prays that the Philippians "may be sincere and without offence, till the day of Christ. To the Thessalonians he writes, "The very God of peace sanctify you wholly; and I pray God your whole spirit, and soul, and body be preserved blameless to the coming of our Lord Jesus Christ. Faithful *is* he that calleth you, who also will do *it*."—Yes, brethren, we must be *filled with the Spirit.* If we have not the spirit of Christ, we are none of his. That Spirit must guide, control, and constantly abide in us,—the lord of every motion. Each thought must be brought into captivity to the obedience of Christ. There is no "standard of piety" accepted with God, short of the Gospel standard.

SPOTS ON THE SUN.

A correspondent of the Newark Daily Advertiser asserts that the sun's disc, for more than a year, has seldom been seen without spots. During the two months past, (April and May) spots have been more numerous and of greater magnitude. It is reasonable to suppose that these spots have had some influence in affecting and varying the temperature of the weather. A comparison of the sun's image and spots as they appear on a screen, magnified, have at various times shown dark patches enough, if placed together, to cover a circle area 50,000 miles in diameter; and it is worthy of remark, that some of these spots, or rather cluster of spots, burst forth suddenly and appear for a day or two, and as quickly disappear, indicating changes in the luminous envelope upon a magnificent scale. There were, on the 29th of May, six spots on the disc of the sun, varying from 5,000 to 12,000 miles in diameter.

A RECEIPT.

Let every person keep a little pulverized charcoal in their bed-room, and, on retiring, take about as much as can be placed on a sixpence, and work it about among the teeth with the tongue. If this be persevered in it will not be long before there will be no such thing as a decayed tooth. Mr. Childs says, in one of her excellent works, that decayed teeth may be restored to soundness by these means; but whether this be so or not, I know that while this simple receipt is attended to, no decay of the teeth can take place. Try it. No Dentist.

Entire consecration to God.—He who has not devoted himself entirely to his God, to all that he requires, and live only for his glory, is only, at best, in the outer court of the tabernacle. His mind is dark, his faith is wavering, his comforts are few, and he is a stranger to true rest in Christ. He struggles with unconquered foes, falls and rises, and has a tiresome path to eternity. Easily overcome by temptation, he is tormented by a consciousness of guilt, and the foreboding of ill. But he who is indeed dead to sin, and lives only to the will of his God, has an increasing fulness of holy delight, and a perfect assurance of immortal life.

PREVENT INFECTION FROM TYPHUS FEVER.

Dr. J. C. Smith obtained £5,000 from Parliament for the following receipt:—"Take six drachms of powdered nitre (saltpetre) and 6 drachms of sulphuric acid (oil of vitriol,) mix them in a tea cup. By adding one drachm of the oil at a time, a copious discharge of nitrous acid gas will take place. The cup to be placed during the preparation on a hot hearth or a plate of heated iron, and the mixture stirred with a tobacco pipe. The quantity of gas may be regulated by lessening or increasing the quantity of ingredients. The above is for a moderate-sized room; half the quantity would be sufficient for a small room. Avoid as much as possible breathing the gas when it first rises from the vessel." No injury to the lungs will happen when the air is impregnated with the gas which is called nitrous acid gas; and it cannot be too widely known that it possesses the property of preventing the spread of fever.

GLASS PENS.

Wonders will never cease. Glass is now made into all sorts of things. There is cloth manufactured in England of glass, and it has even been used as the mainspring of a chronometer, and answered well for such a purpose. But for a pen to be made of glass, who would have believed it? Yet it is so, and most excellent writing pens they are. It is well known that with a flux of combination with the silicon, in right proportions, that glass can be made very ductile. Those pens are now becoming not uncommon, and they are perfectly anti-corrosive by the most impure ink.—*Scientific Amer.*

Tomatoes for Cows.—It is not generally known that this vegetable is a superior article of food for milch cows. We have tried it two summers, and find it decidedly superior to any other vegetable we have yet tried. They add greatly to the quality, as to the richness of the milk, and give a golden color to the cream and butter, which is at least pleasant to the eye, even if the flavor is not improved. We do not know, however, that they impart any richer flavor to the butter.

Cure for the Toothache.—Take a piece of sheet zinc, about the size of a sixpence, and a piece of silver, say a quarter of a dollar, place them together, and hold them between and contignous to the defective tooth; in a few minutes the pain will be gone, as if by magic. The zinc and silver acting as a galvanic battery, will produce on the nerves of the tooth sufficient electricity to establish a current, and consequently relieve the pain.

☞ Good old Mr. Wesley said, "He that is nurturing self love in his child, is nurturing a devil." We believe it.—Mother, do you think of this when you are "tipping off" that little daughter of yours, in all the gay, foolish frippery and finery of the day; making her proud as a little Lucifer? You are murdering the soul; planting a dagger in your own bosom.—*Lutheran Observer.*

☞ When every man is his own end, all things will come to a bad end. We want public souls, we want them. All seek their own.

POETRY.

From the Methodist Protestant.

VERSION OF THE 67TH PSALM.

BY J. G. WILSON.

Be mereiful, O God!
Thy servants bless;
And from thy bright abode
Unveil thy faee:
Thy saving health display,
That all may know thy way,
And bow to thy sway
Of Righteousness.

Thee, let the people praise,
Most Holy One!
Let all extol thy graee
And reign begun;
Let the glad nations bring
Their tribute to the King,
And joyous anthems sing
Before thy throne.

For thou shalt judge the world
In equity;
Thy banner be unfurl'd
O'er land and sea;
In nature's seeond birth,
The renovated earth,
Her inerease shall bring forth
Abundantly.

A LITTLE CHILD'S MORNING PRAYER.

The morning bright,
With rosy light,
Has waked me up from sleep;
Father, I own
Thy love alone
Thy little one doth keep.

All through the day
I humbly pray,
Be thou my guard and guide;
My sins forgive,
And let me live,
Blest Jesus, near thy side.

O, make thy rest
Within my breast,
Great Spirit of all graee;
Make me like thee,
Then shall I be
Prepared to see thy faee.

THE TRUE NOBILITY.

BY T. C. UPHAM.

What constitutes the true Nobility?
Not wealth, nor name, nor outward pomp, nor power:
Fools have them all—and vieious men may be
The idol and the pageants of an hour.
But 'tis to have a good and honest heart,
Above all meanness and above all erime,
And aet the right and honorable part,
In every eireumstanee of place and time.
He who is thus, from God his patent takes—
His Maker formed him the true nobleman;
Whate'er is low and vicious he forsakes,
And aets on reetitude's unchanging plan.
Things change around him—changes toueh not him,
The star that guides his path fails not nor waxes dim.

RECOLLECTIONS.

Sweet as the calm that o'er the sea
At twilight's hour steals silently,
Are those loved minutes men may steal
From this sad world of woe and eare,
To seareh their hearts, and blissful feel
Some early recolleetions there:
Some little hymn, to whieh the knee
Oft bends in earliest infaney:

Some short prayer, whieh the memory
Can eall forth just as easily
As when a child—or when, perhaps,
Maternal eyes would gaze and weep,
While, sinking in our sisters' laps,
They lull'd us with this prayer to sleep.
Oh, thought divine! e'en life's rough sea,
That hour would gild most lovely.

MARRIAGE NOTICES.

"I saw two clouds at morning,
Tinged with the rising sun,
And in the dawn they floated on,
And mingled into one."

MARRIED—On the 12th of August, by Elder John Winebrenner, Mr. Christian Forney to Miss Catharine Basehore, both of Dauphin county.

On the 25th of July, by Elder W. McFadden, Mr. Henry Zimmerman to Miss Amelia C. Wenrich, both of Harrisburg.

On the 10th of August, by the same, Mr. John Hires, of Harrisburg, to Miss Matilda Steel, of Highspire.

On the 5th ult., at Hummelstown, by Rev. J. D. Zehring, W. D. Witmon, M. D., of Philadelphia, to Miss Rebecca Stoneh, of Hummelstown, Dauphin county.

OBITUARY NOTICES.

"Leaves have their time to fall,
And flowers to wither at the north wind's breath,
And stars to set, but all,
Thou hast all seasons for thine own, O Death!"

DIED—At his residenee in Loudon county, Va., on Thursday, the 4th of February, 1847, Rev. Jacob R. Shepherd. He was born April 3, 1788, near Halifax, Dauphin county, Pa.

His funeral sermon was preaehed, on the day of his burial, by the Rev. Joseph Mehriken, from the words, "Death is swallowed up in vietory."

On the 17th ultimo, Elizabeth Mytinger, (wife of John Mytinger, deeeased,) in the 72d year of her age.

THE MARKETS.

Corrected semi-monthly for the Advocate,
By Funk & Miller, Commission Merchants.

HARRISBURG.

FLOUR—Wheat, per barrel,			$5	62½	*a* 5	75
Do.	Rye,	do. - -	3	00	*a* 3	25
Do.	Corn,	do. - -	2	75	*a* 2	87½
GRAIN—Wheat, per bushel,				95	*a* 1	00
Do.	Rye,	do. - -		70	*a*	75
Do.	Corn,	do. - -		65	*a*	68
Do.	Oats,	do. - -		35	*a*	40
Do.	Barley,	do. - -			*a*	75
SEEDS—Clover,		do. - -	4	00	*a* 4	25
Do.	Timothy,	do. - -	2	55	*a* 2	50
Do.	Flax,	do. - -	1	00	*a* 1	06
BEEF, per cwt. - - - -			5	00	*a* 5	50
PORK, do. - - - - -			5	00	*a* 5	25
HAMS, per pound, - - -				12½	*a*	15
BUTTER, do. - - - - -				10	*a*	12½
LARD, do. - - - - -				10	*a*	12½
TALLOW, do. - - - - -				8	*a*	10
HARD SOAP, (Dried) per lb.				6	*a*	7
EGGS, per dozen, - - - -				8	*a*	10
POTATOES, per bushel, - -				40	*a*	45
ONIONS, do. - - - -				37½	*a*	50
APPLES, do. - - - -				40	*a*	50
PEACHES, (Dried) per bush.			1	50	*a* 2	00
FEATHERS, per pound, - -				37½	*a*	45
WOOL, do. - - -				30	*a*	50
SALT, per sack, - - - -					*a* 1	50
HAY, per ton, - - - - -			9	00	*a* 10	00
PLASTER, per ton, - - -			4	75	*a* 5	00

PHILADELPHIA.

FLOUR—Wheat, per barrel,			$5	87½	*a* 6	00
Do.	Rye,	do. - -	3	37½	*a* 3	50
Do.	Corn,	do. - -	2	20	*a* 2	25
GRAIN—Wheat, per bushel,			1	25	*a* 1	30
Do.	Rye,	do. - -		70	*a*	75
Do.	Corn,	do. - -		73	*a*	75
Do.	Oats,	do. - -		45	*a*	54
Do.	Barley,	do. - -		85	*a*	90
SEEDS—Clover,		do. - -	4	62½	*a* 4	75
Do.	Timothy,	do. - -	3	00	*a* 3	12½
Do.	Flax,	do. - -	1	40	*a* 1	45
BEEF, per cwt., - - - -			7	00	*a* 8	75
PORK, do. - - - - -			7	00	*a* 7	25
PLASTER, per ton, cargo, -			2	37½	*a* 2	50

DOW'S FAMILY MEDICINE.

As sundry persons, here and there, are beginning to complain of Bilious Fevers, Dysentery, Fever & Ague, &c., we would advise them to eall and get Dow's Medicine, which is a most exeellent remedy for these and other complaints.

For sale at the office of the *Church Advocate*. Price 50 cents per bottle. Aug. 1.

RELIGIOUS NOTICES.

☞ The West Pennsylvania Eldership will commence its next annual session, by the permission of Providenee, on Friday, the 22d of Oetober ensuing, in the meeting-house in Irvin township, Venango county, Pa.

CAMP-MEETINGS IN OHIO.

1. One to eommence on the 3d of September, on the farm of *Mr. Smith*, near Greensburg, Summit county.

2. A camp-meeting will be held in Athens county, Ohio, commencing on the 9th of September next. This camp will be held in or near Alexander township.

The preaehers are generally invited to attend the above Camp-Meetings, and the brethren especially are requested to make their arrangements to attend with their tents and stay during the whole time of the meetings.

Resolved, That we advise the brethren not to allow any traffieking to be earried on, during the above named camp-meetings, within the limits of the law.

On behalf of the committee,

A. Megrew.

CIRCULAR.

To all Denominations in the United States.

The proprietors of the work entitled, "*The History of all the Religious Denominations in the United States*," &c., have in eontemplation to publish an improved and stereotype edition of the same, with some 18 or 20 portraits of distinguished men. They beg leave, therefore, through the religious press, respeetfully to request the several Contributors to the said work, or sueh other persons as may be deputed to aet in their stead and in behalf of the respeetive denominations, to make and furnish sueh correetions, alterations and improvements to the several artieles in the work as may be desirable, on or before the 15th of August next, at whieh time the work will go into the hands of the stereotyper.

They would likewise request the favor of having sent them the most approved likenesses of the following persons, to wit: *Martin Luther, John Calvin, Ulric Swinglius, George Fox, Menno Simon, Emanuel Swedenburg, C. Zinzendorf, John Wesley, Roger Williams, William Hiscox, William White, William Otterbein, Jacob Albright, Benjamin Randal, Elias Hicks, John Herr, Alexander Campbell* and *William Miller*.

The Editors of the religious press in the United States, are respectfully requested to give this notiee one or two insertions in their respective papers and oblige the proprietors.

JOHN WINEBRENNER & CO.

N. B. Persons writing will address *J. Winebrenner & Co.*, Harrisburg, Pa., or *J. Flake*, or *J. Carrigon*, No. 21, north 3d street, Philadelphia.

SITUATION WANTED.

The subseriber being out of employ and unable to work at hard labor, would hereby give notiee that he wishes to be employed as a Clerk or Book-Keeper. He would be willing to serve on reasonable terms. He ean give satisfactory referenees as regards his moral and religious eharaeter. Any person wishing to write will address

JOHN R. MACHLIN,
July 15. Newberry, York county.

TYPE FOR SALE.

The Editor of the Advocate offers for sale the following fonts of type:

1. One font of seeond-hand Long Primer, weighing about 150 lbs., at 12½ ets. per pound.
2. One font of seeond-hand Brevier, weighing about 200 lbs., at 18¾ cents per pound.
3. One font of seeond-hand Small Piea, of from 150 to 200 lbs., in weight, at 15 eents per pound.
4. One font of German Piea, at 20 eents per pound.
5. Several small fonts of Agate and bold-faced Minion, to suit purchasers, at 50 cents per pound.

AGENTS WANTED.

Suitable persons can find employment for the sale of the "*He Pasa Ekklesia*," in this and other States. Apply to the Editor of the Advoeate. [May 1.

LIST OF THE GENERAL AGENTS.

We hereby annouuee the following brethren General Agents for the Chureh Advoeate, viz:

Elder EMANUEL LOGUE, of Trenton, Iowa, is our General Agent for that State.—All persons, therefore, wishing to subseribe for the Advoeate, or to make remittances for the same, will please address him as above.

Brother JOHN SHULER, of Ottawa, Illinois, is our General Agent for that State.—Persons in said State, wishing to order the paper, or to pay for it, are requested to address brother J. Shuler.

Dr. J. BOBBS, of Indianapolis, Indiana, is our Agent for the Southern and Central part of Indiana.

Elder JOHN MARTIN, Marey, Larange county, Indiana, is our Agent for the Northern part of Indiana; him, therefore, the people of that part of the State will address.

Brother JOHN ACHEY, of Dayton, and CHRISTIAN WINEBRENNER, of Miamiesburg, Montgomery county, Ohio, are our General Agents for the south-western part of Ohio. To them the people of that quarter will apply, who may have business with the Advoeate office.

Elder THOMAS HICKERNELL, of Mendon, Mereer county, Ohio, is our General Agent for the North-western part of Ohio.

Mr. JOHN P. WINEBRENNER, of Wooster, Wayne county, Ohio, is our General Agent for Eastern and Southern Ohio. To him payments ean be made, or orders sent by sub-agents and others, in that part of the State.

Elder JACOB MYERS, of Pittsburg, Pa., is our general Agent for the West Penn'a Eldership. To him the sub-agents and others will address orders and make payments.

Brother SAMUEL HINNY, of Springville, Lancaster county, Pa., is our agent for Mount Joy, Riehland, Springville, and the surrounding neighborhood.

Brother LEVI SLINGLUFF, of Martinsburg, Blair county, Pa., is our general agent for Morrison's Cove.

Brother JOHN K. BUSER, of Highspire, Dauphin county, Pa., is our general agent for Highspire and the neighborhood.

Brother JACOB RIFE, is our Agent for Middletown and vicinity.

Brother JOHN FOREMAN, is our Agent for Fayetteville and neighborhood.

Elder GEORGE KIMMEL, is our Agent for Schuylkill county.

Brother GEORGE ROSS, is our Agent for Elizabethtown and neighborhood.

Brother FREDERICK MAY, is our Agent for Bainbridge and neighborhood.

Brother JOHN C. LANDIS, is our Agent for Landisville, Lancaster county, and neighborhood.

Brother HENRY ZEARING, is our Agent for Shiremanstown and neighborhood.

Brother LEONARD MARKS, is our Agent for Woodberry and neighborhood.

Brother JAS. R. MACHLIN, in our Agent for Siddensburg and neighborhood.

Brother A. J. KAUFFMAN, is our Agent for Washington and neighborhood.

Brother GEO MARTIN, is our Agent for Lancaster and vicinity.

Brother GEORGE SINGISER, is our Agent for Churchtown and neighborhood.

Brother JACOB HICKERNELL, is our agent for Lisburn and vicinity.

Brother HENRY WINGERT, is our agent for Landisburg and surrounding country.

Brother JOHN GORE, is our general agent for Uniontown, Md., and neighborhood.

Elder THOS. BEAN, is our general agent for the Broad Fording neighborhood, Md.

Brother JOHN KIBLER, is our agent for Newport and neighborhood.

☞ In addition to these General Agents, we wish it distinetly understood, that all the aeeredited ministers of the Chureh of God, in all the different Elderships, (as stated in our terms,) are our regular and standing agents for the Advoeate.

JOB PRINTING
NEATLY EXECUTED AT THIS OFFICE.

W. DEVOE BAILEY, Printer.

THE CHURCH ADVOCATE.

A FAMILY PAPER---Devoted to the Diffusion of Bible Truth, Religious News and General Intelligence.

ONE DOLLAR AND TWENTY-FIVE CENTS A YEAR.

"EARNESTLY CONTEND FOR THE FAITH WHICH WAS ONCE DELIVERED TO THE SAINTS."

PAYABLE ALWAYS IN ADVANCE.

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By JOHN WINEBRENNER, V. D. M., Editor.

TERMS AND REGULATIONS.

The Church Advocate will be printed and published semi-monthly, on a large super-royal sheet, at $1,25 per volume, payable always in advance, or within the first three months of taking the paper.

All persons failing to comply with these terms, shall have their papers stopped at the expiration of the first quarter, from the time the paper is sent, and be held accountable for two quarters; that is to say, for 62½ cents; which sum shall be invariably exacted before the paper will be re-sent.

All the accredited ministers of the Church of God, and such other persons as shall have regular certificates of their appointment from the Editor, shall be the only authorized agents for this paper.

☞ Letters and communications addressed to the Editor, through the Post Office, must be *post-paid*, except those containing remittances.

EDITORIAL DEPARTMENT.

LIST OF ACKNOWLEDGEMENTS.

Names.	Am't. paid	Names.	Am't paid
Bartlett, Daniel	$1 00	Maginnis, Catharine	1 25
Cramer, Mich'l for C. A.	1 25	Miller, Thomas	1 25
Do. do. G. P.	5 00	Nauman, Rebecca	1 25
Fasig, Samuel	1 00	Osmer, Elder A.	1 25
Grear, John	1 25	Phramton, William	1 25
Hicks, Daniel	75	Powers, John	62
Hostetter, Abraham	1 25	Pritts, Samuel	50
Hoch, William	62	Rush, Abraham	1 25
Harris, Samuel	1 25	Ross, Nathan	1 00
Longenecker, Elizabeth	1 25	Saddler, Samuel	1 25
Latshaw, Benjamin	1 25	Shrom, Elder David	1 25
Martin, Christian	1 25	Unger, Mrs.	1 25
Martin, Elder John	1 25	Wilson, John	1 00
Menely, Alexander	1 25	Wingart, Michael	1 25
Mark, Jane	1 25		

Apology.

Absence from home and a press of other duties, prevented us from preparing and giving our opinion on "Church Elders" in this paper, according to our promise and intention. No preventing Providence, it may be expected in our next.

Acknowledgement.

Elder John Hickernell and others, have our thanks for sending us remittances for the paper and on book accounts.

New Subscribers.

We offer the *Advocate* during the last six months of the year for 50 cents, if paid in advance. The last half year will commence with the 1st November next. Who will take it for six months at *fifty cents?*

Our Delinquents once More.

There are about *Six Hundred and Forty* delinquent subscribers on our books — about *three hundred* for the last volume, and about *three hundred and forty* for the present one.—This is altogether too large a number for our small subscription list. We should be glad to have this remedied as soon as possible, as it unsettles our business and runs us into a very considerable expense. We are yet printing the usual number of the paper, in hopes that the delinquents will pay up and order the back numbers. Now, if they have no intention of doing so, the sooner they let us know the better, for then we shall strike off no more than we have really use for.

In order, therefore, to ascertain how many are disposed to be off, and how many are willing to pay up, we shall make out and forward to our agents, for immediate collection, the bills of our delinquent subscribers. We hope they will go to work at once and collect the bills and remit them to us. The sooner, the better.

We should be glad also, to receive other dues, on the Relief subscription and book accounts. For prompt payments we feel much obliged.

The Carlisle Riot Case.

The trial of the riot case came off in the Carlisle court, week before last, and resulted in the acquittal of Prof. McClintock and about twenty others. These persons were implicated in the riot in Carlisle in June last, on the occasion of the rescue of three fugitive slaves, in which a citizen of Maryland unfortunately received injuries that resulted fatally.

The trial occupied the court about a week, and excited a general and deep interest.

Wm. M. Meredith, Esq., and other eminent counsel appeared for Prof. McClintock.

On Monday morning, August 30th, the jury came into court at 10 o'clock, and acquitted Prof. McClintock and others, but rendered a verdict of guilty against twelve colored persons, eleven of whom have been sentenced to three years confinement in the Eastern penitentiary. The court house was filled with spectators. The most intense excitement was felt to hear the result.

Sabbath-Schools and Bible Classes.

The following resolution will be found on the journals of the last annual Eldership, held at Mechanicsburg, Pa., viz:

Resolved, That it be recommended to the preachers and churches to make increased efforts for the establishment and support of Sabbath-Schools and Bible Classes, in all our congregations.

We hope this wish and good resolution will not be overlooked by the ministers and churches of God. We are glad that there are many Sabbath-Schools and Bible classes in successful operation in various places; but there ought to be, and we hope there will be many more, in other places, before long.

Missionary Resolution.

A resolution directing the manner of raising funds for the Missionary cause, was also passed by the late Eldership, which, we hope the brethren will bear in mind and faithfully carry into effect. The resolution referred to is as follows:

Resolved, That we recommend the raising of funds for the Missionary cause, on the plan proposed by the General Eldership.

The plan proposed by the General Eldership is, to raise funds by subscriptions, rather than by public collections.

Let, then, preachers and elders of each station and circuit attend to this matter, without fail, before the next Eldership. Let them hand round a little subscription among all the church members and friends of the cause, and gather up the money pieces, great and small, as they may chance to fall, in support of this great and noble cause.

Fire in New York.

Awful Conflagration!—One Hundred Families Homeless!—By the New York papers we learn that that city was visited with a very destructive fire on Sunday evening, the 22d of August. It broke out about 1 o'clock, the Cooper shop of Mr. Waterbury, No. 321 Front street, between Scammel and Walnut streets, and quickly burned through the block into Water street. Owing to the combustible nature of some of the buildings, the fire made rapid progress, and nearly all the houses were on fire at once. The Herald says:

"We have seldom seen a fire spread with such awful effect. These houses were all occupied by industrious mechanics and laborers, who rented apartments—and the streets in the vicinity presented a most melancholy picture—a perfect wreck of all sorts of household furniture, beds, tables, chairs, and such other articles. We were given to understand that one hundred families were thus in the short space of a few hours, thrown upon the world houseless. The fire was eventually subdued. The fire companies and police displayed their usual ability, and the conflagration would have rapidly extended, were it not for their active and persevering exertions."

Examination.

An examination of the pupils of the Cedar Hill Seminary will take place, at the Institution, on Thursday the 30th of this month. The friends of the Institution and the public generally are invited to attend.

Central Railroad.

We have information of the most gratifying character, concerning the progress of this great work. The contractors have entered zealously upon their assigned duties, and every section will be pressed with vigor.

Broad Top Camp-Meeting.

We have just heard from the Broad Top camp, and from all accounts the brethren of that "hill country" turned out well, and had an excellent meeting.

Brother Wm. Miller writes, "The camp was a good one—it commenced well, and continued to increase in interest until the end."

Brother E. H. Thomas says, "The Broad Top camp turned out, for these days of declension, extraordinarily good. I think the brethren pronounce it the best ever held by them, except the first, held at the head of Trough creek."

Brother J. Lininger we hope will give us the particulars in detail.

Erie Canal.

The Erie Canal is a great trouble to the New Yorkers. It is not large enough for the business—the boats get jammed, and sometimes frozen up—and for the last ten days there has been a delay in transportation, owing to an inefficient supply of water on the long level between Lodi Locks and Utica. To add to the misfortune a greater supply of water cannot be procured unless the canal is enlarged to hold it, and business suffers without the present possibility of a remedy.

The New Yorkers must endure these inconveniences a year or two longer, and then our great Central Railroad will relieve the Canal of its plethora. That improvement will rid them of the necessity of depending on their own insufficient works.

The Rapp Society at Economy.

We noticed in our last the death of Geo. Rapp, the celebrated founder of "Economy," situated in Beaver county, Pa. Since then new articles of Society, by Daniel Agnew, Esq., of Beaver, and Walter Forward, Esq., of Pittsburg. They were subscribed by all the remaining members of the old organization, on the 12th of August, when in general meeting a Council of Nine persons were chosen to manage all internal and external affairs, at the head of whom stands Messrs. R. L. Baker and Jacob Henrici, who are vested jointly and severally with the Trusteeship of the association, and who are highly qualified for their important duties. Thus the Society, with entire unanimity, has resolved to remain united, and entered into arrangements which will secure to it a long continuance of contentment and prosperity.

Singular Coincidence.—Gen. Santa Anna debarked from a British steamer, at Vera Cruz, on the 14th of August, 1846, and Paredes, likewise, landed from a British steamer on the 14th of August, 1847.

News from the Army in Mexico.

By Special Express, from New Orleans, we have received authentic intelligence that Gen. Scott has reached the capital of Mexico with his army, after gaining two severe and sanguinary battles, one at El Pinon, and another at San Angel, the former about 9 and the latter about 6 miles south of the city, on the 20th ultimo.

The New Orleans Picayune of the 3d instant, says, "Our army has not only advanced to the city of Mexico, but it has had two engagements with the enemy close under the walls of the city, and defeated them. The Mexicans have been brought to supplicate a suspension of arms, and General Scott has granted it. The Mexican Congress has been convoked to take into consideration Mr. Trist's proposition."

The despatch which contains the intelligence here given, winds up with this qualified declaration:—"Peace will positively be the result."

God grant it may be so.

Dreadful Accident.

At New Cumberland, on Sunday, the 23d of August, as Mr. Christian Carver, with his wife and daughter-in-law, were returning from a funeral, the horse ran off and broke the carriage to atoms, causing the death of Mrs. Carver, and leaving very little hope of the recovery of Mr. Carver, or his daughter-in law, who is a very amiable young lady, and but recently married.

CONTRIBUTORS' DEPART'T.

HISTORY OF THE Reformed Presbyterian Church.

This church is Calvanistic in doctrine, and Presbyterian in government: adhering to the Westminster confession of faith and catechisms, and form of church government, as containing a just exposition of the teachings of the scriptures in reference to the subjects embraced in them. In worship, public or private, its members employ no other Psalms or hymns than those contained in the inspired book of Psalms. Nor do they use any instruments of music in Divine worship, holding it to be unwarranted under the New Testament dispensation. Their ministers, and candidates for the ministry, all *preach* their discourses; reading sermons is unknown in this body. They do not admit to their fellowship slave-holders, or such as are engaged in the manufacture and sale of liquors as a drink. They endeavor, by a strict discipline, as well as by other means, to preserve in the body purity and a consistent deportment.

Reformed Presbyterians, or, as they are sometimes called, Covenanters, are distinguished from other Presbyterians chiefly by their views in reference to the mediatorial authority of the Lord Jesus Christ, and to the obligation of nations, as well as churches, to yield Him honor and allegiance. They hold that Jesus Christ, as "the Prince of the Kings of the earth," demands of the nations, thro' their magistrates, as well as by the personal acts of the citizens, an open, sincere and practical acknowledgment of his authority; and, also, that this acknowledgment should be made, as was done by the Jews under the Old Testament, with Divine approbation, in the form of a solemn covenant. In pursuance of this principle, they also hold that in a Christian nation, constitutional arrangement should be made, excluding from offices of power and trust all but Christ's avowed friends; and that magistrates should, in the making and executing of law, recognise and follow the scriptures in all their moral laws and enactments; and that, in Christian nations, there should be a public recognition and defence, and maintenance of the church of Christ. And further, the members of this church refuse to swear allegiance to, or take any part in the administration of any government that is not itself in professed allegiance to Jesus Christ, that is not set in a due measure of conformity to his law, that oppresses the people whom it should defend against oppression and violence, or that embraces in its fundamental arrangements or constitution any immoral principle.

The title "Reformed," adopted by this body, is not to be understood as meaning that they are a *sect* or *secession* from any large Presbyterian body. This is not the fact. They are the descendants of the Reformed Church of Scotland, and hence this title. When in the year 1688, at the close of a persecution of twenty-eight years, waged against the Covenanters of Scotland by Charles II and James VII, a large majority of the ministers and people entered into arrangements in regard to both civil and ecclesiastical concerns, which have been complexly termed, "The Revolution Settlement;" a considerable number refused to accede to them upon the ground that they involved a departure from the former and covenanted principles and position of the Scottish Reformed Church. These faithful men organised themselves on the *old* basis, and claimed, as their descendants in Britain still claim, to be the true representatives of the witnessing and persecuted church. Since that time, Reformed Presbyterians have refrained from swearing any oath of allegiance to the British crown, or to hold any civil office in that empire.

They are called "Covenanters," partly, because of the prominence which they give to the doctrine and institution of covenanting, and partly, because of their still continuing, even in this country, to recognise the obligation of the National Covenant of Scotland, and of the solemn league and covenant of the three kingdoms, Scotland, England and Ireland, "as binding,"—we use their own words in their terms of communion: "upon all those represented in the taking of them, though removed to this or any other land, in so far as they bind to duties not peculiar to the church in the British Isles, but applicable in all lands."

Among the early settlers of these United States, there were some Reformed Presbyterians, and before the year 1743, they were found here in considerable numbers, chiefly in Pennsylvania and the Carolinas. In that year a part of them met and renewed their covenants in the former State. In 1782 all their ministers, and a large part of the people, united with the Seceder ministers and people, and made a new denomination, the Associate Reformed.

In 1798, the Presbytery was constituted anew, and in 1809 they organized a Synod. At present they number upwards of 40 ministers, and 50 congregations, with about 6,000 communicants. They are scattered throughout the Eastern, Middle and Western States, with a few in the slave States.

From the principles of this body, it might have been expected that the moral character of the government of the United States would be, in their estimation, a matter of no small moment, and that they would enquire carefully whether the swearing of oaths of allegiance to this government were consistent or not with their paramount allegiance to Jesus Christ. They did enquire: and, particularly they examined with the greatest care and the most profound interest, the Constitution of the United States, adopted in 1789. We give the result in the language employed by the Presbytery itself in the year 1806. This Presbytery was then the highest court of the church. The penman of the following extract was the late Alexander McLeod, D. D., of New York, and it embodied, moreover, the previous and fixed judgment of the church. They say,

"There are moral evils essential to the constitution of the United States, which *render it necessary to refuse allegiance to the whole system.* In this remarkable instrument there is contained no acknowledgment of the being or authority of God. There is no acknowledgment of the Christian religion, or professed submission to the kingdom of Messiah. It gives support to the enemies of the Redeemer, and admits to its honors and emoluments Jews, Mahomedans, Deists, and Atheists. It establishes that system of robbery by which men are held in slavery, despoiled of liberty, and property, and protection. It violates the principles of representation, by bestowing upon the domestic tyrant, who hold hundreds of his fellow creatures in bondage, an influence in making laws for freemen proportioned to the number of his own slaves. This constitution is, notwithstanding its numerous excellencies, in many instances inconsistent, oppressive and impious."*

It is but justice to add, that while thus depriving themselves of the privileges and honors of citizenship, Reformed Presbyterians hold themselves bound to live peaceably with all men, to advance the good of society, and to submit patiently to the common burdens. During the late war with Great Britain, they manifested their readiness to incur danger in resisting the invader.

From this position in regard to the civil institutions of the country, this church has never departed. In 1812, indeed, during the war, a paper was drawn up by Synod in secret session, designed to be presented to the government as a substitute for the oath of allegiance. On this we remark,—1. That the fact of preparing such a paper is, of itself, evidence that the members of this church could not swear the oath of allegiance. 2. This paper was never made public until many years afterwards. Not one of a hundred of the church even knew of its existence. 3. The paper was merely a renunciation of all foreign allegiance, and a declaration of a readiness to advance the welfare of the country with an expression of the Church's approbation of the grand principles of republicanism.

As to a resolution adopted in 1821, and another in 1823, it is enough to say that in 1825, Synod expressly and deliberately affirmed that it was not designed, by either of them, to set aside or alter the previous law of the church; said law being that which we have already quoted from their testimony.

However it is true that, about this time, when the church had increased in numbers and wealth, a disposition began to be manifested in some quarters to bring about a change in the position of the church, and to fall in with others in swearing the usual statute oaths. And in 1832, a document was issued by some ministers and others, openly avowing a change of sentiment on this subject, and branding as innovators those who refused to change with them. This event led to the exercise of discipline on those individuals, who then, in the year 1833, organized themselves, with others, into a Synod, claiming to be the very body which had deprived them of its privileges. In the meantime, the Synod—comprising a large majority of the members, regularly certified to this, the highest judicatory of the church—pursued the even tenor of its way.

This was a severe trial to this body—leaving them with numbers considerably diminished, and energies necessarily crippled.—Since that time this church has continued to grow, and is now larger than at any former period of her history in the United States. She has a Theological Seminary, located in the city of Cincinnati, under the charge of Rev. James R. Willson, D. D., which is in a flourishing state; the class of last winter numbering fourteen.

A foreign mission is about being established in the island of Hayti—two missionaries having been appointed, one of whom, at least, is expected to sail for that island this fall, (1847.) There is also something doing in the work of domestic missions. Two periodicals, (monthlies,) "The Reformed Presbyterian," edited by Rev. M. Roney, Newburgh, N. Y., and the "Covenanter," edited by Rev. James M. Willson, Philadelphia, are supported in this body—and which, we may add, enjoy the confidence and fellowship of the sister Synods in the British Islands.

* Testimony of the Church, Edition 1807, page 152.

Letter from Elder Thos. Hickernell.

Zanesfield, Ohio, *August* 29, 1847.

Brother Winebrenner:—

Inasmuch as I find that you are somewhat in a hurry to have the subscribers of the *Advocate* to pay up their dues, I do herein send you enclosed $5 and one new subscriber.

I attended my three large meetings in the State of Indiana. One in the neighborhood of brother Baker's, in Wabash county; one at brother Meloy's, in Whitley county; and one at brother Walter's, in De Kalb county.

I baptized an aged brother by the name of Strang, at the meeting in Wabash county, and had one mourner forward to be prayed for, who found peace. At this meeting we attended to the ordinances in the usual way, and had large and attentive congregations. There was nothing special in the neighborhood of brother Meloy's, only that a deep interest appears to be exhibited to have a church organized there, after the Apostolic plan. Our meeting was injured some on account of sickness. Four of brother Meloy's family had just taken sick before the meeting commenced, but were on the mend before I left. The meeting in De Kalb county was attended by large congregations, but nothing special effected. Brother Henry Brown was sick of the billious fever and not expected to live, but when I left there was some hopes of his recovery. As for the rest of the brethren in the neighborhood, they were enjoying good health.

Yours in the bonds of Christian love,

THOS. HICKERNELL.

Letter from Brother John Reis.

MIDDLETOWN, BUTLER COUNTY, OHIO, *August* 16, 1847.

BROTHER WINEBRENNER:

The subjects of controversy I named in my last to you, are all plainly taught in the scriptures; if not in so many words, still they may be known by the design and order of the Apostolic teaching and practice, as found in the Acts and Epistles. They are plainly taught by the precepts and practice of the Apostles and the conduct of the primitive Christians, and which we can clearly see and understand if we divest ourselves of the inventions of men, and sectarian systems, and dogmas of uninspired men.

On the subject of *ordaining elders*, and *licensing Evangelists*, or *missionories*, there has been a great deal of controversy in the world since the time when the *man of sin* got power in the church, (as he supposed,) to constitute the clergy (so called) a *distinct* class in the church. On this subject all writers and controvertists which I have known, looked to *existing modes* and practices of the age in which they lived, and not to the *scriptures;* for had they kept the scriptures before their mind, they would not have fallen into the manifold errors on this, as well as other subjects. The great blunder or erroneous notion under which all parties of our day labor is, that *they look at* or *pattern after* the present factious modes of doing in this sectarian age, measuring their practices by systems extant, and not by the *scriptures;* because they have *now* "Conferences," "Presbyteries," "Elderships," "Synods," &c., collected or gathered from *different congregations*, they call *these* Presbyteries, Elderships, &c.; whereas, a Presbytery, or Eldership, or bench of elders, or seniors, in the New Testament, never means more nor less than *the elders of one congregotion*, for sectarian denominational associations were *unknown* in the primitive church for centuries. Hence, a single congregation is the largest diocese known or recognised in the New Testament.

The Apostles were naturally and necessarily to induct, or lay hands on those *first* selected officers of the churches, because they were to *found* the Church of God; this threw into their hands every sort of office and duty. The Apostles were the elders (1 Pet. 5: 1,) in every church where they sojourned, and imposed hands on the elders and deacons elect. The Apostles preached first, and first waited upon the tables of the poor. Acts 6: 1, &c. They were the first elders and the first deacons of the churches which they planted or founded.

The Apostles appointed persons, such as Timothy, Titus and others, to assist them in getting things in order. In many places where the Apostles preached and collected disciples, they could not ordain elders when they left, for the good reason that there were none in the community who understood the duties of elders, or were capable of performing them. And hence we read of Apostles *revisiting* those and of ordaining elders. See Acts 14: 23, Titus 1: 5, &c.; and hence, too, the caution of Paul to Timothy to appoint no novice, nor to "lay hands suddenly on no man." 1 Tim. 3: 6, and 5: 22.

If any dispute arose in the Apostolic age, as in the case of the Gentile converts, (Acts 15,) the Apostles were naturally to decide. The New Testament not being written and collected, to which the disciples might have recourse to decide the point, the Gospel having sounded out from Jerusalem, and the Apostles being still there, to whom the promise of the Spirit was given to *guide them* into all truth. John 14: 26. And hence they went to the Apostles and mother church at Jerusalem. And to whom else could they apply but to the Apostles and church at Jerusalem, to decide a point of doctrine?

But, when the church was established with its elders placed OVER it, and deacons UNDER it, then if any person was chosen by the congregation to fill any vacancy by death, removal, or resignation, then the congregation did naturally act *through its own elders* in laying on hands on the newly elected elder. And when a congregation was (is) founded by an Evangelist, or missionary, the congregation *chose from among themselves* those whom they wished as their elders and deacons; then the Evangelist, or missionary, under whose ministry they were converted, did lay hands on them and induct them into office; and so the congregation was bound to *submit* to those officers or rulers, in all things commanded in the scriptures. But, should one of the elders teach error, the congregation (of pious and intelligent Christians) was to reject both the elder and error taught, and appoint another in his place. And if a church or congregation was not thus able to *try the spirits*, she was not fit or competent to choose her officers; she was yet in the state of which the Apostles often complained of those churches in their day: they must be, partly at least, "carnal," have "need of milk," of such they stood in doubt, and retaught them even the first principles of the oracles of God, &c.—See 1 Cor. 3, Gal. 4, and Heb. 5: 12, &c.

The Apostle allows, 1 Tim. 3, that he who "rules well," that is, governs, presides, disciplines or oversees well his own family, is best prepared to "rule well," "take care of," (ver. 5) govern or oversee well "the Church of God." And he who "labors in word and doctrine,"—who governs or rules well the congregation over which he is appointed, in teaching and discipline, and who is capable and willing to be sent out into the surrounding neighborhoods to preach and instruct the people, is worthy of double honor, and is highly to be esteemed, and to receive from the congregation such support as he needs. Thus, if any elders of a congregation can labor in the Gospel, as well as teach or rule the church, they may labor in the word all around their charge, as well as feed the flock of God.

And if an elder, or elders, of a congregation (were) are so improved in knowledge and piety, (and many such ought to be raised up in every congregation of the saints of the Lord, for this (the Church of God) is *the seminary to produce* scriptural Evangelists, missionaries, or proclaimers of the Gospel,) as to be fit or qualified to go forth to proclaim the Gospel, (not sectarian dogmas,) and found churches or congregations in other parts; the congregation, or sometimes several may cooperate, must naturally set him, or them, apart by imposition of hands of the elders and prayer, and thus *license* him, so commended to the grace of God for the work appointed him, (or them, as the case may be,) and such are amenable to the church which sent them out. See Acts 13: 1, &c.

Who is divinely called to teach or propogate the Gospel? Why those persons who *know* (not *think* they know,) and *believe* the scriptures on *all points* of doctrine, as regards the *founding and discipline* of the "Church of God," and are *capable* and *willing* to take, as it were, their lives in their hands and go forth to propagate the Gospel of Christ, (not sectarian or human dogmas,) are those "divinely called" persons, and none else are *called of God*, to propagate the Gospel of truth and salvation to a lost and dying world. For naturally and necessarily a person must *know* "the truth" before he is able to teach others.

In our day we hear every sectarian talk of being "divinely called," *inspired*, or *sent*, to teach or preach the Gospel. Now we know that God is ONE, and truth is *one* and eternally the same, and how comes it to pass that God can inspire so many *different* notions, or dogmas, as the various sectarians pretend? The Catholic pretends to be divinely called or sent—the Episcopalian, the Lutheran, Presbyterian, Quaker, Methodist, Baptist, Christian, &c., &c., down to the Shaking Quaker and Mormon, ALL pretend to be *"divinely called or sent"* to propagate "the truth," yes, and all are *very confident too!!!* Now here is an absurdity, and a gross falsehood on the very face of all this diversity of notions and pretence; for, as said above, God is one, and His truth is one, and He can never inspire and send one person to teach one certain set of notions and practices, and another a *different* set. Impossible in the very nature of God and his immutable order. But this diversity *proves* that it is the *want* of knowing "the truth" which creates this diversity. Hence, *so far* as any person has *found*, *received* and *holds* "the truth," he (or she) is divinely sent or inspired to teach, and no further, for the Lord never inspired any person with error, or sent him to propagate a lie.

Can a person be sanctified, made better, by *believing* and obeying human dogmas, traditions, and inventions of men? That is, can a person be sanctified, set apart for the Lord's use, by *believing* and *obeying* a lie? I trow not. Then cease from obeying the traditions and ordinances and practices of men. Opinions and traditionary observances of men have, in most instances, taken precedence over and usurped the sacred word itself, so, that by its non-observance, the word of the Lord becomes with us, as with the Jews of old, of no effect through the traditions of men.

The Catholic may suppose his sect possesses the truth, and hence *feels* quite satisfied or happy in his attending to the duties and ceremonies commanded or instituted by that sect, and so with all other sectarians; but surely no one is or can be *sanctified*, but so far only as he does the will of the Lord *as commanded* in the scriptures, and he must too do his duties *understandingly*, and that to please God—*in obedience to* God, and not to please a sect or party.

No more at present, but remain yours, &c.,

JOHN REIS.

REMARKS.

IF we are not mistaken, our good brother REIS allows in himself what he condemns in others. The foregoing letter abounds in dogmatism quite as much as in sound doctrine. Like more men, our brother R. is altogether as good at making assertions, if not a little better, than at proving them. And this is not all; his writings generally partake of the polemical character—the very thing he sometimes undertakes to reprove others for.

Now, we would say to our brother, as it was said in old times, "Physician heal thyself." We mean to say, do not chide others for what you seem to allow in yourself. If you feel yourself to write on "subjects of controversy," accord the same privilege to others; and if you can speculate and make assertions without proof, give to others the same right. For instance, when you assert that the elders of established churches, ordained newly elected elders, to fill vacancies, by imposition of hands; whilst, in newly founded churches, they were so ordained by an Evangelist or missionary, under whose ministry they were converted; and, when the elders of a church became so matured in knowledge and piety, as to be capable to go forth as proclaimers, then the congregation, through their elders, are to ordain them in like manner: you will please to give your scripture proofs for all these assertions—and if you cannot, may it not be well to inquire whether you have not committed the same blunder which you have charged upon others. The same things might be said of your views, respecting a Divine call to the ministry, a scriptural Presbytery, or Eldership, &c. Give us your proofs then brother R., and show us that you have made attainments beyond the first principles of the oracles of God.

Linglestown Camp-Meeting.

LINGLESTOWN, *September* 1, 1847.

BROTHER WINEBRENNER:—

This meeting commenced on the 23d of August, according to notice. The number of tents was not as large as was anticipated; the number might have been considerably more had the friends of the cause of God done their duty. Nevertheless, we had a very fine encampment. Twenty-four tents were pitched by the friends of God's cause, from the different churches, viz:—Harrisburg, Middletown, Highspire, Millerstown, Rockeyville and this place.

This was a good camp-meeting. The weather was very favorable, and the meeting well attended by ministers and people. The congregations were large and attentive; preaching was plain, practical and pointed, and if I am a competent judge, I must say, I never heard better preaching. I hope the seed sown at this meeting will one day spring up and bear fruit to eternal life.

The number of converts cannot exactly be told, but there were something like a dozen. Seven followed their Lord and Master in the ordinance of baptism, and three more followed the Lord in this blessed ordinance on the following Sabbath.

The conduct of the people was remarkably good. Brethren from a distance said, they never saw as good behavior at camp-meeting. The last night of the meeting we were troubled with some unruly and wicked young men, and shame enough to say, young women. Such conduct is a reflection upon their character, and upon those under whose care and protection they have been raised. Young men and women, as the above alluded to, ought to be made public examples. Perhaps they would reform, and if not, it might save others from following their degraded example. But, on the whole, this was a meeting that will not so soon be forgotten. Many happy faces were seen here, that never will see each other any more, until the great and coming day of the Lord. What my soul particularly desired, the Lord granted me—and that was peace and union among God's children.—"How blessed it is for brethren to dwell together in peace." The Gospel is a system of peace. "Peace and good will towards men," and all those that are under its peaceful influence will act out its principles.

Yours in love, THOMAS STROHM.

Uniontown Camp-Meeting.

Uniontown, Md., *August* 31, 1847.

Brother Winebrenner:—

Agreeably to previous arrangements the brethren pitched their tents on Friday, the 20th of August, on the same ground they occupied two years ago. The day was fine and things generally seemed to indicate a pretty good meeting. But, (as frequently happens even in the life of the most exemplary Christian,) there seemed to be rather an unusual amount of coldness and lethargy existing in the church. The brethren generally, seemed to deplore their want of energy and a disposition to enter heartily in the work; but, by faith in God and prayer, this was measurably overcome, and though not so many embraced religion as on some former occasions, yet I believe at the day of judgment, if not before, it will be made manifest that the seed industriously sown at this meeting, was not altogether lost among thorns and brambles.

The meeting commenced on Friday evening, when a discourse was delivered by brother Haifley, from Gen. 5: 24, which was followed by a warm exhortation by brother Keller. On Saturday morning, brother McElroy preached from Songs of Solomon 3: 1, 2, 3, 4; in the afternoon, brother Miller preached from Prov. 14: 14; at night, brother Laverty preached from Rom. 6, first clause of the 23d verse—an invitation was extended to those who felt disposed to give their hearts to God; two presented themselves, and one found peace in believing on Christ. On Sabbath morning, though it was damp and disagreeable, yet the audience was large and attentive—brother Owens addressed the people from Eph. 2: 4, 5, 6; in the afternoon, brother Miller preached from 2 Tim. 3: 12; at night, brother McElroy preached from Job 36: 10, 11, 12—there were three mouners, but none professed conversion. On Monday morning, brother Miller preached from St. John 13, latter clause of 25th verse; in the afternoon, brother Owens addressed the congregation from St. Matt. 16: 18; at night, preaching was omitted in consequence of the number of persons who were seeking religion, there being six mourners, two of whom professed religion. On Tuesday morning, brother Laverty preached from St. Matt. 22: 5; in the afternoon, bro. Miller preached from Rev. 20: 10; at night, brother Miller made a few explanatory remarks previous to attending to the ordinances of the Church of God—this was a solemn and feeling time, and no doubt many that were standing round gazing on, felt convinced of the importance of these duties. On Wednesday morning, preaching was again deferred; and in the afternoon, the audience was addressed by bro. McElroy from Phil. 2: 12, 13; at night, brother Laverty preached from Job 23: 16, and brother Keller closed with a warm and impressive invitation to sinners—ten came forward as subjects of prayer, three of whom were made happy in a Saviour's love. On Thursday morning, the friends parted, many, in all probability, never to meet until they meet at the bar of God, summoned there by the last loud trump of Gabriel.

During this meeting there were six professed religion, and three baptized. The number of communicants was one hundred and thirty.

It is a source of regret that, out of the large and unusually attentive audiences which attended this meeting, so very few embraced religion. But it is to be hoped that many received impressions which will not be easily erased, but which they may carry with them down to the verge of death. Many, no doubt, left the meeting, upon whose guilty consciences the faithful administration of the word of God produced a great effect; and though they did not acknowledge it then, the time will come when they, with many others, will deplore, in darkness and misery, the sad consequences of their improper conduct. Let the Christian then not get weary in his efforts, but toil on, labor on a little longer, and though the wicked still refuse to submit to God, yet the promise to the faithful laborer is, that when the harvest is ended he shall receive his reward; he shall be amply compensated for his labors by receiving a crown of unfading glory, a wreath of imperishable laurels.

Yours in the bonds of Christian love,

J. H. CHRIST.

Perry County Camp-Meeting.

Landisburg, *September* 6, 1847.

Brother Winebrenner:—

Having been asked to write something in reference to the recent camp-meeting, held near Landisburg, Perry county, I will endeavor to accede to the request.

The number of tents pitched were nineteen. The ministers in attendance were brothers Thomas, Owens, Booth, Laverty, Ross, Mullinix, Strayer, and last and least, myself.—The preachers were equipped and harnessed for to do what their Divine Master sent them to do, *i. e.* preach with the power and demonstration of the Holy Ghost sent down from Heaven.

The congregations were ordinarily good—the weather was quite favorable, except on the last night, when, after Divine service, it rained unusually fast for an hour, or longer. We were considerably annoyed by drunken men, such as profanity, whooping and halloing like fiends from the pit, and, if possible, the females conducted themselves with greater impropriety than the men.

The conversions were few, but I trust they were genuine: there were only seven persons professed a change of heart. Only one woman was baptised. However, we are not discouraged. The seed scattered during the process of this meeting will undoubtedly spring up in due season, and bring forth much fruit to the honor and glory of Christ. God ever bless my dear brethren in the ministry for their labor of love, which they manifested towards saints and sinners during their stay in the grove.

Finally, I must say, I never enjoyed a camp-meeting as well as the present one. I may assign two reasons for this:

First. Because all was affection and union from the commencement to the conclusion—there was no controversy, no hard speeches to affect the feelings. Every thing passed off mildly and harmoniously.

Second. There are no bickerings and disputings among the brethren on this circuit. All is peace and quietness throughout the entire circuit. If any feel disposed to join the Sons of Temperance, or any other benevolent society, they do so, and there is no quibbling and fighting about it. Neither do we carry such matters to the pulpit, but we try to mind our own business. Jesus Christ and him crucified shall be our theme, or at least, I will try, by grace assisting me, to preach thus, let others do as they please. To God be the glory for all his mercies towards us. Amen.

Yours, &c., THOS. D. DESHIRI.

York County Camp-Meeting.

Yocumtown, *August* 28, 1847.

Brother Winebrenner:—

If an account of the camp in York county will be interesting to the readers of the *Advocate*, we freely give you a brief journal of it as near as we can, from beginning to end. The brethren from all parts of the circuit came out on Friday, the 13th, and erected about twenty-three tabernacles, in the grove near brother Markley's, who appeared to smile and say to the brethren and sisters, welcome, welcome, under the protection of God to this place.

The meeting was opened by brother Crawford, on Friday evening, from Matt. 5: 6. On Saturday morning at 8 o'clock, prayer meeting at the stand; at 10 o'clock, preaching by brother McElroy, 2 Tim. 1: 13; at 2 o'clock, by brother Kyle, from Isaiah 5: 2; and in the evening brother Hurley preached from Ecc. 1: 2. On Sabbath morning at 8 o'clock, experience meeting at the stand—quite an interesting time; at 10 o'clock, preaching by brother William Miller, from 1 Cor. 13: 1; at 2 o'clock, by brother Winebrenner, from Isa. 9: 6; in the evening experience meeting at the stand; and at candlelight preaching by brother Swarts, from Matt. 5: 20—quite a stir. On Monday, at 8 o'clock, experience meeting at the stand, when the fire began to burn up the dross, and God gave his children a feasting time; at 10 o'clock, preaching by brother Angle, from 2 Cor. 5: 17; at 2 o'clock, brother McFadden preached from Psalm 48: 14; in the evening experience and prayer meeting, when the fire of God's love was so kindled in the hearts of His children, that I think I never witnessed such a time of rejoicing; and at candlelight preaching by brother Maxwell, from Heb. 4: 9. On Tuesday morning, at 8 o'clock, prayer and experience meeting—quite an interesting time; at 10 o'clock, German preaching by brother Hawk, from Luke 9: 23; at 2 o'clock, by brother Haifley, from Exod. 33: 14, after which we repaired to the water to wait upon the Lord in one of His great commands, viz: Baptism, where eight believers were buried with their living head in this holy ordinance; in the evening preaching by brother Miller, from Tim. 2: 8, after which the ordinances of feet-washing was attended to. I heard many of my dear brethren thank God that he ever instituted such a ordinance of humility. Although despised by scoffers, yet happy are ye if ye know these things and do them. Afterwards we attended to the taking of the Lord's supper. A very solemn and feeling time seemed to prevail among the congregation.

The fruit of the meeting was as follows: On the first night, one presented himself to be prayed for; second night, some five or six presented themselves, and four or five professed to find the Lord; third night, some eight or ten came forward, and five or six professed to find peace in believing; fourth night, some six or eight came forward, and four or five professed to find peace; fifth night, some four or five professed to find the Lord. So that about fifteen or twenty professed to find the Lord. But this was not all, the children of God were revived and built up in the hope set before them.

Notwithstanding, the enemy had a scheme laid to destroy the works of God, yet we feel to thank the Lord, he did not fully succeed. We think there was seed sown at the meeting, that will only be seen in eternity. We hear that there are some enquiring, since the meeting, what they must do to be saved, that was not at the camp, and are calling the brethren to pray for them. And I, for one, am looking for a work to break out in the neighborhood of Newberry. Bro. Hurley preached for us on the evening of the 21st, from the 126th Psalm—and we had quite an interesting and feeling time. But I must stop, seeing my letter is longer already than I intended it to be. We hope to hear good accounts from all the camp-meetings.

Yours in the bonds of Christian love,

JOHN R. MACHLAN.

N. B. An account by one of brethren from the United Brethren camp, held near Dover, says that some fifteen or twenty professed to find the Lord. The camp begun on Monday, the 16th, and ended on Saturday, the 21st instant. J. R. M.

Schuylkill County Camp-Meeting.

Annville, *September* 2, 1847.

Dear Brother Winebrenner:—

Through the columns of the *Advocate*, I wish to let the friends of Zion know that our Schuylkill county camp-meeting commenced on the 16th and closed on the 24th of August. We had, on the whole, a very precious and glorious time. There were twenty-two tents.

On the first night we had no mourners—on the second night we had none, on account of being disturbed by a heavy rain—on the third night we had thirteen mourners, and eight were happily blessed—on the fourth night we had eleven, and five powerfully converted to God their Saviour—on the fifth night seven mourners, and seven received pardon. Eleven in all were baptised. There was none of our church preachers present but myself. If it had not been for brother Sand, of the United Brethren Church, I do not know how I would have got along. I wonder if all our preaching brethren were engaged, or if carelessness kept them back. Wake up brethren to your duty.

Yours in the bonds of love,

JACOB BREWER.

Woods Meeting in York County.

Newberry, *September* 6, 1847.

Brother Winebrenner:—

This will inform you that a protracted or woods meeting is to commence at or near Newberry, on the evening of the 1st of October, which will be on Friday evening, and to continue one week at least. Brothers Winebrenner, Ross and McFadden will be expected to attend. Also, other brethren are invited to come over and help us, from all parts of country, as preparations will be made to support all that will come. There is quite a stir in our county since the camp. Some have embraced religion, and others are seeking. We see many more much affected, and are almost persuaded to turn to the Lord. You will therefore publish the above meeting, with a general invitation to other preaching brethren; also, for all others that may feel inclined to come. We are looking for a great time at the aforesaid meeting.

Please send the *Advocate* to Michael Fry, Newberry, York county, Pa., from the 1st of August, and at the meeting you will get the money.

Yours, &c., JOHN R. MACHLAN.

Revival in Washington County, Md.

Rohrersville, *August* 19, 1847.

Dear Brother Winebrenner:—

I take up my pen to inform you of what the good God is doing for the people of Sample's Manor, in this county. This place is distant from Rohrersville about five miles, between Sharpsburg and Harper's Ferry.

Some three weeks ago bro. Fenton commenced a protracted meeting, and it is still in progress. Up to this time there have been about fifty or sixty converts—and sinners are still coming forward and crying for mercy. May the good Lord continue this work until all are savingly converted to God.

This is one of the most general revivals that I ever knew. The word which was so ably held forth by brothers Fenton and W. Thomas, a preacher of the "Free Communion Baptists," took a more general effect then I ever saw.

I would inform you that Mr. Thomas is a good and able workman, that needeth not to be ashamed. He is a man of excellent education, and his deportment is that of a Christian. He wishes to know the truth and do it. He told me that he would wish to correspond with you, and would be very glad to form an acquaintance with you, and would like if you could come up shortly. He has read your work on Regeneration, and is much pleased with it; also, Harn on Feet-Washing.

The cry here is, for some able minister of the Church of God to come up and set things in order. I hope you will come, and if you cannot come yourself, send brother Ross with a lot of books. They want at least two dozen Hymn books, some Testaments, bro. Harn's work on Feet-Washing, and some of your Sermons on Baptism. There are some here that will take the "History of all Denominations in the United States." If there was some one here authorized to act as agent for the same, I think a goodly number might be disposed of. I therefore, send you the name of brother Frederick D. Rohrer, who says he will act as agent to sell books, collect dues and forward the same to your order. I hope you will appoint him, and as soon as possible send on some of your books.

I intend to send you some six or eight subscribers for the *Church Advocate*. I forgot to tell you that on last Sunday, there were eighteen believers followed their Lord into the Potomac, and there were baptized by brothers Fenton and Thomas, besides seven on the Sunday previous—which makes twenty-five in all. May the good Lord help them all to obey in all things and follow their Lord fully. Among the number baptised were some Methodists, who have been trying to serve God for 30 years. They have now come out on the Lord's side to obey all his commandments.

Some twenty of these converts have temporarily organized themselves into a church, and others will follow. They want you or some one of the brethren to come and help them to organize in a scriptural form and name. They also want a sermon on church government. I hope you will come over to the help of the Lord, or send some one if you can. Come to father D. Rohrer's, from thence I will go along to the place.

There is a door open at Harper's Ferry. Many of the brethren in the manor think there might be much good done there if there was an able minister sent there. Sectarianism is beginning to give way there, and all that is wanting now is, the word of God preached in its pure simple manner. May God own his word wherever it is preached, is my prayer.

Brother Andrew J. Fenton is a young man of considerable talent, and is authorized to preach by brother Mullinix and the Church of God, at Ringold's Manor. Will you please write to me as soon as this comes to hand, and inform me whether you or some one is coming out, and if so, when? so that we can make arrangements.

No more, but remain yours in the bonds of Christian love, &c.,

THOS. D. G. GRIM.

Remarks.—Brothers J. Keller and J. Haifleigh will shortly visit the brethren in the aforesaid place. Brother F. D. Rohrer is appointed agent for the *Advocate* and for the sale of books. A prospectus will be sent him shortly.

Letter from Brother A. H. Kauffman.

Washington, Lancaster county, Pa., *August* 18, 1847.

Brother Winebrenner:—

Neglecting useless compliments, I thought proper to drop you a few lines, stating to you how we are getting along down here about Washington.

As for our worldly affairs, they are such—we have plenty to eat and to drink, and something to wear; but as for raising a great fortune in this world appears to go rather slow. However, the majority of us here are of those who lend a listening ear to the wise precepts of King Solomon, "Better is a handful with peace and quietness, then both handsful with trouble and vexation of spirit." Yet there are some among us who said to "gold, thou art my hope; and to fine gold, thou art my confidence." Yet, we hope, they are none of those who profess to be the followers of the King of Glory.

Knowing you to be somewhat of an inquisitive kind of person, I suppose you would wish to know how we are getting along in religion.

Well, for my brethren and sisters I cannot speak, neither would it be expedient for me to take the splinter out of my brother's eye, while the beam remains in my own. But I am certain that we have been all living too much at ease in Zion for some time past. Yet, we look forth for a better day. Our meetings are tolerably good. Yet still, I think, we are a little like the Irishmans hops, "they are not hard crowded the year."

The brethren are complaining about the evenings being so short, and after working hard all day, they do not feel for going to meeting. Indeed, this is the case with myself. I know it, but so it is. When I first set out to serve the Lord, in August, 1840, the evenings were no longer than they are now, I could work hard all day, and take supper at candlelight and go two miles to meeting. It is not so at present. I fear there must be something lacking.

It appears as if the enemy has been trying for some time past to diminish the power of religion, and put up some false piece of work in the place of it; and, I fear, if we are not up in arms against him, he will succeed, and we will become as the house of King Saul, "who went forth waxing weaker and weaker." It is not my intention to ridicule or criticise my fellow man—God forbid; but if the love of God is a universal love, then we should like to see a little more of this love exist among professors of the cause of religion.—For where should it exist else? amongst the world? I doubt it. Where the love of the world is, there the love of the Father cannot be. But we would say to our brethren, while we see this evil in this our day of tribulation: let us flee from it as from a serpent, and say with Nehemiah, "Come let us build up the walls of Jerusalem that we be no more a reproach."

There is a meeting to commence at Washington, on the 3d of September, and we should like if you could pay us a visit, and draw the bow at a venture, perhaps it might hit the King's enemies between the harness. This meeting is to last seven days. We hope this may be one similar to the one that King Hezekiah held at Jerusalem, 2 Chron. 30, "And the whole assembly took counsel to keep other seven days: and they kept other seven days with gladness."

We would invite the brethren and sisters at a distance to attend this meeting, and help us along. We should like to have a good meeting. But before we meet, let us give ear to what the king says in the 8th verse of the above chapter: "Now be ye not stiff-necked, as your fathers were, but yield yourselves to the Lord, and enter into his sanctuary, which he hath sanctified for ever; and serve the Lord your God, that the fierceness of his wrath may turn away from you."

I should think that the house of the Lord was in a far worse condition in the days of Hezekiah the king, then it is at the present day; but when the king and his princes had taken counsel to come to Jerusalem, together with a great congregation, and humble themselves, what was the result thereof? Their voices were heard, and their prayers came up to his holy dwelling place, even to heaven. May the Lord help us to assemble at this meeting as one man in the battle, and remember that the Lord our God is gracious and merciful, and will not turn away his face from us if we return to him. May the Lord be with us all in time and eternity. Remember us in your prayers.

Yours in the Lord,

A. H. KAUFFMAN.

Letter from Brother Samuel Fasig.

Hayesville, Ashland county, Ohio, *August* 23, 1847.

Brother Winebrenner:—

I embrace the present opportunity of sending you $1 for your excellent paper; I expect soon to send you the rest.

I would remark that I was very much pleased with a letter published in your last paper from brother Geo. U. Harn. I concur with H. in the propriety of your visiting the West. This, I think, would prove advantageous to the cause of God, and be highly satisfactory to the Brotherhood in general.

Your work on Regeneration is doing good in the West. It takes well in these parts. I was in conversation with a brother belonging to the Baptists, the other day, and he told me that he had your work, and was so well pleased with it that he would not take *two dollars* for it, providing he could not get another.

One thing more before I close. It appears that there is some talk of a union being effected between the Free-Will Baptists and the Church of God. This I would like to see very much. I do not see why those two bodies should stand separate any longer. I would say, God speed a union between all His children. No more at present.

Yours, &c., SAMUEL FASIG.

Selected for the Church Advocate.

SONG FOR CHRISTIANS.

Behold the mountain of the Lord,
That prophets said should rise!
On mountain tops, above the hills,
It draws our wond'ring eyes.

To this the joyful nations round,
All tribes and tongues do flow;
"Up to the mount of God," they say,
"And to his house, we'll go."

The light that shines from Zion's hill
Shall lighten every land;
And he who reigns o'er Salem's towers
Shall all the world command.

Over the nations he is judge,
His judgments truth shall guide;
His sceptre shall protect the just,
And quell the sinner's pride.

No strife nor rage—no hostile feuds,
Disturb, nor rouse our fears;
To ploughshares we do beat our swords,
To pruning-hooks our spears.

No longer host encount'ring host,
Shall slaughtered saints deplore:
They've hung the trumpet in the hall,
And study war no more.

Come, then, O blessed Israel! come,
And worship at his shrine;
And walking in the light of God,
With holy beauties shine.

Letter from Elder J. M. Klein.

Rockland township, Venango county, *August* 29, 1847.

Brother Winebrenner:—

By this you will learn that I am now in this place laboring in the Gospel. As yet this meeting has been rather on the dull order, although on last night the Lord was with his people, while attending to the ordinances of God's house. A number of those that followed Christ were brought to realize that God blesses the obedient. But you shall have the official of both of these last meetings before long.

On to-morrow, God willing, I shall start for the Pine country, and after a short visit to my old friends in that region, I purpose to return by way of Pittsburg. I will therefore once more ask you to send me some books. Hymn books and reference Testaments are very much wanted.

Yours in love, J. M. KLEIN.

Remarks.—Brother Klein will find a box of books at Pittsburg, sent him by canal, and directed to the care of brother George W. Gray. They were forwarded on the 12th of August.

Letter from Brother Solomon Grose.

Liberty Corner, Crawford county, O., *August* 23, 1847.

Brother Winebrenner:—

Enclosed I send you $2,25 to be applied to the Relief project. This amount was subscribed by brother Daniel, sister Mary and myself. You may give us credit in the *Advocate*, and brother Thomas Hickernell can cross it out on his book. I would have paid it sooner, but I had no convenient chance, but by sending by mail. I think if all the brethren who can, will send $1 between this and Spring, the debt will be paid off. I would like very much to hear of that debt being paid. No more at present.

Yours, &c., SOLOMON GROSE.

NEWS DEPARTMENT.

Probable Discovery of the History of a Former Race.—The Lower Sandusky (Ohio) Demoerat states that, about two miles from that village, on the land known as the "Kerr tract," there is an ancient mound, circular at the base—about 39 feet in diameter, rising ovally to a point, which is surmounted by an oaken stump, probably originally two feet in diameter, which is almost totally decayed from age. A few days since, some boys dug into the mound; and nearly under the stump, at the depth of three feet, a skeleton was found, much decayed, but portions of it in a fair degree of preservation. Near the head were found two stone hatchets, an arrow head, a stone pipe, and—far more singular—a lot of plates, apparently isinglass, which are covered with lines and hieroglyphics of different and beautiful colors. The colors and workmanship betoken a more advanced and entirely different state of the arts than has been heretofore discovered in the remains of Indian tribes. Some of the plates were destroyed, but there are fifteen preserved. They are circular, oval in shape, and about seven by ten inches in size. A pipe-bowl beautifully finished from stone, was also found, the bowl of which is nearly round, rises from the base, on the bottom of which are the figures "1461." Measures have been taken under the supervision of some intelligent citizens, farther to explore this singular mound. *There is little doubt that these plates contain the history of some former race that has inhabited this country*, and farther discoveries will be awaited with impatience.

Duel in Mexico.—A bloody murder was committed in the army in Mexico, by two young American officers, named Lieutenants Mahan and Mumford. The former was a young man of 22 years of age, and in January, 1845, was married to an amiable and accomplished young lady, by whom he had a son. The latter was also a young man, but unmarried. They went into the field in the presence of older and intelligent officers, and there, armed with muskets loaded with seven balls or buckshot, and pistols in their belts, to approach from a distance of one hundred yards, and fire at pleasure, fully determined that one or both should die. Lieut. Mumford died on the 21st of May, and Lieut. Mahan died on the 1st of June, 1847, twelve days after the fight. Here we have some of the sad and disgraceful fruits of war.

The Ohio Wool Market.—The Cincinnati Chronicle says:—In Springfield, 200,000 lbs. of wool have been sold this season. In Wilmington, Clinton county, 75,000 lbs. have been sold. We are glad to find that the attention of farmers has been strongly turned to the growth of wool. The lands of this State, rich as they are, are found to be admirably adapted to this purpose. The prices of wool are remunerating, although not at all high. The variety, as well as abundance of agricultural resources, in Ohio, is rapidly making it the richest State in the Union.

The Next Congress.—There have been already elected 113 Whig and 94 Democratic members of the House of Representatives, leaving 21 to be elected, which, if they stand as last year, the Whig majority will be six members.

Steam Engine.—A new steam boiler has been invented and patented by James Montgomery, of Memphis, Tennessee. The advantages to be derived from this invention are—1. The reducing the quantity of water used in the boiler. 2. Prevention of explosion. 3. The saving of one-half the space usually occupied by the best class of locomotive boilers.

Prof. Renwick says:—"I have seen one in action, and found it fulfilling completely the views of the inventor; it must completely counteract the danger to which the use of steam is now liable, and promises to render the duration of iron boilers almost indefinate." Experiments have shown that the perpetual motion of the water prevents inerustation of the boiler—that the sparks and smoke are consumed, and that instead of two and a half tons of coal used and thirty pounds pressure obtained from the tubular form of boiler, this has given seventy pounds pressure from the use of only one-half the fuel during the same time. Any one of these advantages would seem to warrant its immediate and universal adoption.

Steam Ship Great Britain.—On Thursday, the 29th of July, the Great Britain was sufficiently raised to leave the keel completely visible, and workmen were busily engaged in pairing the bottom, the vessel being suspended in the air by means of the lever, the wedge, the screw, and the large boxes of sand. Great hopes are entertained that she will be immediately got off.

Star of the Order.—Perhaps our readers are not aware of the reason why the Star of the Sons of Temperance has six points. It was to commemorate the six original Washingtonians, five of whom are now living, and we are happy to add, active working members of our Order.—*Cincinnati "Queen City."*

Pilgrims for Missouri.—About two hundred Hollanders arrived recently at Baltimore, on their way to Missouri. They form the vanguard of a colony of several thousand from Holland, who, flying from religious persecution under the King of Hanover, in thier fatherland, are intending to settle in that great State of the West.

The True Successor.—The present Pope has been preaching. He is the first one that has preached for 300 years. These men claim to be the successors to St. Peter. Bright successors, truly. We hope the present Pope will preach not only now and then, but go at it like St. Peter, with heroic zeal and energy. No doubt as his heart opened, his eyes would open too.

Appalling Shipwreck.—The new ship Mamlouk, owned by W. Delano, Esq., of New York, bound from that port to Liverpool, laden with a valuable cargo and 64 passengers besides her crew, was lost in a hurricane on the 17th ultimo, and 42 persons perished—only one steerage passenger was saved. The vessel and cargo were valued at $105,000—partially insured.

New Lighthouse.—The lighthouse erected on Cape May, by the Government, in place of the one torn down in consequence of the encroachments of the ocean, has been completed, and the revolving lights were recently lit up.

Peace Memorial.—Dr. W. H. Channing, in an article in the Christian World, suggests the getting up of an immense petition to Congress, for the termination of the Mexican War. He says:

We beg leave to suggest the importanee of devising ways and means, over the whole length and breadth of the land, for obtaining the names of at least one million of freemen to a petition, to be laid before Congress at their next session, asking the abandonment of all war measures; and that all supplies required for prosecuting the present war with Mexico be stopped.

And as the women of this country are deeply interested in the Peace question, not only on account of their sympathy with those helpless women, so shamelessly outraged and abused by American troops in their war of conquest; but also because of the sublime declarations of the Prince of Peace, they are called upon to unite in a similar petition, and should set about obtaining to it at least one million of names of their own sex.

Pro-Slavery Press at Washington.—It is proposed by a number of gentlemen of South Carolina and other States, to establish a press in Washington, which shall represent Southern views on the subject of Slavery. The press is to be "free from party influence," and none are to be engaged in the undertaking but "men in every way independent, and whose means and position are such as to free them from all temptation of profit and place."

Public Debt of Ohio.—The public debt of Ohio now amounts to $19,246,260, and the interest to $4,524,260. A plan is proposed for paying it off by a tax of 25 cents on each $1,000 of the present taxable property, by which it is calculated that $100,000 a year may be raised. This, added to the sinking fund, and other means already provided, will, it is said, pay off the debt in 35 years.

Yellow Fever at New Orleans.—On the 16th of August, there were 52 deaths in New Orleans; and on the 17th, 14 in the Charity Hospital—all of yellow fever. The Delta says this is an alarming increase, and shows that the disease has assumed an extensive epidemic character. The interments from yellow fever, on the 18th, were about 40, besides 20 deaths at the Charity Hospital.

Wesleyan Conference.—The one hundred and fourth annual Conference of the Wesleyan Methodists, commenced in Liverpool, on the 28th of July. The election of the Rev. Samuel Jackson as President of the Conference, was announced. Rev. Dr. Newton was, as usual, re-elected Secretary.

The New Ism.—A New York letter says: "Rongeism, or Free Catholicism, is making great progress in this region. A new church is about to be erected for worship. In order to elucidate the principles of the reformed faith, one of the reformed Catholic clergymen, the Rev. Mr. Dowiat, is lecturing in the Tabernacle."

New York Judges.—By the new regulation Judges of the Superior Court are to receive $70 a week; Judges of the Common Pleas $60 a week each; and Judges of the Supreme Court $50 a week each.

Peach Trade.—It is estimated that thirty thousand baskets of peaches arrive in Philadelphia, and are disposed of, every day during the height of the season. Handsome fortunes are realized in this trade alone, and it has already become recognized as a vast, permanent and profitable branch of industry in that region.

Economical Invention.—A stove has just been introduced into this country from England, which, in its use, ingeneously manufactures superior gas for burning from the coal which it consumes. Thus the same fire which warms the building supplies the gas without additional expense. It is stated that it can be applied to any other stove or furnace.

Taylor Meeting in North Carolina.—One of the largest politieal meetings ever held in North Carolina, was held in Raleigh, on the 3d of July. General Taylor was unanimously nominated for the next Presidency. The principal feature of this meeting, was the union of Whigs and Democrats. The South will unite for Slavery—why should not the North unite for Liberty?

The Death Penalty.—The Legislature of Louisiana have declared it optional with the jury to have the persons who are convicted of murder, either capitally punished in the old way, or imprisoned for life. The jury, in the only case that has occurred since the passage of the new law, decided on imprisonment in preference to hanging.

Decline of Heathenism.—Among the cheering intelligence from India, is the abolishment, in two of the provinces of that country, of the suttee, or burning of widows, and the prohibition of infanticide. It shows an increasing spirit of humanity in that country, which it may be hoped will prevail.

Cholera in Russia.—The Paris Constitutionnel states that the cholera is raging with intense severity amongst the Russian army of the Caucasus. It has already carried off the General, Major Kowalewski, and Col. Prince Orbelian.

Day of Thanksgiving.—We notice that the Governor of New Hampshire has appointed Thursday, November 25, to be observed as a day of Thanksgiving in that State.

Public Debt of the United States.—According to the Banker's Magazine, the public debt of the United States, on the 1st of July, 1847, was $39,123,410.

More Troops.—The President has ordered out five more regiments of Volunteers—2 from Tennessee, 2 from Kentucky, and 1 from Indiana.

Effects of the Tariff of 1846.—The Boston Iron Company have closed a contract of 500,000 tons of *Nova Scotia coal*, to be delivered this fall and winter.

Indiana Legislature.—The Senate will stand 25 to 25—a tie. The House 54 Whigs to 46 Democrats.

☞ The American Protestant Society have recently commenced the publication of a German weekly evangelical newspaper, in New York.

MISCELLANEOUS.

VOLTAIRE.

We have been interested in an article in the Biblical Repository for July, on the life and death of Voltaire. All the facts there stated are not new, but they are impressive and instructive, and especially the circumstances attending the death of this infidel, should serve to annihilate all tendency to the gloomy views which he embraced. We give the concluding part of the article in question:

The account given by the Abbe Baruel, and known through one channel or another, to most readers of religious miscellany, is considerably more particular. The Abbe indeed gives no authority for his statements, the reason of which probably is that his work was so nearly contemporaneous with the events described. Voltaire died in 1778, and the history of Jacobinism was published sometime before the close of the last century. The death of Voltaire was, at all events, too recent to permit any material misrepresentation, and the Abbe challenges denial of his statements.

"In spite of all the sophisters flocking around him in the first days of his illness, he gave signs of unwillingness to return to the God he had so often blasphemed. His danger increasing, he wrote the following note to the Abbe Gauthier: "You had promised me, sir, to come and hear me. I entreat you would take the trouble of calling as soon as possible.

Signed, VOLTAIRE.

Paris, the 26th Feb., 1778."

A few days after he wrote the following declaration, in the presence of the same Abbe Gauthier, the Abbe Mignot, and the Marquis de Villevielle, copied from the minutes deposited with M. Momet, notary at Paris:

"I, the underwritten, declare that for these four days past, having been afflicted with vomiting of blood, at the age of 84 and not having been able to drag myself to the church, the Rev. the Rector of St. Sulpice having been pleased to add to his good works, that of sending me the Abbe Gauthier, a priest, I confessed to him, and if it pleases God to dispose of me, I die in the Holy Catholic Church in which I was born, hoping that the divine mercy will deign to pardon all my faults; if ever I have scandalized the church, I ask pardon of God and of the church.

Signed, VOLTAIRE.

2d March, 1778."

"In the presence of the Abbe Mignot, my nephew, and the Marquis de Villeveille, my friend."

Voltaire had permitted this declaration to be carried to the Rector of the St. Sulpice, and to the Archbishop of Paris, to know whether it would be sufficient.—When the Abbe Gauthier returned with the answer, it was impossible for him to gain admittance to the patient. The conspirators had strained every nerve to hinder the chief from consummating his recantation, and every avenue was shut to the priest whom Voltaire himself had sent for. Terror and rage then got complete mastery of the dying man. D'Alembert, Diderot and some twenty others, who had beset his apartment, never came near him but to be received with reproaches and execrations. "Be gone," he would exclaim, "it is you who have brought me to my present condition!" Then succeeded alternate blasphemies and prayers. Some times he would cry out in plaintive accents, "O, Christ! O, Jesus Christ!" and then would complain that he was abandoned both by God and man. The scene was too dreadful to be endured. His friend and physician, M. Tronchin, withdrew in terror, declaring that the death-bed was awful, and that the furies of Orestes could give but a faint idea of those of Voltaire. The Marshal de Richelien also fled, acknowledging that the scene was too terrible to bear."

To this account, a striking confirmation is added by the anecdote given by Bishop Wilson, to the effect that "the nurse who attended him, being many years afterwards requested to wait on a sick Protestant gentleman, refused till she was assured that he was not a *philosopher*, declaring, if he were, she would on no account incur the danger of witnessing such a scene as she was compelled to do at the death of M. Voltaire." The excellent Prelate, in whose Lectures on the Evidences of Christianity this anecdote occurs, declares that he received the account from the son of the gentleman to whose dying bed the woman was invited.

THE LAW OF DISCIPLESHIP.

"And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that *thy whole body should be cast into hell.*

"And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that *thy whole body should be cast into hell."*—Matt. 5: 29, 30.

A thought of most impressive weight lies upon the surface of this passage, to wit: that a compliance with these precepts, whatever is meant by them, is an irreversible condition of admission to the kingdom of heaven. "It is better for thee that one of thy members should perish, and not that thy whole body should be cast into hell." We should also bear in mind that a *principle* of action to which our lives must be habitually conformed, or we cannot be saved, is here revealed; and not, as many suppose, a condition of life to which we must conform in the mere article of conversion. These words were primarily addressed, not to sinners as such, but to those who were already numbered as disciples of Christ, and are designed to reveal the irreversible law of discipleship—the rule of life to which, as such, we must conform, or be excluded from the kingdom of heaven. Hence the important question presents itself with deep and solemn interest,—What is this principle, this irreversible law of discipleship with Christ?

As I understand it, it is this: no person can be saved who does not come into such a relation to sin, that he would rather part with any worldly possession, yea, with life itself, than commit an act of sin in any form whatever. Hence, such an individual, when he finds that he cannot continue in any employment or relation without sin, will abandon it at once, whatever the sacrifice requisite to so doing may be. This, we are taught in the text, must become with us a settled principle of action, a principle to which, in all the circumstances and relations of life, our hearts and conduct are habitually conformed; a principle, all departures from which must be immediately repented of and abandoned, or we cannot enter the kingdom of heaven. The original word here rendered offend means, in this connection, to cause to sin. The words "right hand" and "right eye," designating, as they do, the most important and highly valued members of the body, represent every interest, possession, or gratification, however dear to us it may be. When any member of the body becomes fatally diseased, the part infected, however valuable it may be, must be cut off, and separated from that which is in a sound and healthy state, or the whole body must perish. So with the immortal mind. Sin kills not the body, but the soul. Whatever interest, possession, employment or gratification cannot be retained or continued in without sin, must be abandoned totally, or the soul itself be lost. The idea is not that whatever is a source of temptation or even of very strong temptation, but whatever cannot be retained without sin must be abandoned.—*A. Mahan.*

ATTENDANCE AT A GREEK BAPTISM.

While in Smyrna I was invited to attend a Greek baptism. It was at the house of one of the most wealthy Greeks in this city—an extensive wine merchant. I was accompanied by the gentleman with whom I boarded, who was uncle to the candidate for baptism. I was very politely received by the gentleman and lady of the house, and was introduced to the company generally, who were nearly all relatives. Three Greek Priests were present, and the company beside, would make in all about thirty persons.

The ceremonies commenced with a loud shout, which continued six or eight minutes. Immediately after this, the principal officiating Priest read a long formula, in a kind of drawling, sing-song manner. During this the baptismal font was brought into the room, which was a metal vessel of sufficient size to hold about twenty gallons. When the reading was concluded, the font was filled about two-thirds, with a mixture of cold and hot water. At this time, the child to be baptised was brought into the room and placed in the arms of the father. It appeared to be less than a year old, and of sickly appearance. I learned that this was the cause of its being baptised so young. The officiating Priest then put a number of questions to the father, to all of which he gave hearty responses. The child was then taken out of the room. At this period of the ceremonies a small wax taper was handed to each individual present, all of which were immediately lighted. The burning candles were also fastened to the side of the baptismal font. Loud chanting next followed, during which time the officiating Priest went thro' the ceremony of sanctifying the water. This mummery, such as whispering over the water and blowing into it repeatedly, appeared to me exceedingly trivial.

The child was now brought into the room in an entire state of nudity, at which time incense was burned profusely. A small quantity of oil was mingled with the baptismal water, and certain parts of the child were annointed; such as the forehead, breast and feet. The Priest then took up the child and immersed it three times. After this was performed the Priest went through the ceremony of sanctifying the clothing of the child before it was again dressed. Chanting was again performed, a benediction given and the company dismissed. I have already remarked, that the Greek church admit of no mode of baptism but immersion, and it must be admitted that they are the best qualified to rightly understand the terms used in the Greek Testament.—*Extract from the Appendix to D. Millard's Journal of Travels.*

CLEANING WHEAT FOR SEED.

The Ohio Cultivator gives the following plan for cleaning wheat for seed:

After passing the wheat once through the windmill in the ordinary way, take a common newspaper of good quality, and place it double over two-thirds of the surface of the fine riddle, leaving one-third or about four inches of the front side uncovered. One good tough paper will last long enough to clean 100 bushels, if the grain is not damp.

The operation is as follows: The grain on falling through the coarse riddle on to the paper, accumulates a certain quantity before it will begin to fall over the margin of the paper; by this means the cockle is carried forward so as to fall on the front screen, and thus have a chance to run the whole length of it, and is more likely to fall through, and while the chess and white caps, being lighter than the wheat as they fall over the margin of the paper, are mostly blown out in front of the mill, and the chess that is blown out runs the whole length of the screen and seldom escapes falling through. Care must be taken to give the riddle its proper inclination, and the mill must stand level so that the grain will fall evenly over the margin of the paper.

To farmers whose grain is foul, I would say, clean your wheat for *seed* twice according to the above plan; and if there is an occasional grain of cockle in it, pass through your fields next summer when the plant is in blossom, and a little labor will eradicate it.

SALARIES OF THE MEXICAN CLERGY.

The following, says an exchange paper, are some of the salaries of the church Bishops, &c., as estimated in 1802, and they have rather increased than diminished since that time, notwithstanding the exhausting civil wars that have wasted the resources of the nation and the people at large, and debarred the developement of the resources of the country, even to the destruction of the progress that had commenced under the slow motions of the Viceroys of Old Spain.

ANNUAL SALARIES.

Archbishop of	Mexico,	$130,000
The Bishop of	Puebla,	110,000
"	Valadolid,	105,000
"	Guadalajara,	90,000
"	Durango,	95,000
"	Monterey,	30,000
"	Yucatan,	20,000
"	Oaxaco,	18,000
"	Sonora,	6,000

ANTI-SLAVERY WORK.

The Atlas hopes, "that when Congress assembles, one of its first acts may be a repeal of the law by which the United States Government is made a trafficker in slaves, and the price of men and women is placed on deposite in the Treasury of the Republic." So we hope. And we hope that then Congress will forbid the use of our prisons for the safe keeping of slaves; will put an end to slave auctions in the District of Columbia; break up the domestic coastwise slave trade; and resolve to permit the existence of slavery in no new territory.

POETRY.

BALM OF GILEAD.

"Is there no balm in Gilead? Is there no physician there?" Jer. 8: 32.

On Gilead's mount there is a balm—
Its healing virtues none can know,
But those who feel by sin alarmed
And to the Great Physician go.

No poison in that balm is found,
Sweetly it soothes the troubled breast,
It bids our love and joy abound,
And gives the weary prisoner rest.

The Great Physician never sends
A suppliant soul unheal'd away;
His mercy and his love extends
To all who his commands obey.

Why then so many waiting stand,
Afflicted with sin's fonlest stains,
When the Great Helper is at hand,
Willing to ease their cares and pains?

Is it because they doubt his skill,
That they to him will not apply?
Ah, no, it is alone their will—
Rather than *supplicate*, they die.

They love the world's bewitching snare,
And choose to bask in pleasure's smiles;
They think her votaries happy are,
And madly listen to her wiles.

And thus they end their mortal strife,
The grave receives their lifeless clay;
They would not ask eternal life,
And ne'er can see the realms of day.

REJOICE IN THE LORD ALWAYS.

Rejoice, the Lord is King,
Your God and King adore;
Mortals give thanks and sing,
And triumph evermore:
Lift up the heart, lift up the voice,
Rejoice aloud, ye saints, rejoice.

THE MARKETS.

Corrected semi-monthly for the Advocate,
By Funk & Miller, Commission Merchants.

HARRISBURG.

FLOUR—Wheat, per barrel,			$5	50	*a* 5	62½
Do.	Rye,	do. - -	2	75	*a* 3	00
Do.	Corn,	do. - -	2	50	*a* 2	62½
GRAIN—Wheat, per bushel,				95	*a* 1	00
Do.	Rye,	do. - -		70	*a*	75
Do.	Corn,	do. - -		62½	*a*	65
Do.	Oats,	do. - -		37½	*a*	40
Do.	Barley,	do. - -			*a*	75
SEEDS—Clover,		do. - -	4	00	*a* 4	25
Do.	Timothy,	do. - -	2	55	*a* 2	50
Do.	Flax,	do. - -	1	00	*a* 1	06
BEEF, per cwt. - - - -			5	00	*a* 5	50
PORK, do. - - - - -			5	00	*a* 5	25
HAMS, per pound, - - -				12½	*a*	15
BUTTER, do. - - - - -				10	*a*	12½
LARD, do. - - - - -				10	*a*	12½
TALLOW, do. - - - - -				8	*a*	10
HARD SOAP, (Dried) per lb.				6	*a*	7
EGGS, per dozen, - - - -				8	*a*	10
POTATOES, per bushel, - -				40	*a*	45
ONIONS,	do. - - -			37½	*a*	50
APPLES,	do. - - -			40	*a*	50
PEACHES, (Dried) per bush.			1	50	*a* 2	00
FEATHERS, per pound, - -				37½	*a*	45
WOOL,	do. - - -			30	*a*	50
SALT, per sack, - - - -					*a* 1	50
HAY, per ton, - - - - -			9	00	*a* 10	00
PLASTER, per ton, - - -			4	75	*a* 5	00

PHILADELPHIA.

FLOUR—Wheat, per barrel,			$5	50	*a* 5	62½
Do.	Rye,	do. - -	3	75	*a* 3	87½
Do.	Corn,	do. - -	3	00	*a* 3	12½
GRAIN—Wheat, per bushel,			1	15	*a* 1	25
Do.	Rye,	do. - -		75	*a*	77
Do.	Corn,	do. - -		70	*a*	74
Do.	Oats,	do. - -		42	*a*	45
Do.	Barley,	do. - -		85	*a*	90
SEEDS—Clover,		do. - -	4	50	*a* 4	62½
Do.	Timothy,	do. - -	3	75	*a* 3	80
Do.	Flax,	do. - -	1	40	*a* 1	45
BEEF, per cwt., - - - -			7	00	*a* 8	75
PORK, do. - - - - -			7	00	*a* 7	25
PLASTER, per ton, cargo, -			2	50	*a* 2	62½

MARRIAGE NOTICES.

"I saw two clouds at morning,
Tinged with the rising sun,
And in the dawn they floated on,
And mingled into one."

MARRIED—On the 26th of August, by Elder Thomas Strohm, Mr. Michael Miller to Miss Elizabeth Fitting, both of East Hanover, Lebanon county.

On the 17th of August, at the Perry county camp-meeting, by Elder Thomas Deshiri, Mr. Martin Keel to Miss Amanda Fenacle, both of Tyrone township, Perry county.

On the 24th of August, by Eld. W. McFadden, Mr. John Smith to Miss Rebecca Ann McFarland, both of Dauphin county.

On the 26th of August, by the Rev. C. W. Schaeffer, Mr. John L. Aikens, of St. Louis, Mo., to Miss Chloe Maria Chase, of Harrisburg.

On the 2d instant, by Rev. W. R. DeWitt, the Rev. John H. Rittenhouse, of Columbia county, Pa., to Miss Jane C. Simonton, of Harrisburg, daughter of the late Dr. William Simonton, of West Hanover, Dauphin county, Pa.

OBITUARY NOTICES.

"Leaves have their time to fall,
And flowers to wither at the north wind's breath,
And stars to set, but all,
Thou hast all seasons for thine own, O Death!"

DIED—In this place, on the 28th of August, after a lingering illness of several months, J. M. G. Lescure, State Printer, and one of the proprietors of the Democratic Union, in the 45th year of his age.

In New Cumberland, on the 4th instant, Christian Zerley, aged 71 years, 7 months and 28 days.

In Mechanicsburg, on the 28th of August, Mary Ann Whisler, daughter of Jacob and Susanna Whisler, aged 20 years, 4 months and 23 days.

Near Washington, Lancaster county, Pa., on the 3d inst., Hiram Augustus Hiestand, son of Jacob and Mary Hiestand, aged 3 years and 1 month.

The funeral services were conducted by Elders Jacob Flake and Samuel Bowman, from Matt. 19: 13, 14.

RELIGIOUS NOTICES.

West Pennsylvania Eldership.—This body will commence its next annual session, by the permission of Providence, on Friday, the 22d of October ensuing, in the meeting-house in Irvin township, Venango county, Pa.

East Pennsylvania Eldership.—This body will hold its annual meeting, Providence permitting, at Elizabethtown, Lancaster county, Pa., commencing on Wednesday, the 20th of October next.

The opening sermon will be preached by Bishop Jacob Flake—service to commence at 10 o'clock on the day of meeting.

Ohio Eldership.—The Ohio Eldership will hold its next annual session at Smithville, Wayne county, Ohio, commencing on Monday, the 18th of October next.

Indiana Eldership.—The annual Eldership of Indiana, will meet in Troy township, Whitley county, near brother John Meloy's, on the 3d Monday of November, 1847.

Protracted Meeting.—A protracted meeting will be held in the Bethel, at Bainbridge, Lancaster county, commencing on the Friday evening prior to the last Sabbath in this month.

Woods Meeting.—A woods meeting will be held, *deo volente*, at or near Newberry, York county, commencing on Friday evening, the 1st of October next.

Preachers and people generally are invited to attend.

AGENTS WANTED.

SUITABLE persons can find employment for the sale of the "*He Pasa Ekklesia*," in this and other States. Apply to the Editor of the Advocate. [May 1.

CIRCULAR.

To all Denominations in the United States.

THE proprietors of the work entitled, "*The History of all the Religious Denominations in the United States*," &c., have in contemplation to publish an improved and stereotype edition of the same, with some 18 or 20 portraits of distinguished men. They beg leave, therefore, through the religious press, respectfully to request the several Contributors to the said work, or such other persons as may be deputed to act in their stead and in behalf of the respective denominations, to make and furnish such corrections, alterations and improvements to the several articles in the work as may be desirable, on or before the 1st of October next, at which time the work will be in the hands of the stereotyper.

They would likewise request the favor of having sent them the most approved likenesses of the following persons, to wit: *Martin Luther, John Calvin, Ulric Swinglius, George Fox, Menno Simon, Emanuel Swedenburg, C. Zinzendorf, John Wesley, Roger Williams, William Hiscox, William White, William Otterbein, Jacob Albright, Benjamin Randal, Elias Hicks, John Herr, Alexander Campbell* and *William Miller*.

The Editors of the religious press in the United States, are respectfully requested to give this notice one or two insertions in their respective papers and oblige the proprietors.

JOHN WINEBRENNER & CO.

N. B. Persons writing will address *J. Winebrenner & Co.*, Harrisburg, Pa., or *J. Flake*, or *J. Carrigon*, No. 21, north 3d street, Philadelphia.

PROSPECTUS.

J. WINEBRENNER & CO. propose publishing, by subscription, a work entitled

A Pronouncing and Pictorial

Bible and Theological Dictionary.

1. This work shall contain a short but comprehensive explanation of all the principal Bible and Theological terms.

2. It shall give a Classical Pronunciation of the same, which has hitherto been a great desideratum in all similar works.

3. It will be embellished with numerous engravings, illustrative of ancient places, customs and things.

CONDITIONS.

1. The work will be about the size of the *History of Denominations*, containing about the same number of pages.

2. It shall be well printed and bound, and delivered to subscribers at *Two Dollars and fifty cents* per copy, payable on the delivery of the same.

3. Whenever three thousand names shall have been procured by the different Agents, the work shall be put to press. A list of the names of subscribers shall be appended to the work.

P. S.—Fifty or more Agents wanted for the sale of the above, and the *He Pasa Ekklesia*.

☞ Any person sending us four good subscribers for the above work, and becoming responsible for the payment of the same, shall be entitled to one copy.

TYPE FOR SALE.

THE Editor of the Advocate offers for sale the following fonts of type:

1. One font of second-hand Long Primer, weighing about 150 lbs., at 12½ cts. per pound.

2. One font of second-hand Brevier, weighing about 200 lbs., at 18¾ cents per pound.

3. One font of second-hand Small Pica, of from 150 to 200 lbs., in weight, at 15 cents per pound.

4. One font of German Pica, at 20 cents per pound.

5. Several small fonts of Agate and bold-faced Minion, to suit purchasers, at 50 cents per pound.

DOW'S FAMILY MEDICINE.

AS sundry persons, here and there, are beginning to complain of Bilious Fevers, Dysentery, Fever & Ague, &c., we would advise them to call and get Dow's Medicine, which is a most excellent remedy for these and other complaints.

For sale at the office of the *Church Advocate*. Price 50 cents per bottle. Aug. 1.

LIST OF THE GENERAL AGENTS.

We hereby announce the following brethren General Agents for the Church Advocate, viz:

Elder EMANUEL LOGUE, of Trenton, Iowa, is our General Agent for that State.—All persons, therefore, wishing to subscribe for the Advocate, or to make remittances for the same, will please address him as above.

Brother JOHN SHULER, of Ottawa, Illinois, is our General Agent for that State.—Persons in said State, wishing to order the paper, or to pay for it, are requested to address brother J. Shuler.

Dr. J. BOBBS, of Indianapolis, Indiana, is our Agent for the Southern and Central part of Indiana.

Elder JOHN MARTIN, Marcy, Larange county, Indiana, is our Agent for the Northern part of Indiana; him, therefore, the people of that part of the State will address.

Brother JOHN ACHEY, of Dayton, and CHRISTIAN WINEBRENNER, of Miamiesburg, Montgomery county, Ohio, are our General Agents for the south-western part of Ohio. To them the people of that quarter will apply, who may have business with the Advocate office.

Elder THOMAS HICKERNELL, of Mendon, Mercer county, Ohio, is our General Agent for the North-western part of Ohio.

Mr. JOHN P. WINEBRENNER, of Wooster, Wayne county, Ohio, is our General Agent for Eastern and Southern Ohio. To him payments can be made, or orders sent by sub-agents and others, in that part of the State.

Elder JACOB MYERS, of Pittsburg, Pa., is our general Agent for the West Penn'a Eldership. To him the sub-agents and others will address orders and make payments.

Brother SAMUEL HINNY, of Springville, Lancaster county, Pa., is our agent for Mount Joy, Richland, Springville, and the surrounding neighborhood.

Brother LEVI SLINGLUFF, of Martinsburg, Blair county, Pa., is our general agent for Morrison's Cove.

Brother JOHN K. BUSER, of Highspire, Dauphin county, Pa., is our general agent for Highspire and the neighborhood.

Brother JACOB RIFE, is our Agent for Middletown and vicinity.

Brother JOHN FOREMAN, is our Agent for Fayetteville and neighborhood.

Elder GEORGE KIMMEL, is our Agent for Schuylkill county.

Brother GEORGE ROSS, is our Agent for Elizabethtown and neighborhood.

Brother FREDERICK MAY, is our Agent for Bainbridge and neighborhood.

Brother JOHN C. LANDIS, is our Agent for Landisville, Lancaster county, and neighborhood.

Brother HENRY ZEARING, is our Agent for Shiremanstown and neighborhood.

Brother LEONARD MARKS, is our Agent for Woodberry and neighborhood.

Brother JAS. R. MACHLIN, in our Agent for Siddensburg and neighborhood.

Brother A. J. KAUFFMAN, is our Agent for Washington and neighborhood.

Brother GEO MARTIN, is our Agent for Lancaster and vicinity.

Brother GEORGE SINGISER, is our Agent for Churchtown and neighborhood.

Brother JACOB HICKERNELL, is our agent for Lisburn and vicinity.

Brother HENRY WINGERT, is our agent for Landisburg and surrounding country.

Brother JOHN GORE, is our general agent for Uniontown, Md., and neighborhood.

Elder THOS. BEAN, is our general agent for the Broad Fording neighborhood, Md.

Brother JOHN KIBLER, is our agent for Newport and neighborhood.

☞ In addition to these General Agents, we wish it distinctly understood, that all the accredited ministers of the Church of God, in all the different Elderships, (as stated in our terms,) are our regular and standing agents for the Advocate.

JOB PRINTING
NEATLY EXECUTED AT THIS OFFICE.

W. DEVOE BAILEY, Printer.

THE CHURCH ADVOCATE.

A FAMILY PAPER---Devoted to the Diffusion of Bible Truth, Religious News and General Intelligence.

ONE DOLLAR AND TWENTY-FIVE CENTS A YEAR.

"EARNESTLY CONTEND FOR THE FAITH WHICH WAS ONCE DELIVERED TO THE SAINTS."

PAYABLE ALWAYS IN ADVANCE.

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THE CHURCH ADVOCATE

Is printed and published in Mulberry street, near the Railroad Bridge, Harrisburg, Pa.,

By JOHN WINEBRENNER, V. D. M., Editor.

TERMS AND REGULATIONS.

The Church Advocate will be printed and published semi-monthly, on a large super-royal sheet, at $1,25 per volume, payable always in advance, or within the first three months of taking the paper.

All persons failing to comply with these terms, shall have their papers stopped at the expiration of the first quarter, from the time the paper is sent, and be held accountable for two quarters; that is to say, for 62½ cents; which sum shall be invariably exacted before the paper will be re-sent.

All the accredited ministers of the Church of God, and such other persons as shall have regular certificates of their appointment from the Editor, shall be the only authorized agents for this paper.

☞ Letters and communications addressed to the Editor, through the Post Office, must be *post-paid*, except those containing remittances.

EDITORIAL DEPARTMENT.

East Pennsylvania Eldership.

The brethren of Elizabethtown solicitous to see a general convocation of preaching brethren and elders, hereby tender a cordial invitation to them all. Brethren, we are fully prepared to give you the necessary accommodations during your stay with us. We want to see you all present, if possible. Let none, therefore, absent themselves on trivial grounds. Let there be a unanimous assemblage—a general rallying around the standard of the cross. The brethren on their arrival, will please to stop at brother A. Breneman's, whence they will be conducted to their boarding places.

Elizabethtown, *September* 17, 1847.

Our General Agent.

Bro. John Strayer, our general agent, will shortly visit Washington and Carroll counties, Maryland, for the purpose of selling books, soliciting subscribers and collecting dues.—We request local agents and others to assist him in all his operations as our general agent.

New Subscribers.

We offer the *Advocate* during the last six months of the year for 50 cents, if paid in advance. The last half year will commence with the 1st November next. Who will take it for six months at *fifty cents?*

Robert Dawson, or the Brave Spirit.

This is the title of an interesting little volume of 189 pages, 16 mo., published by the Sunday-School Union, and sold by Mr. William B. Tappan, No. 3, Cornhill st., Boston. It ought to be in every Sabbath-School Library in the land.

Request to Agents.

Our agents in the West are requested to collect all accounts sent them before the next yearly Elderships, and from thence remit the same, in one or more large bills; this will save postage and ensure to us better currency. We want all delinquents hunted up, and their accounts collected. We want the cash system carried out to the letter. The theory, without practice, is of little value.

Delegates to the General Eldership,

These must be appointed by the several annual Elderships this fall, in accordance with the constitution, or rules of co-operation. We hope that the appointments will not only be judiciously made, but also that measures will be adopted, by each Eldership, to provide ways and means for defraying the traveling expenses of the Delegates. Reason and custom, the world over, sanction this measure. If the delegates give their time and services for the good of the cause, the churches may well agree to pay their expenses. It is believed they will cheerfully do so, if measures are adopted to afford them a suitable opportunity.

Revivals.

We hear from various quarters cheering intelligence of revivals of religion. From the North, South, East and West, we hear and read of great awakenings through abounding grace. A few extracts of these triumphs of the Gospel will be found in our News and Miscellaneous Departments.

There will be found in our Contributors' Department also, a few letters giving an account of the commencement of a work of grace in Mount Joy, Perriopolis and Newburg. May the Lord speed the progress of his cause in the whole earth, so that speedily in every nook and corner—on the hills and the mountains' tops—on the fertile plains, and the distant islands of the seas, "mercy and truth may meet together—and righteousness and peace may kiss each other."

The Annual Elderships.

The time of holding the Annual Elderships is drawing near. (See notices.) We request all the brethren concerned as delegates, to make their arrangements to attend in good time, and to come prepared to stay till the close of the meetings. Above all, we earnestly entreat all to pray for harmony, peace and prosperity. In God let us seek our help at all times.

☞ The new Pope, fearful of a free press, has published an edict establishing a heavy tax on newspapers, and a stringent censorship.

Congregationalism.

The August number of the "Christian Observatory" contains an article on the progress and prospects of Congregationalism. From this article, the correctness of which may be relied on, we gather the following facts respecting chiefly the present number of this influential body of Christians.

The *Cambridge Platform* is regarded as the ground-plan of Congregationalism in this country. The system of church polity was drawn up by the synod which met at Cambridge, Mass., in the year 1648. At this time the whole number of churches was thirty-nine in Massachusetts, four in Connecticut, and three in New Hampshire. This was 27 years after the landing at Plymouth, and 17 after the settlement of Boston. Congregationalism was confined almost exclusively to the New England States until so late as the year 1800. Since that time this denomination has extended considerably into many of the other states of the Union.

At this time there are in the Middle and Western states 325 churches; in the six New England states 1270 churches; total in the United States, in round numbers, one thousand six hundred. In England, the writer says, it has been estimated that the Congregational churches are 1853; in Wales 463; in Scotland 103; in Ireland 24; in British Provinces 78; all which added to those in this country, make the total of Congregational churches in Great Britain and America, something over four thousand.

Rome's and Protestant's Union.

In all the proceedings of the Word's Convention, we have observed nothing more beautiful and sublime than the following dictum, to wit:—

Rome's union is without; Protestant's union is within. Rome's union is her forms and ceremonies; Protestant's in the spiritual affections of "the new man." Rome's union is effected by compulsion and restraint; Protestant's by freedom and the truth. Upon this basis have they reared their standard, and unfurled their banner. On it, in flaming capitals, is printed,

IN RADICALS, UNION;
IN CIRCUMSTANTIALS, LIBERTY;
IN ALL, CHARITY;

Let Rome behold it! Let Infidels see it! and let Christians adore and pray, "That all may be one, as thou Father art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me."

National Convention.

A National Convention of the Liberty party is to be held in Buffalo, on the 26th of October next, to nominate candidates for the Presidency and Vice Presidency for the election in 1848.

The Presbyterian Church.

We copy from the minutes of the General Assembly, the following statistics of the Presbyterian Church in the United States of America, for the year 1847:

Synods in connection with the General Assembly,	22
Presbyteries,	118
Candidates for the ministry,	343
Licentiates,	231
Ministers,	1715
Churches,	2376
During this year there were,	
Licensures,	82
Ordinations,	64
Pastoral relations dissolved,	52
Churches received from other bodies,	44
Ministers received from other denominations,	15
Ministers gone to other denominations,	7
Members added to church on examination,	7,602
Members added to church on certificate,	5,672
Adults baptized,	1,794
Children baptized,	9,342
Whole number of communicants reported,	199,453
Am't contributed for religious purposes,	$310,164 91

REMARKS BY W. LORD.

It will be seen from the above aggregates, that there has been a gratifying increase during this year, in the number of our Presbyteries, Candidates, Licentiates, Ministers, Churches and Communicants. The increase also of the amount raised for religious purposes, is over fifty-five thousand dollars over last year. In reference to several of these items, complete returns would have shown still larger results. WILLIS LORD,

Stated Clerk of the General Assembly.

From Mexico—The Armistice.

The following are the terms of the Armistice agreed upon while the commissioners of the two Governments shall negotiate terms of peace:

"Neither Army is to be reinforced, nor build new defences during the armistice, nor go beyond its present line; in short, the two armies are in no way to interfere with each other, without forty-eight hours' notice."

The papers give a list of the killed and wounded. It appears that the American loss is about 1000, and the Mexican about 3000. Nothing definite has yet been heard from the commissioners in regard to the negotiations for peace.

Harrisburg Bridge.

This noble structure is now up and passable. If the weather continues favorable the whole work, we presume, will be finished sometime next month.

☞ M. Ronge is undergoing a month's imprisonment at Breslau, for preaching without permission of the authorities.

Answers to our Questions respecting Church Elders.

The following answers have been given to our interrogatories respectings Church Elders, by an Elder of the "Church of God."

Question 1. *Is a divine call necessary, or can men be scripturally constituted church elders without such a call?*

Answer. All elders are divinely called. It is evident the Lord called the Apostles and the seventy. We also read, 1 Cor. 12: 28, "The Lord set some in the church; first apostles, secondly prophets, and thirdly teachers." Now, God done this, and not men.—Again, the Apostle asks the question, "How can they preach except they be sent?" Who sent the first teachers or preachers? I answer, the Lord. See Acts 20: 28. The Holy Ghost made elders, and not men.

Ques. 2. *Can churches be scripturally organized without elders?*

Ans. There were some churches who had *elders*, whilst others had but one, 2 John 1. I do not know that there were any churches organized, anciently, anywhere; but the Lord had some elders to officiate among them.

Ques. 3. *Whose duty is it to appoint church elders? and how are they appointed?*

Ans. There is no scriptural proof that churches ever called or appointed elders. The apostles and brethren, before they were endued from on high, went about to elect or choose an apostle. This the Lord never commanded. Hence, the Lord converted Saul of Tarsus, afterwards, and set him into the apostleship.

Ques. 4. *What are the principal duties belonging to the office of church elders?*

Ans. They are called Evangelists, *i. e.* publishers of glad tidings, or of good news—bishops, to oversee—elders, to rule—pastors, to feed—shepherds, to watch—stewards, to manage—and ministers, to serve in the Gospel.

Ques. 5. *Do the scriptures require that elders should give themselves entirely to the service of the church?*

Ans. This depends upon circumstances.—If their health and support will admit of it, then, I think, they should; if not, then, like the apostle Paul, they are justifiable to labor with their own hands for a part of their livelihood.

Ques. 6. *Are elders warranted to look to the churches or people, among whom they labor, for a support?*

Ans. Yes; the scriptures warrant them to expect a support from them among whom they labor, provided they possess adequate ability to give it.

In proof of this, I will site but one passage, which, I think, settles this point clearly and undeniably. This passage is recorded, 1 Cor. 9: 14, "The Lord has ordained (not men) that they which preach the gospel, should live of the gospel." Now, I would ask, how can the preachers live of, or by the Gospel, if the people among whom they labor will not support them! I would further say, that where a people stipulate or agree, expressly or implicitly, to give a minister a support, and afterwards disappoint him by neglecting to make it up, that such a people are guilty of downright immorality and ought to be dealt with accordingly.

I have now tried to answer your questions touching church elders, as well as I could, and, according to promise, we shall look for your opinion on the subject soon.

Our Opinion on Church Elders.

We have heretofore given it as our opinion that there are both *teaching* and *ruling* elders appointed in the Church of God. We rest this, our opinion, on the following reasons and proofs:

1. Because Christ has appointed both *teaching* and *ruling* elders. This fact is sufficiently proved by the following passage:—"God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues." 1 Cor. 12: 28.

Mark, God has set—TEACHERS—and GOVERNMENTS in the church. The word rendered *government* is, in the original Greek, *Kubernesеis*—in Latin, *Gubernationes*—in German, *Regeirer*—and ought to be translated in English, *Governors* or *Rulers*. These GOVERNORS then, as well as the TEACHERS, God has set in the church. Now, if God has set them there, let it be remembered, man has no power to take them out; nor yet, to merge them into one; as the power-loving and monopolizing aristocracy of Constantinople and Rome are want to do.

2. Our next reason for our opinion is, because the apostle Paul makes a distinction between teaching and ruling elders. "Let the elders," says he, "that rule well be counted worthy of double honor, especially they who labor in the word and doctrine." 1 Tim. 5: 17. Again, he says, "Let him that teacheth, wait on teaching"—and "let him that ruleth, be careful." Rom. 12: 7, 8. These and other texts clearly show that, whilst some are appointed to *teach*, others are set to *rule* in the church. The apostle, we think, would not have made this distinction, where it not for the fact that *teaching* and *ruling* elders are different persons. The phrazes, "Elders that rule well, and elders who labor in word and doctrine"—and the exhortations, "let him that teacheth, wait on teaching," and "let him that ruleth be careful," shows that the apostle understood the subject as importing two different vocations.

3. Our third reason for believing in two distinct classes of elders is, because there were a plurality of elders in the primitive churches. The church at Jerusalem had apostles and elders. Acts 15: 22, 23. The church at Ephesus had a plurality of elders. Acts 20: 17. The churches of Lycaonia had a plurality of elders. Acts 14: 23. So likewise had the churches of Judea, Macedonia, Galatia, Crete and other places.

Now if it be true, as some believe, that all church elders are preachers, and that all the preachers are to live by the Gospel; in other words, are to be supported by the churches; then, we would ask, how could the churches support so many preachers? Nowaday, it is very different: many churches do not support one, much less a plurality of preachers.—Here, then, in our judgment, there would be an insuperable difficulty in the organization and policy of the apostolic churches.

4. A fourth reason for our theory is, because it is the most rational. The theory of religion is light compared with the practice; therefore, churches generally require more rulers than teachers. Many can rule well, who cannot labor in the word and doctrine. Others are apt to teach, but inapt to rule. Hence, God, in his wisdom, has appointed some to rule, and some to teach, and some to do both. All this shows the wisdom and goodness of God, who designed the church, as well as the man of God, to be thoroughly furnished for every good work.

5. A further and fifth reason of our opinion is, because church elders were not always divinely, but often ecclesiastically appointed. Paul left Titus in Crete, that he should ordain elders in every city, or church. Titus 1: 5.—Paul and Barnabas ordained elders in every church in Lycaonia. Acts 14: 25. These and many other elders, which we read of, were elected, chosen, or appointed to office, either by the churches themselves, or by other church elders; so that they were constituted elders (without a divine,) by a simple ecclesiastical call.

From these considerations we maintain that our theory must be the true one, for the order of ruling elders, unlike the teaching elders, does neither require a divine call nor a support from the church; whereas, the theory plead for by the "Church Elder," and others, (viz: "that none but preachers are church elders,") require both.

Here, then, we are met by a poser—they can neither show how a plurality of elders could be supported in every church, nor yet that they were all called of God. If the "Church Elder," or some one else of his school, will reconcile these difficulties, we may, perhaps, become more favorably disposed to his theory. Till then we shall hold on to our opinion, and advocate that system only which has reason, revelation and consistency for its support.

Peach Pickles.

Take one gallon of good vinegar and add to it four pounds of brown sugar; boil this for a few minutes and skim off any skum that may rise; then take clingstone peaches that are fully ripe, rub them with a flannel cloth to remove the down upon them, and stick three or four cloves in each; put them into a glass or earthen vessel, and pour the liquor upon them boiling hot. Cover them up and let them stand in a cool place for a week or ten days, then pour off the liquor and boil it as before; after which, return it boiling to the peaches, which should be carefully covered up and stored away for future use.

Tomatoes for Winter Use.

To preserve tomatoes for winter use put them up late in the season, after the hottest weather is past, thoroughly stewed, put into large-mouthed glass bottles, such as are used for pickles, seal tight when cold, and keep in a basement room. They should be stewed until the watery parts are evaporated, and the pulp changed to a crimson color. Great care is necessary to prevent burning.

The Teacher's Institute.

This is a duodecimo work of 258 pages, designed expressly for school teachers, by Wm. B. Fowle. Mr. F. gives directions in regard to the best method of teaching different branches of study, and we think his illustrations very apt. No teacher can fail to be interested in the work, and we think no one can keep a dull school after a thoughtful perusal of it.

Seminaries.—From fourteen Theological seminaries in the United States, 1885 ministers have been sent into the field during the last nine years, of whom 97 have gone to heathen lands.

CONTRIBUTORS' DEPART'T.

A SERMON
ON
The Lawfulness of Judicial Oaths.

BY JAMES MACKEY, V. D. M.

"Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but thou shalt perform to the Lord thine oaths:

"But I say to you, Swear not at all; neither by heaven; for it is God's throne:

"Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King:

"Neither shalt thou swear by thy head; because thou canst not make one hair white or black.

"But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil." Matt. 5: 33-37.

There is no institution so good but that it may be corrupted, nor so plain but it may be perverted. Almost every religious institution which God has made for men, has, in process of time, undergone, in their hands, some material alteration. This was remarkably the case among the Jews. The religion which God gave to them consisted partly of moral and partly of ritual injunctions. The latter, which were in themselves of smaller importance and designed to be subservient to the former, were by degrees so multiplied as to become almost impracticable, and the other were in proportion disregarded and laid aside. Mint, anise, and cummin, were tythed with very scrupulous exactness, while weightier matters, justice, mercy, truth, and the love of God, were neglected with little concern.

The correction of these abuses is one of the leading objects of Christ's excellent sermon on the Mount. In this he recites the words of several precepts, points out the mutilations and corruptions which had been made in them, and states their true meaning and just extent.

Among other corruptions he mentions the general abuse which had been made of the law relating to *oaths*. "Ye have heard," &c., "*thou shalt not forswear thyself.*" This the Jews understood as forbidding only perjury, or *swearing falsely* by the name of God. But Christ tells them it extended much further, and forbade all kinds of profane swearing.—For these are the words of the law: "Thou shall not swear by the name of the Lord *falsely*; neither shalt thou *profane* the name of the Lord; and thou shalt not take the name of the Lord *in vain*; neither shall ye make mention of the name of other gods." By the law, therefore, they were forbidden, in their ordinary discourse, to swear at all, either by Heaven, Earth, Jerusalem, or their heads; for if they regarded these as the creatures of God, to sware by them was to swear by *Him*, and thus take *His* name in vain. It was to depart from that plainness and simplicity which religion requires, "Let your communication" (your ordinary discourse) "be yea, yea; nay, nay; for whatsoever is more than these comes of evil."

There is a passage in the Epistle of James similar to this, indeed taken from this precept of our Saviour. "Above all things swear not, neither by Heaven, Earth, nor any other oath, but let your yea, be yea, and your nay, nay, lest ye fall into condemnation."

Now, that these admonitions were not intended to set aside judicial oaths is plain, from the fact that no judicial oaths were ever administered in this way among the Jews—but these oaths were common in their conversation, and were of their own making.—

This is further proven by the words themselves as referring to their *communications* to each other.

In further explaining this precept of our Saviour, I shall particularly attempt to show *that it does not absolutely and universally forbid the use of oaths; but that oaths in many cases, and when rightly understood, are not only lawful, but necessary.*

What then is an *oath?* All *intelligent* scripturalists, of which you or I know anything, agree in telling us it is a *solemn appeal to God, the true God*, calling on him to witness the truth or falsehood of what we declare. Thus Paul has verily uttered an oath when he said, "I call God to witness," or God being my witness; "or I call God to record upon my soul," as any other set of words which mean or intend the same. It is, therefore, the *substance of the oath*, and not the expression of the words we are to look at; for if the mere word *sware*, be the frightful apparition at which some look, why cannot they find the same fault in God himself for using these words in reference to his vows and promises? It is frequently said in the scripture, "God sware." A man equally binds himself to utter the truth whether he speaks the words of the oath himself, or consent to them when he hears them spoken, and answers upon the adjuration of another. Our Lord himself, therefore, was put upon oath by the High Priest when he said, "I adjure thee," &c.; and though put upon oath, he objected not at all to submit, and meekly answered, "*thou sayest.*"

Can it be possible, with this example of our Divine Lord before us, there can ever be an objection urged against the lawfulness and necessity of oaths, and due submission to the power ordained of God himself, and in the highest degree sanctioned by the conduct of himself in the person of the meek and lowly Jesus? Let us not talk of Christian virtue, or adherance to God and conscience, when we differ so widely in this respect, and see so differently from Him who is the bright image of his Father's Glory.

Some have supposed that all oaths are criminal in their nature, and absolutely forbidden in the passage under consideration. This is the opinion of the Quakers and others, who, whatever else may be good among them, are, in my opinion, very poor guides to correct scriptural knowledge. They reject, as we all know, the Gospel ministry, vocal prayer, water baptism, the Lord's supper, and also the authority of the written word, farther than the meaning of it is communicated to them by special light. Arguments from reason and scripture have but little effect on those whose supposed light is superior to scripture.

If we take scripture in its plain sense there is not the least difficulty in proving the sacred institution of human government, and the lawfulness of oaths, which is the subject now before us.

That the Saviour does not absolutely forbid oaths, but allows and sanctions them, I have already shown; but, I shall proceed further to examine his words, and that by adducing scripture passages.

1st. Although a part of the paragraph taken *by itself* may seem like a universal prohibition, yet when we look at the whole, taken in its connection, it is easily seen that a limitation is intended. It is no uncommon thing for the scripture to use general expressions in a qualified sense. How to qualify them, other passages, and the reason of the case, will easily direct us.

Paul says to the Corinthians, "There is utterly a fault among you that ye go to law one with another." But does the Apostle forbid Christians, in an organized state of society, to make use of the law in defence of their lives and property? By no means. For the Apostles conduct shows he did not mean this. He himself ever sanctioned and treated with respect the institution of government; and he himself make his defence, and appealed from one tribunal to another in his own case.—Well, you ask, what then did Paul mean? He simply forbids that quarrelling and litigious spirit, which induced many in that day to contend with each other before heathen tribunals, when they might better adjust their difficulties by mutual concessions, or terminate them by reference to the church, or to some wise Christian brethren.

Our Saviour says, "Resist not evil, but whosoever smiteth thee on the one cheek, turn to him the other also." Does he intend that we should tamely submit to every outrage without any measures for self-preservation of ourselves and families? No law, either human or Divine, ever required any such thing. He simply recommends a general spirit of prudent meekness and forbearance under light personal injuries. There is also a great difference between natural wrongs and spiritual persecution. Persecution merely for righteousness sake the Christian will always submit to, but personal and national evils, merely for the sake of worldly considerations, requires us all to regard the good of the society, and guard the same by the temporal means God has instituted.

Again: the same Saviour says, "Give to *every one* that asketh of you, and of him that taketh away thy goods, *ask them* not again." Must we then give away our whole substance if any man is impudent enough to demand it? or may we not attempt by any means to recover our property when it is taken from us by robbery, theft, or deception? Will any one of those that claim to be non-resistance men tell us whether if any man would borrow, or steal, an article from them, they would never ask them to return it, or make use of means to recover it? If there are any such here, let them lay their hands upon their heart and say, I am the man. But we do not wish them to say so, nor does God require this, because common sense, as well as religion, forbids it. By this passage, though expressed in general terms, no more is intended than a command to be ready to do good according to our abilities, when we meet with those who appear proper objects of our benificence. That these explanations are correct and in accordance with hundreds of others, no rational mind will deny.

So then, in the text, when Christ says,—"Swear not at all," we are not to conclude that he disallows and forbids *all* oaths, but only such oaths as he was then speaking of. The general expression must be so explained and limited that it may accord with itself, with common reason, and the tenor of scripture.

It was the opinion of the Jews in our Lord's time, that in extraordinary cases they might swear by the name of God only; but in their familiar conversation they might swear by heaven, the temple, or some other creature, as they pleased, and that such oaths were not binding. This error our Lord corrects, and it is wholly in reference to their private conduct, and not their judicial and lawful testimony that he gave this precept. The sense then of this whole passage relating to oaths, must be as follows, "Ye have heard that it hath been said by (or to) them of old time, thou shalt not forswear thyself, but perform thine oaths to the Lord"—for you think that oaths made to the Lord are binding on you, whilst others are not.

But I say to you, swear not in this indiscriminate way, that is by *every object* which comes into your mind—heaven, earth, Jerusalem, your head, &c., and swear not by any other oath in your ordinary talk, but let your conversation (communication) be yea, yea, &c.

Now mark: he does not say, let your testimony or official conduct, but your communication be yea, &c., and Christ would tell them that to swear by anything in a loose train of conversation was profane. He, therefore, directs them never in this way to swear by any object. On this good advice the common swearing would at once cease among them, even corrupt as they were. That this is the plain sense of our Saviour's words, I think, is beyond a doubt.

But further: that he does not forbid, but allows oaths in some cases, will appear,

2d. From the reason of the thing, and from many expressions of scripture; because oaths are necessary in civil society, and it is doubtful whether society could at all subsist without them.

Men in public offices of trust ought to be laid under the most solemn obligation to fidelity, even admitting they make professions of piety. Professions, like many other things, are too often found to be empty witnesses in cases where property, character, or life, is at stake. In all such cases men ought to feel themselves under the most sacred bonds to declare the truth and nothing but the truth. And to men, therefore, who believe in Divine moral government, nothing can have such an effect, such a binding force as an oath. An oath reaches the heart and binds the conscience, recognizes the presence and the judgment of God, and will take hold of the inward man, unless he be entirely dead.

In the patriarchal age oaths were frequently used. Oaths were required by men of distinguished piety, (more pious than we are,) and were required from men of reputed probity. Abimilech made Abraham swear that he would not deal falsely with him. Abraham bound Eliazar with an oath to execute his orders respecting his son's marriage.—Laban exacted from Jacob an oath that he would treat with kindness the wives which Laban had given him. Jacob caused Joseph to sware that he would bury him in Canaan; and certainly our Saviour, who came to promote the interests of mankind, did not forbid a usage which common experience had found necessary to social and personal safety and happiness.

I shall risk nothing by asserting, that oaths are undeniably of Divine institution. They were inwrought into that government which God ordained for his favored people. Cases of doubt and controversy were, by his express command, to be decided by the testimony of persons under oath. The people were by oath to bind themselves to the observance of his law. They were to swear allegiance to him. And none can suppose that God would enjoin on them a practice in its own nature sinful.

The Apostle to the Hebrews speaks of it as a known custom to terminate disputes in this way. "Men verily swear by the greater, and an oath for confirmation is to them an end of all controversy." He manifestly speaks of this practice with approbation. Paul had the mind of Jesus Christ. Did he imagine that Christ had forbidden the use of oaths? Surely, then, he would not have used them so frequently himself in his Epistles, which were indited by the Holy Ghost. He says to the Romans, "God is my witness, that without ceasing I make mention of you in my prayers." The narrative which he gives the Galatians of his conversion and Apostleship, he thus concludes, "Now the things which I write to you, behold before God I lie not." When he had given the Corinthians a long detail of his sufferings in Christ's cause, lest it should seem incredible, he thus concludes and confirms it, "Now the God and Father of our Lord Jesus Christ knoweth that I lie not." This he done to impress on the minds of the Corinthians a conviction of his regard for them.

Again: he says, "I call God to record upon my soul how greatly I long after you." Again, "I adjure you by the Lord that this epistle be read to all the holy brethren." What are all these but oaths? and that too in the most solemn language that can be imagined by way of appeal of God. Call this affirmation, testimony, witness, oath, swearing, or what you please, it amounts to an *oath* or *oaths*. The mere word swear is only another name for the thing, and is no more to be rejected than any other word explanatory of the nature of the transaction.

We go on and say we have still higher authority—even the example of the Lord, and his example never contradicted his doctrine. (It would be well for some to consider this.) He says to the Pharisees, "Why doth this generation seek after a sign? *verily* I say to you there shall no sign be given," &c. This, Historians tell us, was one of the forms of an oath in that day, as much as to say, God's word is not true if such a thing shall or shall not be done. We have in scripture several instances of the use of this form, which is expressly called swearing. "The Lord was wroth and swore, saying, if any of these men shall see the good land." "I have *sworn* in my wrath, if they shall enter into my rest." Another instance of Christ approving of an oath, we have in his examination before the High Priest. The questions put to him he several times refused to answer. "Then the high priest arose and said, I adjure thee by the living God that," &c. That is, he requested Christ to answer on his oath, for this was one form of administering a judicial oath, as is evident from several passages of scripture. It is said in the law of Moses, "If any man hear the voice *swearing*, or of *adjuration*, and be a witness, whether he have seen or known such a thing, if he utter it not then, he shall bear his own iniquity." That is, if he be adjured, or required by authority to answer on oath to any question, and do not utter the truth, he is a perjured man. To this law, Solomon appeals in the book of Proverbs, "Whoso is a partner with a thief hateth his own soul, he heareth cursing and bewrayeth not." He heareth the *adjuration* of the magistrate, or the curse is laid upon him to bind him to declare the theft; but he will not bewray or discover the supposed fact because he is a partner. Hence, you see that an *adjuration* was an oath. Now, to this form, viz: Adjuration, our Lord submitted by answering, without making any objection, nor even giving the least intimation that it was unlawful for him to take, or the magistrate to administer an oath. Blessed Jesus! how crowd-

ed with difficulties was thy pathway, and yet how admirable thy example, and clear of all censure!

Here was an instance, my brethren, of the Divine moral law of God going hand in hand with the government he has ordained in the earth; here was a striking illustration that both have a tendency to promote the Glory of God, in the peace and welfare, present and eternal, of the human family.

Will you bear with me a little longer. In the books of Daniel and the Revelation, angels are introduced, lifting up their hands to heaven and *swearing* by him who liveth for ever and ever, that the great events which they foretold, should be accomplished.

Yea, the great Creator, the everliving God, is often, in the scripture, said to *swear* by his own life, in confirmation of the promises and threatenings which he makes to mortals.—Why? To establish their faith in his word, he uses language common among men. If the usage or language were sinful, it would never have been thus countenanced by Divine example.

God often forbids the Jews to swear by heathen gods, or to swear falsely or profanely by His name, but never forbids the use of *pious* or legal oaths. Nay, on the contrary, He expressly enjoins them, in cases of serious and legal importance—and enjoins them in such general terms as apply to all nations. Listen what he says, "He that blesses himself in the earth shall bless himself in the God of truth; and he that *sweareth* in the earth, *shall swear* by the God of truth." The words which follow, evidently, respect the Gospel day—"For behold I create new heavens and a new earth. I create Jerusalem a rejoicing, and her people a joy." Again. God thus speaks to his revolted people, "If thou wilt return, O! Israel, return to me and thou shalt *swear*, the Lord liveth," &c.

It cannot availingly be alleged that, although oaths were allowed under the old despensation, they were abolished in the new; because it appears they were not first introduced in Moses' time, but long before his day. They were practiced by Divine approbation, and warranted by Christ's own example. They belonged not to the *ceremonial*, but to the moral law, and by Divine appointment they became a part of the civil constitution, under which the Jews were placed. Christ never relaxed the moral law—this is as permanent as heaven.

Think you if Christ, in his sermon on the Mount, had intended to abolish oaths, which sermon was delivered early in his ministry, he would have afterwards used them himself? Do not, if you please, place your Redeemer in such a predicament, and then declare it to the world.

And, moreover, if oaths had been contrary to the Gospel, the Apostles would not have allowed and practiced them under the new dispensation.

To me it appears, from the whole tenor of scripture, that oaths, *legal oaths*, are as really of a religious nature as vows and prayers. And I will tell you why. They are direct appeals to Almighty God, the God of truth and justice, who knows the heart, abhors falsehood, and will punish iniquity.

An oath then should be administered only when necessary, in the most solemn manner, and in the name of God. I, for one, am glad the laws of our highly favored country do not permit any one to give testimony who does not believe in the existence of a God, and of future rewards and punishments. I admit, that all human laws are fallible, and may have blemishes; yet, in their general tendency, their object and result, they benefit and promote the welfare of all. However corrupt rulers may sometimes be, and the administration of justice defeated, it is no sound objection either to their existence or their proper use, seeing God intends it so, and has so ordained it. It is by the existence of this institution God has guarantied to you in his Providence, the property you hold, and afforded you the means of the protection thereof, as well as that of your families, your person, nay, I go further, even your religious privileges also.

I do not persuade you to adhere and practice every thing you find in the laws of our government. You have a conscience and a God, who deserves your supreme regard; but so far as government and its necessary requirements are obligatory upon you, be careful you have proper views of it, and be careful you do nothing to impair its healthful tendency, or incur the displeasure of Him who has instituted it. I can make every allowance for your weakness, (for a weakness certainly it is,) if you believe it is wrong to testify or give evidence under the form of an oath, which simply has in it the word *swear*—be it so, then affirm. But you are faulty for so tenaciously and peremptorily adhering to *your* views, either of human government or the form of an oath, as to censure, condemn, and even unchristianize others, who differ from you, by proclaiming to the world that such is their sins that you cannot fellowship them. This is what I fondly hope we may yet all see, and, if in other things we differ, let the mantle of Christian charity cover what perhaps we may never see alike in this world. I ask you not to be of my opinion in this matter, (though I firmly believe I have the word and spirit of God on my side,) but I ask you to extend to others the right of thinking for themselves, as you claim it at their hands. I ask you to cease by indirectly condemning the Church of God, of which some of you profess to be members, as tolerating members and things so corrupt that she is unworthy of your fellowship; and that too when a majority of that church declared you are wrong in judging others for opinion's sake. I have no evil feelings against any one for differing from me—at least I wish to have none; and though much apparent reproach I have bourne from others on account of my opinion, I have learned to make every allowance, and it is as much for your sakes as my own, that this meeting has been assembled.

You may then ask, perhaps, if Christ has not forbid all kinds of swearing, what he has forbid? I have already fully answered this, but will at some other time more fully explain what He does particularly forbid, if you wish it.

Letter from Elder J. Stamm.

HINKLETOWN, *September* 9, 1847.

BROTHER WINEBRENNER:—

This is to let you know that a protracted meeting will commence on Saturday, the 9th of October. We would be pleased to see you here. Please put this in the next *Advocate*.—I hope the Lord will put it into the hearts of some of the brethren to come this way.—Brethren, if you cannot come and help us, do not forget to pray for us. Amen.

Yours in Christ,

J. STAMM.

Reflections at a Camp-Meeting.

THERE is something connected with the associations of Christians, in their different meetings, that is calculated to stir up the energies of the soul and excite into lively exercise all those pious emotions which elevate the soul from earth to heaven, and give it such a longing desire to be there and enjoy for itself the pleasures of that delightful world, that this earth is almost entirely forgotten; the affections become so much absorbed or taken up in contemplation of Heaven and heavenly things, that all else of a temporal nature is almost entirely lost sight of. All the vain and fancied enjoyments of earth present no pleasing aspect to that mind which is filled with the sweet influence of Heaven.—Though the tempests may rise, and the angry winds of persecution howl their sad requiem around the pious man, yet his soul is serene, calm and placid as the unruffled waters of the silvery lake.

Camp-meetings especially have a great tendency to draw off the mind from the concerns of the world, and enable it to realize, to the full extent, all those pious and hallowed emotions which result therefrom. What is more beautiful or more interesting than to see the humble followers of the Lamb of God, who are persecuted, and tempted, and tried, on every hand, leaving their homes, the bustle and commotions of toil and industry, and, in the name of their God, repairing to some sequestered grove, there to worship that God unencumbered by worldly employments or worldly pursuits. Thus, they go. And, as they leave their homes, the warm aspirations of prayer that God may bless and crown the meeting with the best of consequences, is breathed from a hundred or more bosoms.—They leave their homes, and with them all the care, anxiety and bustle of active life. They pitch their tents in the quiet grove, and as the curling smoke rises to the clouds, so the prayers of these happy Christians, mixed, and blended, and united into one, constantly ascend as a grateful incense to the Throne of God, and soon a heavenly fire begins to sparkle but slightly at first. But it burns brighter and brighter every moment until it is fanned into a mighty blaze, extending from tent to tent, and from heart to heart, until every soul is filled with the Divine unction and made happy in a Saviour's love. I see them now. There in the sanctuary of the living God; there they pour forth their soul's sincere desire and prayer to God that the church may be revived and extended, and sinner's converted to God. There in that altar do groans, and sighs, and prayers ascend in behalf of sinners, which will stand as a fearful account against them in a coming day. But they stand around that sacred, that consecrated altar and scorn the prayers, mock the sighs, and laugh at the tears of God's praying Israel. But when the day of reckoning shall come, and the motives and actions of the children of men shall be weighed in the balance of truth, then shall the Christian obtain redress, and the wicked their just desert. Then shall these sighs and tears of the humble Christian stand as flaming witnesses against those who so rashly and wickedly condemn him and sneer at the religion which he professes.

It is a singular circumstance that at camp-meetings generally, "while many are engaged with fear and trembling in working out their own soul's salvation, many more are working out with boldness and head-strong impetuosity, their own eternal condemnation." Many in the day of eternity will rejoice that they ever heard the warm invitations of mercy. Few even among professors of religion, solemnly think that every meeting they attend, and every sermon they hear preached, will bring them nearer to Heaven or sink them deeper in the flames of eternal misery. Many imagine they can go to a camp-meeting as they go to other places of amusement, and be no worse than before. But, it is a solemn fact, that every neglected opportunity, every despised privilege will augment that fearful list of crime which the recorded angel has made against every sinner and careless professor. Pause then, reader! for a moment, and let us see how we have spent our camp-meetings. Have we attended them in the fear of God, and discharged our duties faithfully; if so, it will add another gem to the crown of glory, which Christ himself shall place upon our heads in a coming day. Or have we turned the meetings into a place of amusement, and gone loitering or lounging about, careless and indifferent, and perhaps laughing at the earnest appeals of God's praying people. If so, it will add fuel to the flames of hell, and plunge us deep into that fiery vortex.

Yours in the bonds of Christian love,

J. H. CHRIST.

UNIONTOWN, MD., *August* 26, 1847.

Report of the Ohio Camp-Meetings.

THE CAMP-MEETING AT WOOSTER.

This camp commenced on the 19th of August and closed on the 25th. The meeting was well attended with tents, brethren and preachers. The weather was very pleasant, and the congregations very large. There was not that amount of good effected that the true friends of Zion would wished to have seen, but the meeting, upon the whole, was peaceable and pleasant; that is, amongst the brethren. There was some unbecoming conduct among the boys.

There were some few converts; the precise number I do not know. There were three baptized.

THE STARK COUNTY CAMP-MEETING.

This camp commenced on the 26th of August and closed on Wednesday morning, the 1st of September. At this meeting there were but few tents and but few brethren, in consequence of sickness; but were there it appeared had a "mind to work."

I had quite a struggle to get to this meeting, and did not get there until Friday evening, in consequence of sickness in my family. On Monday morning I was sent for to come home, inasmuch as one of my children was not expected to live. But, thanks be to God, the child has measurably recovered.

The meeting, when I left, was very interesting, and, as I was informed by brothers NEAL and ADAMS, continued to increase in interest until the close. As I remarked before, the brethren had a mind to work, and they did work. This meeting reminded me of old times. The brethren did not spend their time in chatting, (as is sometimes the case,) but in earnest prayer and correspondent efforts.

The number of converts I have not been informed. Fifteen or sixteen were baptized. May the Lord continue to revive his work in that section of country, and bless the dear brethren for their labor of love.

Yours in the bonds of Christian love,

A. MEGREW.

JEROMEVILLE, OHIO, *Sept.* 8, 1847.

Reminiscences of Different Things.

It is conceded on all hands that within the last twenty years previous to 1843, there have been powerful "revivals of religion;" that scores and multitudes have been converted to God through the instrumentality of the ministers of the Church of God and others, who suffered a great deal of persecution for their zeal, and adhering strictly to the word in their outward ordinances, &c. But how is it since the memorable winter of 1843, when certain new fangled doctrines sprang up, and certain men preached in many places in our country, and caused an alarming deadness, also division and contention in the different Christian churches, so that many have been led off to believe erroneous doctrines; such as annihilationism—the unconscious state of the dead—the door of mercy being closed—Adventists should come out of Babylon—have nothing to do with any organization—the second advent is founded on time, and so on, &c.

We might notice another feature here of an error which has also sprung up through these absurd doctrines, that some professors of religion got a hold of, viz: admitting all kind of preachers into their houses of worship.—These very men have caused discensions and divisions among brethren who used to enjoy themselves well in the love of God, walking in all the ordinances of the Lord blamelsss; especially one Church of God they entirely broke up, at Rohrerstown, which at one time consisted of upwards of twenty members; and also another one, in part, in the same township, called the Church of God at Landisville, with fifty odd members.

Another error is prevailing among different Christian churches, at least among a few, especially among the Dunkers, (German Baptists,) Old Menonites, New Memonites, River Brethren, (or New Dunkers,) and others, concerning the Christian ordinance of baptism. When they preach on this subject, they tell the people it is neeessary to be initiated into the Christsan church through water baptism—that baptism is the door into the Christian church, &c. Now I want to know where that stands in the New Testament, and what right any person has to teach the people so?

I want to mention another great error, (or errors,) namely, in regard to camp-meetings and love-feasts. I am aware that these are two delicate subjects to say any thing about, but the truth must be told. Camp-meetings and love-feasts, among other good things, have had their day, and it would be high time to dispense with them altogether, for there is not the least use for any of them, since so many meeting houses have been built within a few years past. The people now have every opportunity, in their Bethels, to worship God according to the dictates of their own consciences. And another reason that might be urged in favor of dispensing with them is, that camp-meetings are attended with a great expense, and sometimes very little good done, with a good deal of disturbance during said meetings. And yet another greater reason is, because we have no scripture for them, especially when we have so many meeting houses for to worship God in. The same can be said of love-feasts among the Dunkers, which is equally as wrong as to hold camp-meetings. To these meetings a great many people resort to in order to feast, and to have a frolic as long as the meeting lasts. Among the most troublesome persons, which make the most disturbance, are the preachers and church members own children. A great many more reasons might be brought forward, both as regards camp-meetings and love-feasts, but I must bring my communication to a close, as my letter has become rather lengthy already.

L.

East Hempfield, *September* 7, 1847.

"Have faith in God."

Dr. Clarke regards this passage as a Hebraism of the superlative degree; but whether it be understood thus, or in a sense more obvious to the general reader, it very manifestly inculeates the duty and necessity of enjoying a faith pre-eminently superior to all the common credence of the unregenerate heart. But the question arises, what is evangelical scriptural faith? That it is absolutely indispensable to salvation most good men unite in maintaining, but in relation to its nature and characteristics there is a wide disparity of belief. Indeed, upon no other fundamental point of Christian duty and experience, has there ever seemed to be such a want of harmony among the talented and the good. This, however, may have arisen more from viewing the subject, through different mediums, than from any necessary difficulty or obscurity of its inherent nature. There are, however, some characteristics which most must, and will acknowledge, who have ever enjoyed a faith to the saving of the soul.

1. *It is an assent of the understanding to the truths of Revelation.* This is indispensable—without it we wander in the dark and hopeless regions of infidelity; but it is not of itself true faith. Thousands yield an intellectual assent to revealed truth who are far from being Christians. It is farther—

2. *An intense desire for salvation.* None are saved without this. It is that intense longing after salvation which makes the sinner willing to be saved by grace. It prompts the cry, "Lord save or I perish!"

3. *It is an implicit trust in God and confident expectation of promised blessings.* It is here that, seeing God in his goodness and mercy, the penitent is brought into his presence as *entirely unworthy—wholly lost* by sin, and without hope, until the eye catches the gracious promises of pardoning mercy, and, all other refuges having failed, throws himself unreservedly into the arms of Christ, and with upheaving emotion, exclaims—"*My* Lord and *my* God;" when "I will, be thou clean," is the unfailing seal of God's covenant.

4. *It is the ground work of the Christian's enjoyment.* "The substance of things hoped for, the evidence of things not seen." It brings the very substance of hoped for heavenly joys, and the evidence of those sublimer truths of which philosophy has never dreamed, and nature furnishes no analogies. This is, however, rather an effect, a concomitant, than a constituent element.

Let these suggestions be carefully weighed, for, if true, it will be seen that there is no room for the idea that faith is the "gift of God" in any peculiar sense. Of these characteristics three are eminently practical, and the fourth is merely a result—God giving the power to exercise them, just (and only) as he gives ability to obey any other command.

Clinton, N. Y., *Sept.* 10, '47. A. D. W.

Bro. A. D. Williams has requested us to say, that hereafter his post-office address will be "*Clinton, Oneida county, N. Y.*"

Letter from Elder A. Megrew.

Jeromeville, Ashland county, Ohio } *September* 8, 1847. }

Dear Brother Wineebrenner:—

I wish to communicate a few thoughts to the churches in Ohio, through the *Advocate*, in reference to our coming Eldership.

1st. I should like to see a general turnout of the local elders. Let each church have at least one representative or delegate there.

2d. I would suggest to the churches the propriety of sending a report of what they can do for the support of a preacher, to labor amongst them the coming year.

As the circuits have got out of order, and are a great deal too large to give regular preaching to the churches; and as there is now quite a prospect of laborers for the coming year, provided the churches will sustain them, I think it highly important that the churches should favor the Eldership with such a report. It will aid us much in arranging the circuits. And if the brethren will do what they are able to do, the circuits can be made smaller. This would be a great advantage to both preachers and churches. The churches then would have more regular preaching, and the minister would not have to spend so much of his time in travelling. Of course he would be better prepared to edify the church and to be useful. Besides, it would also give him an opportunity of extending his labors. We have repeated and numerous calls to come and preach, and cannot do it in consequence of having so many appointments.

Will the brethren try this project? there can be nothing wrong in it, and it will be but little trouble, and I am sure quite an advantage. Let some one, either elder or deacon, in each church, ascertain, as near as may be, what each member will do, and take a memorandum of the same and send it to the yearly meeting.

I might have shown many more advantages arising from this plan, but let these few suffice. So then, I conclude for the present by saying, try it, brethren, and that will test the matter. I add no more.

Yours in love,

A. MEGREW.

Letter from Elder John Strayer.

Mount Joy, *September* 20, 1847.

Brother Winebrenner:

As I may not return to your place till after the meeting at Bainbridge, I will therefore drop you a few lines.

The meeting here commenced on Friday, the 10th instant, according to appointment. But as the weather was not sufficiently favorable to hold meeting out doors, the meeting was commenced and kept up in the house, every evening, to the present time. Brother Mooney went home last Wednesday, but was brought back again on yesterday. Through his preaching many have been awakened here—some got religion, and last night seven or eight were forward at the altar—mostly young men. The meeting will likely be kept up for some time. The prospects for good are promising. I wish you could be with us a few evenings.

The meeting down at Washington was ordinary. I hope the people will learn this year, without any further trial, that the good old way of holding camp-meetings is the better way. Try and come to Bainbridge.

As ever yours, J. STRAYER.

Letter from Brother John Server.

Mount Joy, *September* 21, 1847.

Brother Winebrenner:—

The Lord is with us. Our altar, for some nights past, has been crowded with souls that are seeking the Saviour. More than half of them are men of a good moral character, and two-thirds of them Sons of Temperance.—Bro. Hinny's son was converted last night. The mens' side of the house was crowded with young men. Brother Mooney is with us, but he says he must leave us to-morrow, as brother Flake has left Lancaster.

Brothers Mooney and Breneman requested me last night to write to you to come on to-morrow, to help on with this good work of the Lord. I do hope you will come. If we cannot get some good brother to preach for us, I fear it will not do so well. Brother Kyle is sick and cannot labor. Do not think we have our trust in the arm of flesh. We want to have the attention of the people kept up by the preaching of the Gospel. I pray the good Lord to direct us right in these things. We will look for you to-morrow afternoon.

Yours in love, JOHN SERVER.

Letter from Elder John Gillespie.

Perrytopolis, *September* 1, 1847.

Dear Brother Winebrenner:—

This will inform you as well as the readers of the *Advocate*, that the good work of God is going on in this neighborhood. The time to favor Zion in this place, has at length arrived; and, indeed, it is and has been for the last few weeks, a special season of joy to the little "Church of God" here. However, we anticipated it; and hope to continue to look for still a greater work to go forward. We were favored with the aid of brother Werts, for a little season, in the commencement of our meeting, but as he was on his way to the camp-meetings, he left on Tuesday, the 10th of August, and we were left alone. Surely never did any one feel his weakness and unworthiness in undertaking to hold a protracted meeting by himself, more than poor unworthy me. But as one soul had been converted and others convicted, we felt it our duty to do all we could and accordingly we commenced an attack upon the enemies camp. With King Jesus at our head, we felt resolved to labor, and if need be, to die in the army. The contest lasted for four nights without any possible appearance of victory on either side. The devil, as we supposed, became considerable enraged at loosing one of his subjects, rallied forward his forces stronger than they had appeared formerly, as their conduct seemed a little more disgraceful to respectable society. However, on Saturday evening, victory was seen and felt upon Israel's side. Two more of enemy's regulars were seen to have received a fatal wound from the arrows of Emanuel's quiver, which pierced their hearts and they were made prisoners, and fled to the strong hold and obtained an admittance into the favor of King Jesus, who healed their wounded hearts and spoke peace to their souls. Then, O! but they were glad—they shouted glory to God for what he had done for them. Yes, thank God, we were glad too, and as a proof of their love to their Saviour and Lord, two of the three converts followed Him, the next day, in the ordinance of Christian baptism, and the other followed Him on last Sabbath. Truly, we had a solemn time—God's people rejoiced and sinners wept. But, what was still better, we met in the evening

at our usual place for worship, and after addressing the people from the language of Ezekiel, "Why will ye die?" &c., behold another wounded soul presented herself at the feet of Jesus and sued for mercy, and after imploring earnestly for a while His pardoning mercy, their seemed, for a moment, to be a solemn awe to pervade the congregation—and presently she sprang to her feet, exclaiming—"I've got religion! Glory, hallelujah!" It seemed to electrify many of the spectators, and the silent tear was seen to fall from the eyes of some anxious sinners. No wonder sinners would weep to hear one say, I've got religion, when they must say, I am left. O! God, save poor sinners. Permit me here to say, in conclusion, that I feel to bless the name of God for this omen of good, and to ascribe all the praise to His worthy name. Amen!

Yours, as ever, in love,

JOHN GILLESPIE.

Orrstown Camp-Meeting.

According to appointment the union camp at Orrstown, commenced on the 27th of August and continued until the following Wednesday—during which time God especially favored the meeting with the outpouring of His spirit. Numbers were converted, among whom was one fine promising young man, who since died, and, no doubt, is gone to his happy reward.

The brotherhood was much revived at that meeting. Union and harmony also prevailed among ministers and people. Seven were baptized in a stream hard by the camp-ground. Thus ended our united efforts to promote the Glory of God on that occasion.

JNO. C. BOOTH.

Newburg, *September* 23, 1847.

N. B. There is a small stir here upon the subject of religion. Some are seeking and finding the Lord. Pray for us.

Yours in the Lord, J. C. B.

Selected for the Church Advocate.

Extract from the Election Law.

We would earnesly recommend the following extracts from the law relating to the elections of this commonwealth, passed July 2d, 1839, to the attention of voters:

"If any person shall use or practice any intimidating threats, force or violence, with design to influence unduly or overawe any elector, or to prevent him from voting, or to restrain the freedom of choice, such persons on conviction shall be fined in any sum not exceeding five hundred dollars, and be imprisoned for any time not less than three nor more than twelve months, and if it shall be shown to court, where the trial of such offence shall be had, that the person so offending was not a resident of the city, ward, district or township where said offence was committed, and not entitled to vote therein, then on conviction he shall be sentenced to pay a fine of not less than one hundred, nor more than one thousand dollars, and be imprisoned not less than six months, nor more than two years."

"If any person or persons shall make any bet or wager upon the result of any election within this commonwealth, or shall offer to make any bet or wager, either by verbal proclamation thereof, or by any written or printed advertisement, challenge or *invite any persons to make such bet or wager* upon conviction thereof, he or they shall forfeit and pay three times the amount so bet or offered to be bet."

NEWS DEPARTMENT.

Manufacture of Barrels at Oswego.—Barrel-making, it appears from the Oswego Times, forms no inconsiderable item of the mechanical business of Oswego and vicinity. Probably from 600,000 to 800,000 barrels will be required to supply the Oswego mills this year, and the amount of money that will be paid out for this article alone, will not probably fall much short of $250,000. The number of workmen employed is, of course, very large.

The application of machinery to barrel-making, within the last few years, has been very successfully undertaken. We see it mentioned in the papers that a machine has been invented, and is now in successful operation in Albany, that will make 7000 hogshead staves in ten hours.

Mr. Wentworth, of Oswego, has his business so perfected by 'labor-saving machines,' that we apprehend the old way of making barrels will not very successfully compete with him. In one shop his staves are cut and dressed by machinery, propelled by a steam engine. The staves are cut from the block at the rate of 8000 a day. The steaming process is done by the steam from the engine. After the staves are cut, they are sawed by two buzz saws, all of one length, and and then dressed and jointed in a very expeditious manner on a large wheel, into which knives are inserted. The stave is then fit for use. Six men will cut and dress 8000 in a day. In another shop the barrels are put together. The establishment turns out from 1000 to 1500 barrels weekly, and gives employment to thirty or thirty-five operators.—*Hunt's Mer. Magazine.*

Exports from the United States.—It is ascertained, by positive returns from our Custom houses, that there have been exported from the United States, from the 1st of September, 1846, to the 10th ultimo, 1,421,000 barrels of flour; 315,000 barrels of Indian corn meal; 1,401,000 bushels of wheat, and 8,500,000 bushels of maize, or Indian corn. These few articles alone would amount, at their shipping prices, to nearly twenty millions of dollars.—*Philadelphia Inquirer.*

The Louisiana Sugar Crop.—The N. Orlearns Delta says, we learn from all quarters of our State that the sugar crop never was finer. High up on Red River many planted sugar this year in place of cotton. Their crops are said to be even superior to those farther South, and they are expected to send the first sugar to market. If an early frost does not interfere, the sugar produce of Louisiana this year will exhibit the richest yield of any single agricultural product in any one of the States of the Union.

Another College.—The Evangelical Lutheran Church have obtained a charter for a College and Theological Seminary, to be located at Hillsboro', Illinois. They have organized a faculty with five professors, one of whom is Rev. T. W. Hynes, pastor of the Presbyterian church in that place. The College is to be open alike to students of all denominations, whilst the Theological school is designed especially to prepare young men for the ministry in the Lutheran church.

Post Office Reforms.—The Washington National Whig announces that it will advocate the following, among other reforms:

1. The reduction of letter postage to two cents for every half ounce weight, and under, to any part of the United States.
2. The transportation of newspapers, free of postage, to any part of the United States.
3. The transportation of parcels by the United States, at the uniform two cents per half-ounce rate, along all the mail routes.
4. The pre-payment in all cases of the postage upon letters and parcels.
5. The purchase by the government of the Magnetic Telegraph wires already up, and the extension, by the government, of wires between all the principal points in the Union.
6. The establishment of a uniform system of Telegraphage to any part of the United States, the rate to be five cents for every hundred words, and pre-payment in every instance.
7. The Post Office and Telegraph Departments to be sustained out of the general treasury, and their receip s to go into the same.

Speedy Adventists.—Among other meetings held in New York city during the week, we notice a conference of "Believers in the Speedy Advent of Christ." These men seem to be the remnants of the Millerites, who, after having failed in all their predictions as to the time of Christ's second advent, have rallied under the motto,—Christ will come speedily, to judge the word. This is decidedly the most rational and least unscriptural view that can be taken of the question; and it will be well if the believers in this doctrine do not fall into the error of the old Millerites, that a simple belief in the speedy coming of Christ and the end of the world, is the essential ingredient in the business of being prepared to meet him.—*Boston Traveller.*

Mr. Stuyvesant's Will.—It is now said that Peter G. Stuyvesant is far from being the richest man in New York city, next to Mr. Astor. His real estate is estimated, by those who ought to know, at $2,000,000, and his personal property at $300,000. One-half of the former is left to twelve nephews and neices, while three other nephews inherit the other half. The following legacies are left to various benevolent institutions:

American Bible Society, - - - - -	$5,000
American Tract Society, - - - - -	1,000
Institution for the Blind, - - - - -	3,000
Protestant Orphan Asylum, - - - -	5,000

Holland in Michigan.—A town has been incorporated in Michigan, by the name of *Holland*, in reference to the settlers who are to occupy it. Seven or eight hundred emigrants from Holland have already arrived at their new home, and others have followed them. Another colony is to be located in Iowa, and a large number of emigrants are tarrying at St. Louis till the land is selected. Several ministers accompany them, who, with their flocks, leave the father-land for the enjoyment of religious liberty. They are orthodox in doctrine, and members of the Dutch Reformed Church.

Multiplying Bibles.—The American Bible Society employs three hundred hands in the printing and manufacture of Bibles, who make two thousand volumes a day. It is stated that they use eight tons of paper per week in printing.

Important Invention.—The grand desideratum of applying steam and water power to propel common stocking looms, on which vast sums of money and much time unsuccessfully spent in England, has at length been discovered--and three common looms, with slight variations, are now in successful operation in this town, and operate better than the most sanguine expectations of the inventor had anticipated.

On Wednesday last, one girl attended the three looms, and spending much of her time in sitting to watch the operation, she presented at night 23 pairs of stockings, and 22 pair of drawers, as the result of her day's work. Twelve pair of stockings is a girl's day's work on the common hand looms.

Some idea of the saving by the new invention may be formed from the fact that the expense of knitting by it on Wednesday, was less than $1, while the same work performed on hand looms would cost over $5. The inventor is Mr. John Pepper, a young man of about 23 years of age, son of Mr. Daniel Pepper, of this town, a stocking weaver.—*Portsmouth (N. H.) Journal.*

The Corn Crop in Ohio.—We have had during this summer, and especially within a few days, many opportunities of observing the corn crop. The conclusions we draw from our observations is, that the corn will be exceedingly abundant this year. The upland fields look as well as the bottoms, and the ears are very heavy. The ground planted is also greater; and we think that the corn crop of the United States, this year, will scarcely fall short of six hundred millions of bushels. —*Cincinnati Chronicle.*

General Scott in Mexico.—The remarks, a few weeks ago, of a worthy correspondent, relative to Gen. Scott's conduct in ordering our troops to conform to the customs of the Church of Mexico, to our deep mortification, turns out to be true. We believe that the Protestant world and the American people will put a due estimate on such conduct—disgraceful in the extreme.—*Texas Presbyterian.*

A complication of Diseases.—The epidemic which is now raging with such appalling fatality in New Orleans, is said to be a complication of the *vomito* of Vera Cruz, *yellow fever* peculiar to New Orleans, and the *ship fever* imported from Europe. It is no wonder that so few recover from an attack of such a fell destroyer.

Pennsylvania Railroad.—It is said that a contract has been entered into by the Pennsylvania Railroad company, with Messrs. David Reeves & Co., of Philadelphia, for all the railroad iron required on the Eastern division of this road, at $60,50 per ton, delivered on the line of the road.

Expulsion of Missionaries.—Two English Protestant missionaries, designing to labor in Poland, were lately expelled from Cracow by order of the Austrian authorities, notwithstanding the intercession of the British Ambassador at Vienna. This is among the first fruits of the extinction of Cracow.

Discovery of the Letheon.—The State Legislature of Connecticut has recognized the claim of Dr. Horace Wells, of Hartford, as the sole discoveror of the Letheon, and passed him a vote of thanks.

Population and Improvement of Houston.—The tax collector has recently taken the census of our city, and reported six thousand four hundred inhabitants.

Our city continues to improve with astonishing rapidity. During the last year it is estimated that more than a hundred dwelling houses and ten or twelve large brick stores have been erected. Great, however, as these improvements are, in comparison to those of most of our sister towns of the State, we believe that the business of the city will soon outstrip them. It has been estimated that at least 20,000 bales of cotton will be transported to this city this season, and also a large quanty of sugar, corn, and other products. We think that we may safely calculate that the value of the agricultural products that will pass through our market this season, will exceed $1,000,000.—*Texas Star.*

Munificence.—Mrs. Farwell, of Cambridge, Mass., recently deceased, left her entire property, of some $30,000, to the Baptist Board of Missions, and the Newton Theological Seminary. It is stated that Mrs. Farwell, with her husband, the late Deacon Farwell, gave for benevolent objects, during their lives, sums equal to $100 000.

Wild Geese in August.—Two very large flocks of wild geese passed over Wilbraham, on the 28th August, flying south. This is something remarkable. These animals are rarely, if ever known to go to the south until September is passed. Their passage at so early a season as this was never before known. They must have had a "cold snap" at the North Pole.

Movements of Tavern Keepers.—Those tavern keepers of Brooklyn, who have been unable or unwilling to obtain licenses, held a meeting recently, to form an association for the purpose of resisting any prosecutions they may be subjected to, for violating the excise laws.

Revival in Dubuque, Iowa.—Dubnque has been favored with a glorious revival of religion. Thirty-eight in all have made a public profession of faith in Christ by uniting with the church. Several others indulge hope in the mercy of God, and it is expected they will soon unite with his people.

Newspapers.—In England, Ireland, Scotland, Wales and the British Isles, there are, including monthly publications, 555 published. In the United States there are over 2,000 published—more, we think, than in all the world besides.

Capital Punishment.—The bill for the abolition of capital punishment, was made the special order of the day for the 20th ultimo, in the Legislature of New York.

Eating Peaches.—The Boston Times says that when you eat a peach, never brush away the down that adheres to the skin, as it is a corrective against any evil quality in the fruit.

☞ The Mayor of Burlington, New Jersey, announces that midnight excursions to that place will not be permitted, and he will hold the owners of steamboats which bring such parties, responsible for the abuses which are inseparable from such untimely visits. Very proper.

MISCELLANEOUS.

SERIOUS COUNSEL TO THE YOUNG.

1. Never think you are too young to be converted, and forgiven, and saved, and given up to God, while you know that you are not too young to sicken, to die, to be judged, to go to heaven or hell.

2. Never take up with anything short of true religion—the entire change of the heart by the power of the Holy Ghost—and the true and full forgiveness of all your sins by faith in the blood of Jesns Christ; for only this religion would do you good.

3. Never be satisfied with *having* religion—seek to *abound in it.* Not merely to be alive, but lively; for, if religion is worth anything, the more you have of it the better; seek to have as much of God's image as can possibly be enjoyed upon earth.

4. Let me remind you, that for this purpose you should study your own easily besetting sin, especially the sins of your youth—be warned against them—watch against them—strain all your efforts to oppose and destroy them, and seek by the grace of God to keep yourselves unspotted from the world.

5. For this purpose form a rule, lay down a plan for life, laying out every day as it ought to be spent, and as you will wish you had spent it when you come to die; for this purpose read daily the Holy Scriptures, consult experienced Christians—ask them how they would advise you to conduct yourself.

6. Seek to live not only for yourselves, but to live usefully as well as safely. Do as much good as you can in the world; and as you are young, and have an influence upon the young, seek to win them to the knowledge, and love, and service of Christ. It is a sad thing to leave the world before you have done any good in it. Exert yourselves, then; and, if you have a short race to run, you will be a quick seizer of the crown. If you leave your friends soon upon earth, it will be to depart and be with Christ, which is far better. This is the consummation of the felicity of true Christians, to be with him where he is, that they may behold his glory.

SINGING IN THE FAMILY.

We visited at the house of a friend not long ago, where the members of the family all sing regularly at worship, and we could not help wishing that the practice was more general. It adds greatly to the interest of devotional exercises, especially among children. It makes the family altar a pleasant place, even to those who have not learned to render to God the service of the heart.

Besides, singing in the family circle has a good influence directly on the affections. The moral influence of vocal music, especially music of a sanctified character, has always been happy in the extreme. It exercises a hallowed power over the soul, it sweeps the secret string of virtue and purity there, and sets them all in harmonious vibration. As it drove the demon from the depraved and wretched monarch of Israel, so it will banish from the chambers of the soul the dark spirits of vice and crime, and excite a purer and holier feeling.

This, indeed, is just what we might anticipate. Music, like an angel from the courts of Paradise, can throw around the soul a thousand heavenly influences, and charm it almost into the paths of virtue.

REPORT ON THE STATE OF RELIGION.

The report on the state of religion presented at the late meeting of the General Association of Connecticut, has the following paragraph:

"In more than 20 of our churches revivals of religion have been enjoyed, while in several of the others, less marked evidences of the Divine favor have been witnessed. Similar reports were presented by the General Associations of N. Hampshire and Vermont, while in Massachusetts, Rhode Island, and the Presbyterian Church, more powerful and extensive outpourings of the Holy Spirit have been enjoyed. In one association in Massachusetts more than five hundred conversions were reported, while many other places were thus favored in a high degree. Our churches have never exhibited more decisive evidence of outward prosperity. The churches are stable, the congregations are large, the institutions of the Gospel are well sustained: the Sabbath Schools are flourishing, and the contributions to benevolent objects have been prompt and liberal."

We ought not indeed to lose sight of the low estate of Zion, but when God, notwithstanding the unfaithfulness of his people, grants them a little reviving in their bondage, should it not be a matter of gratitude and praise? Gratitude for mercies is as really a Christian virtue as sorrow for sin.

PHONOGRAPHY.

What is phonography? The word is compounded of two Greek words, *sound and writing*—and means a method of writing according to the sound.

There is yet another meaning of the word phonography, or rather another application of the meaning, and that is in reference to the change of the whole structure of the English language and other languages, so that every word shall be written and printed precisely as it is to be sounded. This is a wild, foolish, impracticable scheme, which would change our beautiful English into a strange and barbarous jargon. When the language is thus printed, it is called *phonotypy.*—The following is a specimen: "Varyus, etempts hav bin mad to altar our langwij, brot forerd by difrent men for the purpus of saving time and labur. They call themselves filosofers, men of wisdum and nolij," &c.

In this way they purpose to destroy all the beauty and analogy of the language. *Nolij* is to be written for *knowledge*, which shows at once its derivation from *know;* whereas nolij shows no derivation. Rough is to be written ruf, weight wat, know no, physical fisikel, &c.

Besides this, in order to *simplify* matter for the benefit of children, fifteen new letters are to be added to our alphabet, making 41 letters instead of 26! So that our old English language is thus made to resemble very much the Cherokee invented by Geo. Guess a few years ago. Is it possible that there are men of common sense and good judgment who really think that the English language would thus be improved?—or that it is possible to persuade Englishmen and Americans thus to barbarize their language?

I could wish that every newspaper would present to the eye a specimen of this new language, that the people might learn how to estimate the din about *phonography.* "In mi humbel vu the hul schem iz a schem, not to sa of fuls, but of folli, in its baring on a particular langwij; hard to be lurnd, of no advantij and uslis wen lurnd; fit onli to be laft at."

Boston Recorder.

RESUSCITATION OF THE DROWNED.

Deaths by drowning are very frequent, and many lives being sacrificed for want of knowledge of the means of restoring suspended animation. Life, in some instances, will remain an incredible time in the body, and only needs the proper restoratives to set it in active motion again. Dr. Mott, of the American Shipwreck Society, gives the following directions:

"As soon as the body is removed from the water press the chest suddenly and forcibly downward and backward, and instantly discontinue the pressure. Repeat this without intermission until a pair of common bellows can be procured; when obtained, introduce the nozzle well upon the base of the tongue. Surround the mouth with a towel or handkerchief and close it. Direct a bystander to press firmly on the projecting part of the neck, called Adam's apple, and use the bellows actively. Then press upon the chest to expel the air from the lungs—to imitate natural breathing. Continue this an hour at least, until sings of natural breathing come on. Wrap the body in warm blankets, and place it near the fire, and do every thing to retain the natural warmth, as well as to impart artificial heat, if possible. Every thing, however, is secondary to inflating the lungs. Send for medical aid immediately. Avoid all friction until respiration shall be in some degree established."

SCRIPTURE EXPOSITION.

"*They were sawn asunder.*" Heb. 11: 37.

When the early people of God were persecuted, their wicked tormentors taxed themselves to invent the most cruel methods of putting them to pain and to death. In the text, the writer mentions that some were sawn asunder. Who these were cannot be determined with certainty. There was a tradition among the Jews that the prophet Isaiah was put to death in this manner, by order of the wicked king Manasseh, about 700 years before Christ. It is said that a wooden saw was used, that they began at the lower parts of his body, and cut thro' to his head Several writers doubt the authority on which this account rests; the Jews, however, still believe it. But whether it was this prophet or some other holy man that suffered martyrdom in this way, the passage to heaven, although painful, was short; they were victorious, and gained the prize.

TO CURE DIARRHOEA.

Mix 32 drops of oil of cinnamon; 2 fluid ounces of laudanum; 4 fluid ounces of common spirits of lavender; 4 fluid ounces of tincture of rhubarb. Dose—A teaspoonful once in three of four hours for an adult.

A gentleman of this city has given the above recipe to hundreds, and it has always proved a sovereign remedy. The ingredients can be procured and mixed at any drug store.—*Rochester Democrat.*

GOOD AND TRUE.

A man, says Dr. Franklin, as often gets two dollars for the one he spends in informing his mind, as he does for a dollar he lays out in any other way. A man eats up a pound of sugar, and it is gone, and the pleasure has ended; but the information he gets from a newspaper is treasured up in the mind to be enjoyed anew, and to be used whenever occasion or inclination call for it. A newspaper is not the wisdom of one man, or of two men; it is the wisdom of the age, and of past ages too. A family without a newspaper is always half an age behind the times in general information; besides they can never think much nor find much to talk about. And then there are the little ones growing up in ignorance without any taste for reading. Besides all these evils, there's the wife, who, when the work is done, has to sit down with her hands in her lap, and nothing to amuse her, or divert her mind from the toils and cares of the domestic circle. Who would then be without a newspaper.—*Westchester Spy.*

MODERN PREACHERS.

There are preachers in the present day, I am loth to call them ministers, who appear more solicitous to make their expressions good than their hearers, and had much rather hear their praises than their sighs, and their auditors should admire their fine language than follow their best counsel. In such sermons there is little spoken either from the heart or to the heart, the orator and auditory agreeing together to deceive themselves. As the conversion of sinners is neither the effect nor the aim of such florid, mollifying discourses, the business is transacted on both sides as if the preacher had done his part when he had shown his wit, and as if the hearers thought they had done theirs when they had commended it.

MARRIAGE NOTICES.

"I saw two clouds at morning,
Tinged with the rising sun,
And in the dawn they floated on,
And mingled into one."

MARRIED—In Harrisburg, on the 7th of September, by Elder J. H. Hurley, Mr. William H. Hooker, of Chicago, Illinois, to Miss Caroline E. Fish, of York county, Pa.

This pretty fish is caught at last—
The hook and line doth hold her fast;
The hook that holds will ne'er be broke,
Until death strikes the fatal stroke.

May God protect this happy pair,
Of his rich blessings may they share,
And when their life shall pass away,
May they be brought to endless day.

J. H. H.

On the 9th of August, by Elder A. Megrew, Mr. Paul Rice to Miss Elizabeth Funk, both of Wayne county, Ohio.

On the 20th of September, by Rev. C. W. Schaeffer, Mr. Thomas Cunningham to Miss Mary A. Emmerson, both of Harrisburg.

On the 18th of September, by the same, Mr. John Lehman to Miss Mary A. Fisler, both of Dauphin county.

On the 15th of September, by Rev. J. F. Mesick, Mr. Jacob M. Snider, of Chambersburg, to Miss Frances Fenstermacker, of Harrisburg.

On the 9th of September, by the same, Mr. Samuel Rupert to Miss Catharine Brown, both of Harrisburg.

On the 21st of September, by the same, Mr. Emanuel Kelker to Miss Mary A., daughter of Geo. Beatty, Esq., all of Harrisburg.

On the 23d of October, by Elder J. Winebrenner, Mr. Daniel Winters to Miss Mary C. Epler, both of Middletown.

OBITUARY NOTICES.

"Leaves have their time to fall,
And flowers to wither at the north wind's breath,
And stars to set, but all,
Thou hast all seasons for thine own, O Death!"

DIED—Near the city of Baltimore, on the 18th of September, Mr. John Appler, son of Abraham and Rebecca Appler, of Carroll co., Md., aged 27 years and 17 days.

He was buried at the Uniontown meeting-house on the 20th, at which time a discourse was delivered from Isaiah 38: 1, by Elder J. Keller.

THE MARKETS.

Corrected semi-monthly for the Advocate,
By Funk & Miller, Commission Merchants.

HARRISBURG.

FLOUR—Wheat, per barrel,	$5 37½	*a* 5	50
Do. Rye, do. - -	2 75	*a* 3	00
Do. Corn, do. - -	2 50	*a* 2	62½
GRAIN—Wheat, per bushel,	1 00	*a* 1	05
Do. Rye, do. - -	70	*a*	75
Do. Corn, old do. - -	62½	*a*	65
Do. Corn, new do. - -	50	*a*	55
Do. Oats, do. - -	37½	*a*	40
Do. Barley, do. - -		*a*	75
SEEDS—Clover, do. - -	4 00	*a* 4	25
Do. Timothy, do. - -	2 55	*a* 2	50
Do. Flax, do. - -	1 00	*a* 1	06
BEEF, per cwt. - - - -	5 00	*a* 5	50
PORK, do. - - - - -	5 00	*a* 5	25
HAMS, per pound, - - -	12½	*a*	15
BUTTER, do. - - - - -	10	*a*	12½
LARD, do. - - - - -	10	*a*	12½
TALLOW, do. - - - - -	8	*a*	10
HARD SOAP, (Dried) per lb.	6	*a*	7
EGGS, per dozen, - - - -	8	*a*	10
POTATOES, per bushel, - -	40	*a*	45
ONIONS, do. - - -	37½	*a*	50
APPLES, do. - - -	40	*a*	50
PEACHES, (Dried) per bush.	1 50	*a* 2	00
FEATHERS, per pound, - -	37½	*a*	45
WOOL, do. - - -	30	*a*	50
SALT, per sack, - - - -		*a* 1	50
HAY, per ton, - - - - -	9 00	*a* 10	00
PLASTER, per ton, - - -	4 75	*a* 5	00

PHILADELPHIA.

FLOUR—Wheat, per barrel,	$5 50	*a* 5	62½
Do. Rye, do. - -	3 87½	*a* 4	00
Do. Corn, do. - -	2 87½	*a* 3	00
GRAIN—Wheat, per bushel,	1 15	*a* 1	25
Do. Rye, do. - -	75	*a*	77
Do. Corn, do. - -	69	*a*	70
Do. Oats, do. - -	42	*a*	45
Do. Barley, do. - -	85	*a*	90
SEEDS—Clover, do. - -	4 50	*a* 4	62½
Do. Timothy, do. - -	3 75	*a* 3	80
Do. Flax, do. - -	1 40	*a* 1	45
BEEF, per cwt., - - - -	7 00	*a* 8	75
PORK, do. - - - - -	7 00	*a* 7	25
PLASTER, per ton, cargo, -	2 50	*a* 2	62½

RELIGIOUS NOTICES.

West Pennsylvania Eldership.—This body will commence its next annual session, by the permission of Providence, on Friday, the 22d of October ensuing, in the meeting-house in Irvin township, Venango county, Pa.

East Pennsylvania Eldership.—This body will hold its annual meeting, Providence permitting, at Elizabethtown, Lancaster county, Pa., commencing on Wednesday, the 20th of October next.

The opening sermon will be preached by Bishop Jacob Flake—service to commence at 10 o'clock on the day of meeting.

Ohio Eldership.—The Ohio Eldership will hold its next annual session at Smithville, Wayne county, Ohio, commencing on Monday, the 18th of October next.

Indiana Eldership.—The annual Eldership of Indiana, will meet in Troy township, Whitley county, near brother John Meloy's, on the 3d Monday of November, 1847.

Protracted Meeting.—A protracted meeting will be held in Hinkletown, Lancaster county, commencing on Saturday evening, the 9th of October.

Preachers and people generally are respectfully invited to attend.

CIRCULAR.

To all Denominations in the United States.

THE proprietors of the work entitled, "*The History of all the Religious Denominations in the United States,*" *&c.*, have in contemplation to publish an improved and stereotype edition of the same, with some 18 or 20 portraits of distinguished men. They beg leave, therefore, through the religious press, respectfully to request the several Contributors to the said work, or such other persons as may be deputed to act in their stead and in behalf of the respective denominations, to make and furnish such corrections, alterations and improvements to the several articles in the work as may be desirable, on or before the 1st of October next, at which time the work will be in the hands of the stereotyper.

They would likewise request the favor of having sent them the most approved likenesses of the following persons, to wit: *Martin Luther, John Calvin, Ulric Swinglius, George Fox, Menno Simon, Emanuel Swedenburg, C. Zinzendorf, John Wesley, Roger Williams, William Hiscox, William White, William Otterbein, Jacob Albright, Benjamin Randal, Elias Hicks, John Herr, Alexander Campbell* and *William Miller.*

The Editors of the religious press in the United States, are respectfully requested to give this notice one or two insertions in their respective papers and oblige the proprietors.

JOHN WINEBRENNER & CO.

N. B. Persons writing will address *J. Winebrenner & Co.*, Harrisburg. Pa., or *J. Flake*, or *J. Carrigon*, No. 21, north 3d street, Philadelphia.

PROSPECTUS.

J. WINEBRENNER & CO. propose publishing, by subscription, a work entitled

A Pronouncing and Pictoriat

Bible and Theological Dictionary.

1. This work shall contain a short but comprehensive explanation of all the principal Bible and Theological terms.

2. It shall give a Classical Pronunciation of the same, which has hitherto been a great desideratum in all similar works.

3. It will be embellished with numerous engravings, illustrative of ancient places, customs and things.

CONDITIONS.

1. The work will be about the size of the *History of Denominations*, containing about the same number of pages.

2. It shall be well printed and bound, and delivered to subscribers at *Two Dollars and fifty cents* per copy, payable on the delivery of the same.

3. Whenever three thousand names shall have been procured by the different Agents, the work shall be put to press. A list of the names of subscribers shall be appended to the work.

P. S.—Fifty or more Agents wanted for the sale of the above, and the *He Pasa Ekklesia.*

☞ Any person sending us four good subscribers for the above work, and becoming responsible for the payment of the same, shall be entitled to one copy.

TYPE FOR SALE.

THE Editor of the Advocate offers for sale the following fonts of type:

1. One font of second-hand Long Primer, weighing about 150 lbs., at 12½ cts. per pound.

2. One font of second-hand Brevier, weighing about 200 lbs., at 18¾ cents per pound.

3. One font of second-hand Small Pica, of from 150 to 200 lbs., in weight, at 15 cents per pound.

4. One font of German Pica, at 20 cents per pound.

5. Several small fonts of Agate and bold-faced Minion, to suit purchasers, at 50 cents per pound.

DOW'S FAMILY MEDICINE.

AS sundry persons, here and there, are beginning to complain of Bilious Fevers, Dysentery, Fever & Ague, &c., we would advise them to call and get Dow's Medicine, which is a most excellent remedy for these and other complaints.

For sale at the office of the *Church Advocate.* Price 50 cents per bottle. Aug. 1.

LIST OF THE GENERAL AGENTS.

We hereby announce the following brethren General Agents for the Church Advocate, viz:

Elder EMANUEL LOGUE, of Trenton, Iowa, is our General Agent for that State.—All persons, therefore, wishing to subscribe for the Advocate, or to make remittances for the same, will please address him as above.

Brother JOHN SHULER, of Ottawa, Illinois, is our General Agent for that State.—Persons in said State, wishing to order the paper, or to pay for it, are requested to address brother J. Shuler.

Dr. J. BOBBS, of Indianapolis, Indiana, is our Agent for the Southern and Central part of Indiana.

Elder JOHN MARTIN, Marcy, Larange county, Indiana, is our Agent for the Northern part of Indiana; him, therefore, the people of that part of the State will address.

Brother JOHN ACHEY, of Dayton, and CHRISTIAN WINEBRENNER, of Miamiesburg, Montgomery county, Ohio, are our General Agents for the south-western part of Ohio. To them the people of that quarter will apply, who may have business with the Advocate office.

Elder THOMAS HICKERNELL, of Mendon, Mercer county, Ohio, is our General Agent for the North-western part of Ohio.

Mr. JOHN P. WINEBRENNER, of Wooster, Wayne county, Ohio, is our General Agent for Eastern and Southern Ohio. To him payments can be made, or orders sent by sub-agents and others, in that part of the State.

Elder JACOB MYERS, of Pittsburg, Pa., is our general Agent for the West Penn'a Eldership. To him the sub-agents and others will address orders and make payments.

Brother SAMUEL HINNY, of Springville, Lancaster county, Pa., is our agent for Mount Joy, Richland, Springville, and the surrounding neighborhood.

Brother LEVI SLINGLUFF, of Martinsburg, Blair county, Pa., is our general agent for Morrison's Cove.

Brother JOHN K. BUSER, of Highspire, Dauphin county, Pa., is our general agent for Highspire and the neighborhood.

Brother JACOB RIFE, is our Agent for Middletown and vicinity.

Brother JOHN FOREMAN, is our Agent for Fayetteville and neighborhood.

Elder GEORGE KIMMEL, is our Agent for Schuylkill county.

Brother GEORGE ROSS, is our Agent for Elizabethtown and neighborhood.

Brother FREDERICK MAY, is our Agent for Bainbridge and neighborhood.

Brother JOHN C. LANDIS, is our Agent for Landisville, Lancaster county, and neighborhood.

Brother HENRY ZEARING, is our Agent for Shiremanstown and neighborhood.

Brother LEONARD MARKS, is our Agent for Woodberry and neighborhood.

Brother JAS. R. MACHLIN, in our Agent for Siddensburg and neighborhood.

Brother A. J. KAUFFMAN, is our Agent for Washington and neighborhood.

Brother GEO MARTIN, is our Agent for Lancaster and vicinity.

Brother GEORGE SINGISER, is our Agent for Churchtown and neighborhood.

Brother JACOB HICKERNELL, is our agent for Lisburn and vicinity.

Brother HENRY WINGERT, is our agent for Landisburg and surrounding country.

Brother JOHN GORE, is our general agent for Uniontown, Md., and neighborhood.

Elder THOS. BEAN, is our general agent for the Broad Fording neighborhood, Md.

Brother JOHN KIBLER, is our agent for Newport and neighborhood.

☞ In addition to these General Agents, we wish it distinctly understood, that all the accredited ministers of the Church of God, in all the different Elderships, (as stated in our terms,) are our regular and standing agents for the Advocate.

JOB PRINTING
NEATLY EXECUTED AT THIS OFFICE.

W. DEVOE BAILEY, Printer.

THE CHURCH ADVOCATE.

A FAMILY PAPER---Devoted to the Diffusion of Bible Truth, Religious News and General Intelligence.

ONE DOLLAR AND TWENTY-FIVE CENTS A YEAR. "EARNESTLY CONTEND FOR THE FAITH WHICH WAS ONCE DELIVERED TO THE SAINTS." PAYABLE ALWAYS IN ADVANCE.

VOLUME XII. HARRISBURG, Pa., OCTOBER 15, 1847. NUMBER 12.

THE CHURCH ADVOCATE

Is printed and published in Mulberry street, near the Railroad Bridge, Harrisburg, Pa.,

By JOHN WINEBRENNER, V. D. M., Editor.

TERMS AND REGULATIONS.

The Church Advocate will be printed and published semi-monthly, on a large super-royal sheet, at $1,25 per volume, payable always in advance, or within the first three months of taking the paper.

All persons failing to comply with these terms, shall have their papers stopped at the expiration of the first quarter, from the time the paper is sent, and be held accountable for two quarters; that is to say, for 62½ cents; which sum shall be invariably exacted before the paper will be re-sent.

All the accredited ministers of the Church of God, and such other persons as shall have regular certificates of their appointment from the Editor, shall be the only authorized agents for this paper.

☞ Letters and communications addressed to the Editor, through the Post Office, must be *post-paid*, except those containing remittances.

EDITORIAL DEPARTMENT.

East Pennsylvania Eldership.

The brethren of Elizabethtown solicitous to see a general convocation of preaching brethren and elders, hereby tender a cordial invitation to them all. Brethren, we are fully prepared to give you the necessary accommodations during your stay with us. We want to see you all present, if possible. Let none, therefore, absent themselves on trivial grounds. Let there be a unanimous assemblage—a general rallying around the standard of the cross. The brethren on their arrival, will please to stop at brother A. Breneman's, whence they will be conducted to their boarding places.

Elizabethtown, *September* 17, 1847.

300 Subscribers Wanted.

We want about Three Hundred new subscribers in the place of our delinquents.—Were it not for these we might have got along very well, but as it is we need a fresh recruit. We hope our agents will bring us a handsome accession of new subscribers to the Eldership. Remember our reduced terms.—Fifty cents for six months, commencing with number 13, *i. e.* from the 1st of November next.

Capture of Mexico.

The American army, under the command of General Scott, has captured the city of Mexico, after several hard and bloody battles. Some 4,000 Mexicans, including woman and children, and about 2,000 Americans, have been killed and wounded in this sanguinary strife. How horrid and painful are these accounts of the destruction of human life. May the Lord have mercy, and put a speedy end to these horrors and abominations of war!

Eldership Letters.

We have been requested to suggest to the churches and brethren, who may have occasion to write to the Eldership, to prepay their letters, or send them privately.

Eldership Journals.

We hope to be able to lay before our readers the Journal of the East Pa. Eldership in our next, and the Journals of the other Elderships in the succeeding number.

Time of our Proposition Expired.

We proposed, some month or six weeks ago, to give a copy of the "History of Denominations" for $1,50, and the next volume of the *Advocate* for $1, provided the money was sent us by the 1st of October. Those who have done so shall have their books and papers in due time, but those who have not complied with our proposition within the time specified, and yet wish a copy of one or both, will now be charged the regular prices: $2,50 for the one, and $1,25 for the other.

Monday Preaching.

The article which follows we cull from the "New Orleans Protestant." We commend it to the special attention of our ministerial brethren, as presenting an example well worthy of their imitation. The Monday sermons spoken of strike us as something excellent, and no one knows the amount of good they may be the means of effecting. We should be glad to furnish our brethren the opportunity of preaching frequently this way.

"It is the constant practice of one of the best and most laborious ministers of the present generation to write a short article for some religious periodical every Monday. This he does with little fatigue or trouble, the labors of the Sabbath suggesting some thought, or bringing to light some fact worthy of record.

"In the course of a long life many volumes might thus be written, and much good be done, which would be otherwise lost. Is it not a practice which should become universal?—We heartily recommend it to our brethren in the ministry. You preach on the Sabbath perhaps to some hundreds, you may preach on Monday to thousands. Your sermons are preached in a small neighborhood, and a few perhaps will remember them for a little while, the paragraph of ten or twenty lines may travel to the ends of the earth, and do good till the end of time. We wish there were more Monday preachers."

Population of St. Louis.—In 1831, this city contained 6,000 souls. In 1837 it numbered 12,000; in 1842 it numbered 24,000, and at the close of 1846 it wanted only about 200 of 48,000. It first doubled its population in six, then in five, and then in four years it lacked but a fraction of doubling.

OBITUARY NOTICE OF Sister Sarah M. Lingle.

Departed this life, on Wednesday, the 29th ult., Sarah M. Lingle, consort of John Lingle, aged 24 years, 8 months and 17 days.

Sister Lingle was the only duaghter of Jacob Forney, of Lancaster, Penn'a. She was born, educated and reared in that city.

In the year 1842, during a great revival of religion among the people of Lancaster, she was happily converted to God, baptized in his name, and added to his church in that place.

About the close of the year 1844, she was married to brother John Lingle of this place. Since then, she has resided among us, and was highly esteemed and respected by all who knew her. As a neighbor, she was kind and obliging; as a child, wife and mother, she was tender and ardently affectionate; and as a sister in the church, she was a pattern of piety, and, like John the Baptist, a burning and a shining light.

On Tuesday night, the 28th ult., she took sick. During her accouchement she suffered much, but bore it with exemplary patience and firmness. On Wednesday, towards noon, she began to sink away rapidly. When she found that her departure was at hand, she exclaimed and said, "The Lord is good to them that put their trust in him." "I am going. Heaven is heaving in view—heaven's heaving in view!" Shortly after she gave utterance to these words, she sweetly fell asleep in the Lord without a struggle or a groan.

On Friday morning, the 1st inst., she was borne to her final resting place in the Harrisburg Cemetery, followed by a bereaved and mourning husband, weeping parents and brothers, and a large circle of relatives and friends, who deeply felt and sincerely lamented her early and sudden departure from time to eternity. May the great and Almighty disposer of all events, abundantly sanctify this afflictive dispensation of His Providence to all her relatives, neighbors and acquaintances, for his name and mercies sake. Amen.

Protracted Meeting.

The Church of God at Mount Joy, intend to hold a protracted meeting, commencing on the 15th instant. Preachers and others coming to the Eldership, are respectfully invited to attend this meeting and spend a few days with them prior to the Eldership. See brother D. M. Martin's letter.

☞ A Massachusetts volunteer, writing from Monterey, says: "The mothers here have a great practice of *selling* their daughters to the soldiers. I saw two beautiful girls, one 18 and to other 16 sold the last week, the first for $65 and the last for $60!"

Literary Notices.

The Parlor Magazine. J. T. Headly, *Editor.* E. E. Miles, 151 *Nassau street, N. Y., Publisher.*

We have received from the publisher the September number of this useful and popular periodical. No enconiums from us can add anything to its merited reputation. The name of its editor, Rev. Mr. Headly, is a sufficient recommendation of any work. In bold, graphic, and yet beautiful and life-like description, he is unsurpassed. And what is more, his productions are not liable to the objection of that overstrained imagery and want of truthfulness evinced by many descriptive writers.

The Magazine is an attempt to supplant the objectionable and trashy light literature of the day, by that of a pure and ennobling character, such as the Christian parent or friend would choose to put into the hands of his children or his friends. And well has the enterprise succeeded. Some of the best Christian talent of the land is brought to enrich the pages of the work; and it may be safely affirmed that it is the best of the kind extant. It merits eminent success, which it will undoubtedly receive. Terms $2 per annum, in advance.

The American Literary Emporium. Rev. D. Mead, *Editor.* Athes & Woods, *Publisher,* 139 *Nassau street, N. Y.*

This work professes an object similar to that of the above, but is not like it, exclusively original. It is, however, considerable larger at the same price, and is conducted with a good deal of ability. The matter which it contains is not only unobjectionable in its character, but is also of a high order of literary merit. Both these works will undoubtedly have their friends, and there is ample room for both without any clashing of interests. Would that more of our periodical literature was of this stamp.

Chambers' Cyclopedia of English Literature. *Published by* Gould & Lincoln, Boston; Lewis Colby & Co., New York.

This most valuable publication is at length completed by the issue of the sixteenth number. It contains a selection of the choicest productions of English authors, from the earliest to the present time, together with a critical and biographical history of each, from the pen of the talented editor. By a careful perusal of a work like this we can trace the rise and progress of English literature, the steps, as it were, by which it has raised itself to its present eminence. The Cyclopedia is eminently worthy of a place in every library.

☞ Parliament allows the Queen of England for her support, $1,750,000; for Prince Albert, her husband, $133,000; and for her horses and hounds, $310,000—making in all, $2,193,000.

Gubernatorial Nominations.

The Democratic convention of Massachusetts has nominated for Governor, Gen. Caleb Cushing, and for Lieutenant Governor, Henry N. Cushman.

The Democratic convention of Connecticut have nominated Geo. S. Catlin for Governor, and Origen S. Seymour for Lieut. Governor.

Daniel Haines has been nominated by a State convention, at Trenton, as a Democratic candidate for Governor of New Jersey, and Hon. William Wright, by the Whig convention, as the Whig candidate.

The Democratic State convention, at Syracuse, New York, have nominated for Comptroller, Orville Hungerford; for Lieutenent Governor, Nathan Dayton; for Secretary of State, Edward Sanford; for Attorney General, Levi S. Chatfield; for Treasurer, G. W. Cuyler; for State Engineer, O. W. Childs; and for Canal Commissioners, John C. Mather, Elisha B. Smith and Fred'k Follet.

The Massachusetts Whig State convention assembled at Springfield, on the 29th ult., and nominated George N. Briggs for re-elcction as Governor, and Hon. John Reed for Licut. Governor. Daniel Webster was nominated for next President of the United States by a unanimous vote. Rufus Choate and W. G. Bates were appointed Delegates at large to next Whig National Convention.

Mexico City.

The city of Mexico is situated in a very extensive plain, and yet the mountains which surround it are so elevated that, to the eye, each street really appears to be bounded by the mountains. The strects are parallel, very wide, and well paved. The houses are of stone, and mostly two and three stories high. Many of the houses present a front of 4 to 500 feet. The Great Square (Plaza Mayor) is one of the finest to be seen in any metropolis: in its centre is a colossal statue of Charles IV. of Spain, said to be superior to any other work of this kind existing in the New World. The Cathedral, on the north side of the Great Square, is truly magnificent, and neither gold nor silver has been spared for the ornament of its altars—the pulpits are cut out of blocks of marble. There are many Convents of immense size. The San Domingo is the largest. The churches are all very large. The Mint is an immense establishment. The population at present is about 140,000.

More Troops for the War.

The Washington Union says that it has been determined hy the Government to make no further overtures of peace to Mexico; and that in addition to the reinforcements now moving forward from Vera Cruz, and besides the regiments now organizing in Kentucky, Tennessee and Indiana, other reinforements, to the full extent authorized by the law of Congress, will be called out at once, to make certain of the security of the army in its present occupation and operations. The Union also says:

"The propositions of Mexico,—that we should pay to Mexican citizens all the damages sustained by them during the war, surrender all that portion of Texas west of the Neuces, abandon all of New Mexico, all of Lower and one-half of Upper California, leaving the imports of our own and all other merchants into the Mexican ports open to new duties, or even to confiscation, and to give up our claim to any right of way across the Isthmus—are so preposterous as to put all hopes of peace, at least for the present, out of the question."

CONTRIBUTORS' DEPART'T.

Desecration of the Sabbath.

That such a day as the Sabbath has been instituted by God himself, for the observance of every age and generation of mankind until the end of time, is almost universally acknowledged in all civilized countries: a few infidels excepted.

That this day should be kept inviolate, by refraining from all secular labor, is also conceded by many. That this day is most shamefully, as well as criminally desecrated by many, both in church and state, is substantially demonstrated, whether it is seen and believed by the above parties or not. In writing on this subject, I feel comforted that I need not traverse the wilderness of metaphysics for arguments to prove what I shall say, since the external conduct and the internal consciousness of every Sabbath-breaker will conspire to prove it most substantially—seared consciences excepted. Since the ancient, human, and worn-out mode of generalizing the sins of the people, relative to Sabbath-breaking, is so common and inefficient, I shall choose the more scriptural manner of treating the subject, by particularizing the anti-scriptural operations by which the Lord's sacred day is unbecomingly, shamefully, and criminally violated.

The first grade of Sabbath-breakers to which I would advert, are the proprietors of the craft, which they keep plying the natural and artificial streams of our beloved country. I may here mention railroad and stage companies, to which grade is peculiar, the public abomination of mail carrying.

I next mention the well known sin of travelling on business or for pleasure on God's holy day. On this point I would remark that, if infidels, skeptics, and professors of religion would remove the cause of this sin, the effect must cease for ever as a necessary consequence. Is it not a well known fact, that in crimes like the above, there are principals and abettors; the former committing the first, a primary sin, and the latter, to accommodate the former, adds a secondary transgression. The case in point is this, viz: Travelling on business and for pleasure is quite an ancient mode of violating the Sabbath, and took its origin in travelling on foot, and on animals. After a lapse of ages, steam engines and vehicles of various descriptions were invented and constructed for the accommodation of this host of Sabbath-breakers. Now, just let these, as the principals in this crime, give up their rebellion against God, and the sin of the abettor must cease for ever, having nothing to do but to repent of the past and "sin no more."

I next mention the common sin of strutting about on carnal visits, for pleasure and pastime, together with the ostentatious rambling about public works, &c., to gratify corrupted curiosity; and to this I annex the gigantic stalking so peculiar to our villages, towns, and cities. In the commission of this sin, the goddess of fashion makes a mournful display of weak-mindedness of her foolish votaries. She excites the mad ambition of their depraved hearts, then dresses them up with the petty gewgaws of wild fancy, and sends them forth through the streets, exposing them, first, to the intelligent and pious of the place, who pity their ignorance; and secondly, to God, who "resisteth the proud."

Although, far from being exhausted, I must end this topic of my subject, to give place to the second, in which I purpose to point out another species of Sabbath-breaking under a variety of forms.

The first of which I mention is, iron and all other metallic manufactories in operation on the Sabbath. Manufacturing grain into flour, &c., is another mode of sinning on this sacred day. With this I mention the bloody crime of changing or converting our common aliment into the death-dealing abomination in those laboratories of human woe which have long disgraced our beloved country, not only on the Sabbath, but on every other day of the week. Here I must leave the subject and ask, what has the liquor business done for all the communities which have tolerated the bloody traffic? I answer, it has furnished a fuel for the passions—it has been the cause of crime—the reward of iniquity—the price of blood—the food of uncleanness—the downfall of the great—the destroyer of every good feeling—and a snare to the wise. It has broken the heart of the lonely widow, clothed the orphan in rags, and, like the pestilential blast from the trackless desert, has spread the mantle of human misery over its thousands on earth, and shrouded in the flames of the "second death" its tens of thousands; thus much for the (so called) lawful business of liquor making ou the seven days of the week. Pardon this digression ye modern sages, who may be disposed to cavil.

I next mention the impious practice of driving cattle (or any species of animal) to market on the Sabbath. Also driving teams on public roads, or about iron, or any other works.

I next mention the labors of the pious rumseller on Sabbath, especially in the morning of that holy day, when his drunken customers are so irregular, and some so late in their attendance that he can sometimes hardly get off timely enough to church to say his prayers and confess his sins to the priest. With this religious trafficer in rum, I classify the infidel and skeptical whiskey dealer, whose labors are also extensive on Sabbath morning: and consist first, in dealing out the woful draught to his bloated dupes, and then take a lordly seat and occupy the time in persecuting his neighbors as he sees them repairing to the place of worship. And while his foul-mouthed blasphemy is teeming in torrents from his lips against God's people and cause, his wicked heart within him rejoices at meeting the approbation of his drunken hearers. With the sin of these sons of Belial, I classify the sin of opening eating-houses, confectionary, and all other shops, be they what they may. With these I mention the sin of all those who patronize and lounge about these drunkeries and gluttoneries on the Sabbath day.

Is such a state of things not enough to make a South African caffree blush? and cannot the civilized and enlightened citizens of Pennsylvania blush at such barbarity and criminality? Ye thinking and common-sense men, where is the influence of those wholesome laws of which you boast? for the legislation of which we pay so dear, and which are professedly intended to suppress the abominations at present disgracing our beloved country?

And again: I ask, what are our magistrates doing, who are under oath and obligation to execute those laws? Are they satisfied with a little mushroon popularity, founded on no greater merit than a few gold leaf letters stuck up at their offices, representing their magistracy? Are they content with honor which is raised without merit, and lost without a crime, in preference to that sublime honor and substantial fame, founded on a faithful discharge of all their official duties, amidst discouragement and opposition, and despising groundless censure and reproach, disdaining all compliance with public manners, when they are vicions and unlawful, and thus fulfil their duty toward their God and their country?

Lastly on this subject, I would direct my remarks exclusively to us who profess true Godliness. And, first, I would ask ourselves, do we keep the Sabbath purely inviolate in every possible respect? Do we give infidels and nominal Christians all possible reason by our example, to give up their Sabbath-breaking and learn of us to keep holy that sacred day of the Lord? In order to be better able to answer the above questions, either for or against ourselves, I shall enumerate or name some Sabbath operations, which have been peculiar to us quite recently, and for a long time past, which are the following: sewing a little on Sabbath morning; gathering vegetables and fruit from gardens, fields, &c.; unnecessary cooking and sometimes baking; oiling and blacking shoes and boots; gathering fuel for fire; grinding coffee, a very common little crime generally called, (*O! that's nothing,*) cutting hair; shaving; brushing and cleansing clothes; ironing a little something, thought not quite smooth enough to be seen; the abomination of lounging in bed and sleeping; giving and receiving money for purely carnal, or worldly purposes; carrying to and fro letters, &c., solely worldly in their nature; indulging in wordly calculations, in worldly conversation, and in worldly thoughts; carnal visiting, in order to pass away the often complained of long Sunday, as some say; asking persons to labor or work for us, and especially when we ask them before we get out of the meeting-house. This act confers about as much honor upon the sanctuary as to offer a burnt sacrifice to the god of lust with a burning cigar, or by masticating a piece of tobacco. That man too is a Sabbath-breaker who owns property in which rum-selling and drinking is carried on, he may think that his wretched tenant's skirts alone will be strained with blood, but God will show him the fatal mistake in some future day. Suffering our children to stroll about, and in various ways violate the Sabbath, makes us indirect Sabbath-breakers. So likewise when we sit about our stores, shops, &c. on Sabbath, and have hoards of sinners gathered around us to engross the time in talking perhaps of any thing, or any subject, except that which God intends; these professors perhaps justify such a course by interchanging a few speculative sentiments on the subject of religion with their carnal visitors, to counterbalance the sin committed by talking about the state of commerce, politics, public improvements, agriculture, and God knows best what more besides all this. But this mode of counter-balancing vice with virtue will, finally, prove the ruin of its adherents.

The last mode of robbing God of Sabbath moments is, the common sin of spending perhaps fifteen, twenty, or thirty minutes before the looking-glass combing, powdering, lacing, fixing ornaments, admiring beauty, and then step mincingly to the sanctuary with the vain

pretension to worship God, while, in fact, self is worshipped and admired. This, with the sin of sleeping in church, are the last things that I shall mention on the subject of Sabbath-breaking for this time.

In composing this, I have performed a duty which has long and powerfully impressed my mind, and however fully it may meet the approbation of the Divine Being, it will by no means receive the sanction of the multitude; this mass of infidels, skeptics and professors of religion will, no doubt, each in their turn, exercise their great and capable minds in condemning, with intuitive infallibillity, some things at least, which I have mentioned. Consequently, my only hope from this quarter is, that I shall have the stigmatical epithet of pharisee, sabbatarian, hair-splitter, wild enthusiast, &c. But, be it so. Christ and his followers bore much more than this, and I will most gladly bear this mere trifle for the sake of having peace with God, the prayers and good will of his dear people, and the fond hope of spending an eternal Sabbath in those celestial mansions, in reversion for all the finally faithful.

It may not be amiss to ask: Did the indescribable Jehovah ever repeal the Sabbath or its sacredness? Did he ever abolish the moral law, of which the keeping of the Sabbath is one command? Should we not keep sacred one day in seven, since God, in mercy and pure benevolence, has given us six days to do all our work? Can any manner of secular labor be performed on the Sabbath day, with the divine approbation, which is not mediately or immediately connected with the Glory or Providence of God, the present or eternal welfare of mankind? Was not Christ and his brethren rigid Sabbath keepers in their day, and do not many of us profess to walk in the same steps and mind the same things? But I am here asked, did not Christ and his followers travel on the Sabbath?—Yea, verily. But not for pleasure on pastime; not to the city for merchandise, like many high-toned professors of sanctity now do; not to pay carnal visits to friends and others—nay, verily. He travelled for the glory of his Father and the welfare of mankind; and against this my subject is not written, but directly for it.

But again: I am asked, did not the disciples pluck corn and eat on the Sabbath? Surely they did! and Jesus, their teacher approved of it, as may be seen in his interview with the pharisees, when he told them of David eating in the temple when he had need. Whenever our circumstances in life become such as the disciples were under at that time, we will doubtless be approved also. But, are our circumstances not entirely otherwise? and cannot we keep inviolate the Sabbath?

Finally. I would remark, that I have no confidence in seventh day saintship, and six day demonism; and just as little in six day piety, and seventh day profanity.

Yours, sincerely, J. HINCKLE.

Extract of a letter from El. H. Essich.

COLERAIN, *September* 26, 1847.

BROTHER WINEBRENNER:—

We are now engaged in a protracted meeting. Prospects are very encouraging. Some few profess to have passed from death to life, and quite a number are anxious. The Rev. E. ANDREWS, an Evangelist, is laboring with us. Pray for us.

Yours in haste, H. ESSICH.

Correspondence.--No. 2.

Change—Parting—Baptismal Scene—Missionary Collection—Massachusetts & Rhode Island Annual Conference—Discussions—Anti-Slavery—Licentiousness—Deputation from England—Sickness of Bro. Goadby—Missionary Spirit—Arrival in New York City.

NEW YORK, *September* 16, 1847.

BROTHER WINEBRENNER:—

Ever-busy change still operates upon the bosom of society. We are not what we were, and our relations are not what they have been. The effect for weal or woe is seen and felt in every department of human existence. The joys we knew were transient and eager-winged, and even sorrow flits away ere long, though deep its present smart, unless it proceeds from the sting of that worm which never dies.

Such reflections have arisen as the farewell has been uttered with the dear people with whom, in an interval of collegiate study, I have been connected. Never before had I formed stronger attachments to any people, and what tended powerfully to strengthen them was a cordial reciprocity of feeling.—The first Sunday in the month we enjoyed a delightful baptismal scene, and last Sunday, in addition to the customary and heartfelt farewell, we considered the claims of the perishing heathen upon our prayers and our benevolence, and contributed our mite to give them the Gospel. It was a happy privilege. Thus to lay up treasures in heaven is to add stars to the crown of rejoicing.

Yesterday and the day before the privilege was enjoyed of attending the Massachusetts Freewill Baptist and R. Island Annual Conference, at Greenville, R. I. As this was the session last preceding our triennial General Conference, it was one of somewhat more than ordinary interest. The business and discussions passed off harmoniously, with preaching on Tuesday evening, by Elder J. WITTEMORE, of Pawtucket; on Wednesday, A. M. by the writer, and P. M. by Elder J. B. DAVIS, of Providence. This conference includes upwards of four thousand members, and fifty ministers. Among the resolutions discussed was one touching the necessary means for the overthrow of the giant evil of slavery. The sentiment is strong in Rhode Island that civil government, as now administered, has become so corrupt that Christians cannot consistently use it even for the overthrow of evil. If to act and vote under the American constitution is to sanction all the wrong of that government, then it must be confessed that Christians can but stand aloof. But it does not so clearly appear that all this follows. If I obey it in the right, and protest and act against the wrong, then I am doing only what I must do in connection with the church—any church.

Another part of the discussion affected the duty of the ministry in relation to licentiousness. It was affirmed and strenuously urged that ministers should expose the nature, tendency and results of this sin, as they would those of any other of like magnitude. No motives of fear, of consequences, or false delicacy, could avail in view of the oft-repeated allusions and denunciations of this crime in the Bible, which gives it a sort of pre-eminence among sins, in making it the only one of sufficient magnitude to dissolve the marriage tie. It was farther affirmed, that this vice was making far more extensive and fatal progress than community generally were aware of--that it existed in a secret and solitary, but very reprehensive form, which was sapping the health of many a young man and woman, who were, perhaps, wholly ignorant of the true cause and injury, if not ruining them forever. In view of this, and much more, it was concluded that the minister who did not give this subject some prominence, was guilty of an unworthy dereliction of duty. Few are, indeed, aware of the fearful ravages of this most debasing sin. Few know any thing of the number of Magdalens, prostitutes, and libertines, every where in community, whose schemes are as successful as they are fatal. But the darkest side of the picture is, that the ministry is slumbering unthinkingly over the subject.

The Rev. J. GOADBY, one of the English deputation to our General Conference, was expected to be present, but was detained by serious illness. He is now, however, slightly convalescent. A brief but interesting interview with him was enjoyed. He, with Dr. BURNS, the author the "Pulpit Cyclopedia," and "Five Hundred Sketches and Skeletons of Sermons," are now visiting among our churches, and will continue to do so until after Conference in October. Their object is to cultivate correspondence and union between the Freewill Baptists of this country and the General Baptists of England, who differ little except in name. Another object is to awaken a stronger missionary spirit among us. In this it is hoped they may have abundant success. The wail of the heathen's cry comes swelling up to the very threshhold of Christian temples, and as we catch its sad notes of despair, we hear, "We are perishing--give us the bread of eternal life--tell us your Redeemer's name." And must that cry be longer disregarded! Must they still live and die, and not hear of Calvary! The response delays--and while it delays they are dying. But I must hasten to a close.

I am now, as you see, in the great city of Gotham, and in my next may give you some sketches of things and incidents which have been interesting to me. It is very manifest that an almost incredible amount of vice and wretchedness prevail here, notwithstanding this is the great radiating point of most of the benevolent and reformatory movements of the age. It is enough to make our eyes run down with weeping to take but a single walk along the lanes and by-ways--aye! even in Broadway too. The world is evidently progressing toward improvement, but with a slow and feeble step.

Faithfully yours, A. D. W.

Review of "L." on Camp-Meetings.

GOD requires men and women to be liberal in supporting his cause, and to make use of all lawful means to spread and extend the Redeemer's Kingdom. Camp-meetings have been and are still great means to spread the cause of God, if properly conducted. Many souls have been converted from year to year at these meetings. The camp-meeting where I found peace to my soul, something like forty souls were happily converted, and at some other camp-meetings as high as fifty to a hundred have been savingly converted. The principal part of the church that I am connected with, owes their conversion or convictions to camp-meeting efforts. God's spirit found way to their hearts; and if not at them, soon after they gave their hearts to God.—Many more such churches have been established through or by means of camp-meetings. In consequence of all this, I cannot consider camp-meetings "erroneous, expensive and unscriptural," as brother L. does in the last number of the *Advocate*. He says, "camp-meetings and love-feasts, among other good things, have had their day, and it would be high time to dispense with them altogether."

Brother L. is very good at pointing out errors in others and other things, and, if I mistake not, better then to detect errors in himself. As for the practices of the different denominations that he speaks of, I have nothing to say. But I am somewhat at a loss to know how a man can call any thing "good," and at the same time denounce it as being "erroneous," and had "better be dispensed with."

I have carefully read over his letter, and in particular the part relating to camp-meetings, to see his sweeping arguments drawn from the sacred word, but I find his arguments commenced and ended in mere assertions, without even common reason in his favor.

Brother L.'s arguments for dispensing with camp-meetings are,—1st. Because "there is not the least use for any of them, since so many meeting houses have been built within a few years." Can the readers of the *Advocate* see any thing like an argument in the above? Brother L. ought to know that not all the churches have meeting houses as handy as he has. Again, he says, "the people now have every opportunity in their Bethels." But how is it in brother L.'s neighborhood? Do they come to the Bethel where he resides? Very few indeed.

But his next and greatest argument appears to be, 'that camp-meetings are attended with a great expense." I suppose brother L. never spent much at camp-meetings, for I know not that he has tented out the last six years; what he has done before, I know not, but I opine, little enough. If such brethren, who are opposed to camp-meetings, would do their duty in supporting the cause of God in other ways, then be it so; but they are some times even so close-fisted and narrow-hearted, that they have very little to give for any benevolent cause. I wish no better proof then the above to know that such men love their dollars more then God, and are more anxious to have their chest and coffers filled, then to spend a few dollars for the conversion of sinners.

Brother L.'s last argument is, "because we have no scripture for them." But this argument is like all the rest—a wholesale assertionism. We have scripture enough that in ancient days they had meetings that continued seven days, and sometimes twice seven days; and some of these meetings were attended with great expenses, more so then any camp-meeting that was ever held in Lancaster county, or elsewhere. But at that time they were a liberal people, and their aim was to glorify God. And never did any one as much as hint that these meeting were too "expensive," as an excuse to "dispense with them." Would to God there was more liberality among the people calling themselves the people of God.

It is entirely uncalled for, in my opinion, for any person to come out in public and state to the world that camp-meetings are "attended with great expenses," and therefore ought to be "dispensed with." If only one soul at each camp-meeting is converted to God, we are amply paid for all our expense and trouble; and should there be a camp-meeting that not a soul would be converted, we may still claim the consoling promise of the Lord,

"Come ye blessed," &c., "for I was hungered and ye gave me meat," &c. But to those penurious persons, the King will say, "Depart from me ye cursed," &c., "for I was a hungered and ye gave me no meat," &c. The apostle James says, "Go too now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be witness against you, and shall eat your flesh as it were fire: ye have heaped up treasure together for the last day." May the Lord help us to be up and doing. Our time is short. Let us do all the good we can to the honor and glory of God.

October 1, 1847. S*****.

Freedom of Discussion.

It seems that the citizens of your place have met those noted Abolitionists, Garrison and Douglas, with the potent logic of addled eggs. It is to be regretted that no more powerful arguments than these could be brought against their peculiar doctrines. I am not about to justify or apologize for many of their peculiarities; but it is a source of shame that the capital of my native State should present such an instance of trampling under foot sacred and inalienable rights--freedom of conscience and discussion. None but a bad cause needs the aid of brick-bats and mob-violence, and even then, policy would dictate their abandonment. Community generally sympathises with the persecuted rather than the persecutors.

But when we turn to principles—to the eternal principles of right, and see such an attack upon such fundamental points of our constitution and of the right, words are feeble things to depict the outrage. It is not William Lloyd Garrison and Frederick Douglas whom we see attacked and insulted, but liberty of conscience and freedom of speech; and were these men the very incarnation of the devils themselves, we should feel and speak thus. These are rights which no man, or set of men, have any right to deny to the most wicked or insignificent human being. So then when the citizens of Harrisburg thus treated these men, we charge them not with assault and battery, but with trampling upon the great principles of American Republicanism and of right—of God. And where is the voice of the press?—echo answers, where? I fear for America, when such high-handed outrages upon her rights go unrebuked by the guardians of the public weal. *Fiat justitia, ruat cælum*, (Let justice be done, though the heavens fall.)

A. D. W.

A Happy Death.

BY J. FLAKE.

Several years ago Samuel Foust was accustomed to attend our meetings in Lancaster, especially during the seasons of revivals, with which that place was favored. He was not then a subject of converting grace, but appeared serious, and no doubt was deeply convinced with regard to the need of true experimental religion.

He removed from thence, and I did not see him perhaps for two years. As I was passing along the street in Philadelphia, this summer, his wife stopped me and said, "will you come and see my husband, who is very ill!" I answered, yes; and went with her. I found Samuel sitting up, but very weak in body, being afflicted with a disease of the heart, which he and his physicians thought would be fatal. He was in trouble of mind—for death was near—and he was not prepared to die. I read the blessed Gospel for him, and prayed with him.

The next time I called he was changed for the better spiritually—he had found peace in believing, and was happy in the Lord. So it was whenever I called to see him. His faith was strong; and the way in which he bore up in sickness, and with his little family around him entirely destitute, was to me very striking and deeply edifying.

He was sick several months. One of his little children died while he lay sick. Another child was born two days before he died, which was this day four weeks ago. I had gone up the country on a visit, and while there a letter was handed to me to read, written by his sister-in-law, giving an account of his departure from this world of sin and sorrow.

The following is an extract from the letter: "Samuel died very suddenly last Sunday a week. We did not think that he would die. He was as usual—but when he found he was going, he clapped his hands and said, Glory to God, I am going home; and his face shone like that of a happy spirit. And his last words to me were, "Tell John, your brother, to repent, and serve God, and meet me in heaven, for there is where I am going." He gave me some little things to give to John for remembrance. He very often prayed for him, and talked about him, and he feared he would put off religion until it would be too late."

"Death cannot make our souls afraid,
If God be with us there;
We may walk through its darkest shade,
And never yield to fear."

Philadelphia, *September* 26, 1847.

Letter from Bishop J. Flake.

Philadelphia, *September* 26, 1847.

Dear Brother Winebrenner:—

If you can manage to get place for the foregoing account of "A Happy Death," in the paper for October 1, it will be gratifying to the friends of the deceased. I am here again, through divine mercy, and have just been holding prayer meeting as usual, with a few souls, at sister Dawson's house.

I find my health improved by my visit up the country. I rather regret that I had so little opportunity of the benefit of personal intercourse with yourself and other brethren while away.

Christian fellowship I highly value, and greatly desire the increase of the brotherhood, rather than to contract and lessen it.

I hope, by divine permission, to see you at the Eldership in October, and humbly pray that Christ Jesus, who is the great Shepherd in the church and over the ministry, may be with us according to his word of promise.

Dear brother, let us go for union with those who have the same faith and practice with ourselves. May the Lord still be with us, and teach us what is his good pleasure concerning us, as Christians and as laborers in his vineyard.

Think about what I suggested as to having a *real* General Eldership, of which all the preachers shall be members.

Yours in love,

J. FLAKE.

Letter from Elder Brother "X."

Wayne county, Ohio, *Sept.* 20, 1847.

Brother Winebrenner:—

Through the kind Providence of God I am permitted to take my seat and take up my pen to drop you a few lines, which I trust may find their way into the columns of the *Church Advocate*, and by that means find their way to its numerous readers, and be read, I trust, with some interest by a part, if not all its patrons. The above mentioned paper I love to read, and wish it much success. I should be sorry to do anything intentionally, by any means, that would injure or stop the circulation of the paper, or destroy its character.

But, I would state, that in reading the ninth number of the *Advocate*, I found a communication headed Elder D. Neidigh, Jr., who has seated himself in judgment upon me, and, in his estimation, has found me guilty. And O! what a crime! And pray what is it? Why, the good brother D. N., who I esteem much, in his reading the fifth number of the *Advocate*, has found a communication headed "*The Church of God in Ohio*," and an X. signed to the end of it.

Look, my readers, at the reasoning of Bro. D. Neidigh. In his estimation this is a destructive monster. He is destroying the paper. Now let me try the Bro. D. N.'s complaints about No. X.:

First and foremost, that X. undoubtedly has written the truth, and hopes that it will be the cause of a reformation. Astonishing!—That which destroys the character of the paper will cause a reformation. O! what a hope. Its like the spiders web.

But, again: brother D. N. says, X. did not do himself justice. Astonishing! That X. has written that which is true and good, and yet X. is to be condemned. Why? O! because X. did not do himself justice in doing that which is good and right. So much for that.

The next thing in order is, the fear and shame that brother N. speaks of, that X. was either afraid of, or ashamed of what he had written. As for this fear, &c., X. would inform brother N. that it was not *fear* that caused X. to omit his name; from the fact, X. feels able and fully prepared to prove all that he has written. And why then be afraid? And as for the *shame* mentioned by brother N., if he is a judge, X. had no necessity of being ashamed, for brother D. N. said, X. had written truth. Seeing this is the case, X. would inform brother N. that he omitted his name because he considered it his privilege so to do, according to the law of right, and also his own business. He hopes, moreover, that Bro. N. will study his Bible, and he will there learn not to be "a busy body in other mens matters," and also to be consistent in writing—for some say, consistency is a jewel. But if brother N.'s communication is consistent, then jewels must be plenty.

But again: brother N. says, X. is taking a good plan to destroy the paper. In reference to this destruction X. would only say, that he thinks the greatest destruction was in brother N.'s own mind. His reason for thinking so is from the confused and contradictory communication that he has written. No one can help but see his contradiction in his letter.

But again: brother N. says, he hopes when X. writes again he will be man enough to sign his full name to what he writes. Look, my readers, at brother N.'s sayings. First, he says X. has written truth, and did not do himself justice, and was afraid and ashamed, and then condemns X. for not signing his name, and at the same time leaves the impression upon the minds of his readers that X. was not man enough. Why condemn X. for not doing that which he was not man enough for to do, according to brother N.'s judgment? O! what an excitement there must have been in brother N.'s mind, when he wrote all that. As far as being man enough, &c., is concerned, I would say, X. hopes still to be more of a man in Christ, and study to show himself a workman that need not be ashamed. I hope that brother N. will try to do the same, and endeavor to look at the letter of X. and see what it may mean; and if it mean examine, I hope he will try to do so. May the Lord bless us both, and give us grace never to speak, write, nor sign our names for the purpose of thinking to be seen and heard for our much speaking.

X.'S DEFENCE.

Letter from Sister I. Bigham.

Liverpool, Pa., *September* 18, 1847.

Brother Winebrenner:—

I trust you will excuse the audacity I have assumed in writing this communication. If you think it worthy a place in the columns of your paper, you would confer quite a favor by inserting the same. The subject upon which I purpose to address the readers of your paper, has been deeply impressed on my mind, and may, in all probability, prove beneficial to some who may give it a careful perusal.

Myself and companion have attended several camp-meetings this season—we heard the word of God sounding from the sacred desk with much delight. O! thought I, what wisdom and foreknowledge there was in God in creating us rational and intelligent beings, and has given us, laws for our directions. And how justly does he expect honor and worship from us as his creatures.

When we consider the goodness of God manifested to us, his fallen creatures, in giving us a revelation of his will to teach us the way to happiness, and make us wise to salvation, whose heart can be so hard that it will not expand with gratitude to the bountiful giver of all good for such an inestimable blessing? There we can learn how holy men have walked with God, and how his blessings and approbation rested upon his obedient children, whilst on the disobedient and gainsaying, death and sudden destruction were sent. There we are taught how to overcome the corruptions of the human heart, and how to live so that we may be eternally saved. Whilst we are depraved creatures, subject to error, it was highly necessary for us to have this golden rule. If there were no corruptions within and no temptations without, many scriptnre exhortations to watchfulness would lose their significancy. Such as gentleness, forbearance, patience, long suffering, meekness and resignation: these are the fruits of the spirit which we, as Christians, should bear continnally, endeavoring to avoid foolish and unlearned questions, knowing that they gender strife, and shun profane and vain babblings, jestings and trifling, these eat as doth a canker and increase to more ungodliness. This is a prevailing evil in society, and seems to have been in the days of the apostles. Many Christians are contaminated with this evil, and even ministers are not exempt; and if they who are to lead and feed

the flock of God, and set them a holy and pious example also, harbor this evil, we may readily conclude what the result will be. The little foxes will creep in by and by, and will destroy all the grapes, by not having good watchmen. Those little evils, which are overlooked in the present age of the world, we are led to fear will do much harm. Many have given heed, as we have reason to believe, to seducing spirits and doctrines of devils, and have heaped to themselves teachers, having itching ears, that have turned the word of God into laciviousness, make sport of the revelation of mercy, and do not endure sound doctrine, but have hearkened to fables. To such we would say, as Paul says to Timothy, "Preach the word; be instant in season and out of season." He did not say, thunder and lightning is what suits such and such a congregation, as we have heard ministers express themselves, and, whilst preaching the word, appeared to be as a sounding brass or a tinkling symbol in our ears, not being mixed with rain, as we thought. This will do to excite the mind, but is not as profitable. It is truly terrifying to the mind to see the vivid lightnings flash around us, and hear the pealing thunders rolling along the firmament of heaven, and we are often disposed to keep silent until the mighty rumbling of the thunder and hurricane is over and has passed to its most distant verge. We look around, and lo! it was a storm. The anticipated rain was not with the mighty hurricane. All nature seems still to mourn for her native eliment, the lily still hangs her lowring brow and waits with patience for the cool morning dew and the refreshing rains. It is the rains and the dews that fertilize the soil and make vegetation thrive and nature sing for joy. So with the Christian. He desires "the sincere milk of the word, that he may grow thereby;" he desires to be edified and established in word and doctrine, that he may walk in all the holy ways of God blameless. He loves to hear the word preached in power and demonstration of the spirit, it is there he can rejoice whilst sitting under the droppings of the sanctuary, and knows of a truth that God is in his word, "for it is quick and powerful, and sharper then a two-edged sword, even piercing, to the dividing asunder of soul and spirit, joint and marrow, and is a discerner of the thoughts and intents of the heart."—Should we not fear and honor that God whose penetrating eye beholds the inmost desires of our hearts, and takes cognizance of all our actions, who has brought us from darkness to light, and has made us partakers of his grace. Let us, therefore, "stand fast in the liberty wherewith Christ hath made us free, and not be again entangled in the yoke of bondage," heeping the "unity of the spirit." Let us perfect holiness in the fear of the Lord, that when we are called to give an account of our stewardship, we may hear the welcome applause, "Well done good and faithful servants, enter thou into the joys of thy Lord." May God help us to improve the time he has allotted us, and the talents which he has given us, that when our spirits shall take their everlasting flight from this cumbrous clay, that they may soar away through trackless ether to realms of bliss, to unite in singing anthems of praise with Abraham, Isaac and Jacob, and all the holy that have gone before, in praising Him who siteth upon the throne and the Lamb, forever and ever. To whom be glory, and honor, and dominion, both now and forever. Amen. I. BIGHAM.

Letter from Brother D. M. Martin.

MOUNT JOY, *October* 6, 1847.

BROTHER WINEBRENNER:

I take up my pen in haste this morning to address you a few lines, for the purpose of requesting you to publish in the *Advocate*, a notice of our protracting meeting, which will commence, *Deo volente*, on Friday evening, October 15, 1847, in the Bethel, at this place. Brother JOSEPH BRENNEMAN wishes you to see to it, that a number of the preaching brethren will attend our meeting at that time. He thinks those who will attend the Eldership, might easily make arrangements to come here a few days sooner if they were notified, which brother BRENNEMAN wishes you to attend to. We are prepared to accommodate all who come. Yours in the Lord,

D. M. MARTIN.

P. S.—The revival of religion has ceased, but there are many yet under deep conviction; sixteen of those converted united with the church. D. M. M.

NEWS DEPARTMENT.

Methodist Missions among the Germans in the U. States.—From the Northern Christian Advocate we learn that Bishop Hamline, in giving an outline of the state of the German Missions, stated that "the success of our effort among the Germans commenced with the conversion of Mr. now Dr. Nast. He was a superior scholar, and a professor in an important school, when struck under conviction, by the instrumentality of Bishop McIlvaine, and he was converted under the labors of a Methodist minister. He began his labors as a missionary in Ohio, and the work of revival commenced immediately, which has since spread to the extent that we now have, after only twelve years, six Presiding Elders' Districts of purely German work. Six thousand members are already the fruits of the revival, one-third of whom were Catholics. There are now seventy or eighty German preachers, part of whom were once Catholics. Bishop Hamline considered that this work among the Germans is the most wonderful display of converting grace witnessed in the Christian church since the days of John Wesley. The work is also progressing in the East."

Basket Meetings.—A colporteur in Alabama writes, "There is at present a very interesting state of things on my field. No less than two hundred persons have been hopefully converted and brought into the church. The Lord is at work, and I have indeed a precious time. There seems to be one general revival in this county. I find anxious souls wherever I go, upon the mountain-top or in the valley, in the palace and in the log cabin.

"We are having what we call 'basket meetings,' to which the farmers bring their baskets filled with provisions, in the morning and stay all day. This revival extends over three counties. Even the anti-missionary Baptists have begun to hold their basket meetings."—*American Messenger.*

The Corn Crop.—From every quarter in Tennessee we hear that the corn crop will be better than ever before. More land is in cultivation than in any previous year, and it will probably yield more to the are on an average. The same accounts reach us from all quarters.—*Fashville Union.*

Illinois.—The new Constitution of Illinois is to be submitted to the people of the State for adoption or rejection, on the first Monday in March next. It provides for biennial sessions of the Legislature; restricts the right of suffrage to white male citizens above the age of 21, who have resided in the State one year preceding the election; permits companies to be incorporated by general laws, but not by special acts, except for municipal purpose, and in cases where, in the judgment of the General Assembly, the objects of the corporation cannot be attained under general laws; forbids the creation of a State Bank, and provides that the stockholders in any corporation or joint-stock association for banking purposes, shall be individually liable, to the amount of their shares. No Act of the Legislature granting banking powers can go into operation unless submitted to the people and by them approved, at the general election next succeeding the date of its passage. The Governor is to hold office for four yerrs, and have a salary of $1,500 per annum. The Legislature have no power to grant divorces, but may authorize the Courts of Justice to grant them in certain cases.

Immigrants.—The number of passengers who arrived at the port of New York in the first eight months of 1847, was 116,981; a greater number by 1,751 than in the whole of 1846. In the remaining four months of the present year, the number will probably be increased to an aggregate of about 150,000. If we add 100,000 for arrivals at other ports and through the British dominions, we shall not be far from the truth; making the total of immigration into the United States, from foreign countries, during the year 1847, a quarter of a million. The number this year will be double that of any former year, except the last, or nearly so.

Associate Reformed Church.—The Synod of the Associate Reformed Church now numbers 34 ministers, 39 congregations, 3 licentiates, 4244 communicants, according to the statistics published in the Banner of the Covenant.

The contributions for benevolent purposes were—for domestic missions, $419 18; for education, $182 10; professor's salary, $226 66; contingent fund, $77.

The Theological Seminary at Newburgh, N. Y., where the admirable library, collected in Europe by Dr. Mason, is located, had only four students the past year.

Elections.—In Vermont there is no choice of Governor by the people. The Senate and House are both Whig.

In Maine the Democrats have elected the Governor and a majority of both branches of the Legislature.

The Whig candidate for Congress is elected in Wisconsin.

News from Russia.—Letters from St. Petersburg of the 7th ult., state that the city had been visited with the most terrible storm of wind and rain ever experienced within the memory of the oldest inhabitant. It rained incessantly for forty-eight hours, while the wind blew with intense violence. The result of this visitation was the destruction of above 400 houses. At one period fears were entertained for the safety of the entire city, and some timid and superstitious persons apprehended that the end of the world was at hand.

Important Invention.—A new and important invention, which does away with the present system of rope making, has just been made by Mr. Whipple, of Providence, R. I. By this process, ropes can be made in a piece a mile long, or to an indefinite length, *in a square room*, thus doing away with the necessity for long ropewalks. Two twists are made at one revolution, without twisting or turning at the end of the rope, as is now the custom. The strand is formed and rope laid in a more perfect manner, and at far greater speed than is now attained. From one hundred and fifty to two hundred feet of two-inch rope can be thus made in a minute; smaller sizes much faster. One man could tend a number of these machines at once. If this invention is carried on, a process will soon be in use, not only doing away with foreign importations and controlling our own market, but exporting to other countries. Two-thirds of all the cordage made in this country is from dew-rotted American hemp, at an average of five cents, though the present rate is seven cents.

The Month of September.—The month of September was unusually rainy. The medium temperature of the month is 64—that of the corresponding month last year, was 69½. There were but nine clear days during the month; rain fell on twelve days, and nine other days were cloudy, overcast and foggy. The quantity of rain which fell during the month was a fraction over 8 inches, which was the greatest quantity that has fallen in any month of September for a number of years, except in 1838, when 9 inches fell.

Independent Mails.—We learn from the New Haven Courier, that a grand jury has been summoned by the District Court of Connecticut, to inquire into the facts connected with the two independent mail lines which have recently been established between New York and Boston, and that three persons had been indicted for violating the post-office law. The gentleman who took a package of letters to Hartford, on Tuesday, for Boyd's express, was arrested on his arrival there.

Settlers Wanted—*Land given to them.*—The State of Arkansas invites emigrants to come and take lands which have been forfeited for taxes, and no payment will be required for them. The Auditor, upon proof of settlement, will make a deed, which deed the Supreme Court of the State has decided will be valid. The forfeited tracts comprise some of the finest lands in the State, and now is the chance for a cheap home or a speculation. The Little Rock (Ark.) Banner office has just issued a volume of 75 octavo pages, containing a list of all the lands which the State can donate, and the laws relating thereto.

Progress of the Telegraph.—Ground was broken on the 3d instant, for the telegraph between Chicago and Michigan city, and a party left the latter place at that date, to commence the work between that point and Indianapolis. The line is to be opened by the 1st of December.

Good Business.—The New York and Buffalo Telegraph Company have declared a dividend of 4 per cent., being the second within within the year. This, considering the heavy expenses they have incurred, is doing an excellent business.

Stone Rope.—A rope, nearly three miles long now lies at Gateshead, Engl'd, which was the other day a stone in the bowels of the earth. Smelted, the stone yielded iron. The iron was converted into wire. The wire was brought to the wire-rope manufactory near Gateshead, and there twisted into a line 4,660 yards long. It is the stoutest rope of the kind ever made. It weighs 20 tons 5 cwt., and will cost the purchaser $5,508. It is intended for the incline plane on the Edinburg and Glasgow Railway, near the latter city. A rope of hemp of equal strenghth, would weigh 32½ tons and cost $1,400 more.

Another Telegraph Line.—*Baltimore and the West.*—Henry Rogers, Esq., who until recently had charge of the Telegraph office in Baltimore, the Sun of that city says, has obtained the right of way from the Baltimore and Susquehanna railroad to construct a telegraph to connect either Lancaster or Harrisburg with Baltimore, which will afford a direct communication with the Ohio and Mississippi.

Bank Notes.—The gross circulation of bank notes in the United States about January 1, 1830, was $61,333,898; January 1, 1834, was $94,839,570; January 1, 1837, $149,185,890; January 1, 1840, $116,562,970, and on the 1st of January, 1843, it had sunk to $58,563,688. Since that time it has increased, and amounted in December, 1845, to $105,552,427, and was about the same in December, 1846.

Railway Across the Isthmus of Panama.—N. Klein, who was sent to Bogota to treat with the Government of New Grenada, for the establishment of a railway across the Isthmus of Panama, has returned to France. He has completely succeeded in his mission, having obtained most advantageous conditions for the company he represented. The works will shortly be commenced.

Pennsylvania Hospital.—The number of patients remaining in this institution from the last official month, was 131; admitted this month 144; under treatment during the month 225; discharged 117; remaining September 25th, 150. The hospital has been very much crowded the whole month. Many suitable cases were refused from a want of room.

"The Old Man Eloquent."—The venerable John Quincy Adams will take his seat in Congress during the ensuing session. He thinks he can winter in Washington more comfortably than in the severe climate of Massachusetts.

The Ohio River.—The length of this river from Pittsburg to the mouth, has generally been estimated at 1000 miles, but by actual measurement, it has recently been ascertained to be only 875.

Telegraph Profits.—The receipts on the line, one of the papers of Albany says, for the three months ending September 1, have exceeded the expenditures an amount equal to twelve per ct. per annum upon the capital.

The Crop of Corn.—"We have never seen such fine crops of corn," is the almost universal response, in all quarters of the western country, to inquiries about the prospect of corn.—*Cincinnati Gazette.*

Rich Bequests to the Protestant Episcopal Church.—In the summer of the year 1829, Frederick Kohne, Esq., a native of Germany, and for many years a citizen, first of South Carolina, and then of Philadelphia, died at the latter place deeply lamented—leaving his wife, and Messrs. Bohlen and Vaux, of Philadelphia, and Maxwell, of South Carolina, his executors. He was a very wealthy man, and strongly attached to his church, as his will shows. It made ample provision for his widow, and set apart, besides, certain properties for the benefit of his collateral kindred, and made, moreover, many private private bequests to poor friends, servants, &c.

The will conveyed the following legacies, specifically, to be paid on the death of his widow, which event has just taken place, as we are informed:

The House of Refuge, Philadelphia,	$100,000
Orphan Asylum, do.	60,000
Pennsylvania Deaf and Dumb Institute,	20,000
Female Prot. Ep. Association, Phila.,	5,000
Infant School, do.	5,000
Female Benevol't Society, St. James' Church,	3,000
General Ep. Theo. Seminary, N. Y.,	100,000
Prot. Epis. Church Sunday School Union,	20,000
Prot. Epis. Ch. Dom. and For. Miss. Society,	10,000
Bishop's Fund, Diocese of Penn'a.,	5,000
Prot. Epis. Society for Propogating Christianity in Pennsylvania,	5,000
Other donations to Protestant Episcopal Institutions, churches, &c., &c., in South Carolina, especially to those of Charleston,	40,000
	$375,000

The residue to the executors in trust, for such charities in Pennsylvania and South Carolina as they may deem most beneficial to mankind, the colored population of both States, it being specially conditioned, to be permitted to be partakers thereof.—*New York Express.*

Maryland Election.—The election in this State on the 8th instant, which resulted in the election, of Thomas for Governor, by about 800 majority.

Congress.—The delegation in Congress will stand 4 Whigs and 2 Democrats.

Senate.—There were no Senators to be elected this year. The Senate now consists of 13 Whigs and 8 Democrats.

House of Delegates.—So far as heard from the House stands 51 Whigs and 28 Democrats, Charles county to hear from, which will probably elect three more Whigs, which will give that party 54 in the House. A United States Senator is to be elected by the present Legislature in Mr. Pearce's place, whos term expires on the 4th of March, 1849.

Hollanders in Iowa.—The Iowa Sentinel says, that a colony of Hollanders, amounting to about 1000, have purchased two entire townships in Marion county. They bring their own mechanics and artizans with them, and have selected the site for a town. About 3000 more are expected to join them by next spring.

Population of Pittsburg.—Mr. Isaac Harris, the publisher of a Directory, makes the population of Pittsburg 102,500 souls.

☞ The honorary degree of L.L. D. was conferred on the Hon. Thomas H. Benton, at the late annual commencement of the Missouri State University.

News from Europe.—The harvest in Europe, it is said, would realize all that had been promised of it. The disease in the potatoe has again appeared, though not to the extent of former visitations. The commercial accounts are gloomy, and further failures are announced. The fall in the price of wheat from its highest point in May, is not less than 60 shillings per quarter. Such a violent revulsion of prices has spread commercial ruin far and wide.

Cincinnati Exports.—A table presented by Mr. Cist, from the register at the Merchants' Exchange, shows the exports of Cincinnati to be more than thirty millions of dollars annually.

☞ Capt. L. N. Carter, of the U. S. Marine Corps, died at Norfolk, on the 26th ult.

MISCELLANEOUS.

NEW YORK STATE TEMPERANCE CONVENTION.

A State Temperance Convention was held in the city of Troy, N. Y., on the 12th of August, 1847. Sixteen counties were represented. Hon. George Hall of Brooklyn, presided. We copy the following from the N. Y. Reformer:

The committee on resolutions reported the following, which were accepted, separately taken up and unanimously adopted:

Resolved, That as we believe the Temperance Reformation originated from the same source whence "cometh every good and perfect gift," its hitherto steady progress against all opposing influence confirms our trust that it will not be reversed, nor essentially retarded, by any local and temporray triumph of its opposers.

Resolved, That the result of the election in April last, affords no just ground to believe that a majority of the people of this State are in favor of licensing the sale of intoxicating drinks; and that the precipitate repeal of that law, without any attempt to amend and perfect it, was uncalled for by any sufficient expression of public sentiment.

Resolved, That the system of licensing men to sell intoxicating drinks is radically wrong, and ought to be abolished; and all laws, or parts of laws, that sanction and justify the traffic in such drinks ought to be repealed.

Resolved, That the people of this State have a right, and are in duty bound to protect themselves and secure posterity, by law, if necessary, from the evils of intemperance; and to decide at the ballot-box, whether the traffic in intoxicating drinks shall not be permitted within the State.

Resolved, That as no legislation can be a sufficient defence against the evils of intemperance, but that which aims at the *entire prohibition* of the sale of intoxicating drinks, the great question now to be submitted to the people, and by them to be decided at the ballot-box, is not "License or No License," but "*Sale or No Sale of intoxicating liquors as a beverage*," and we tender this issue to our opponents, affirming our determination to have the question settled by a general *State vote*.

Resolved, That we will vote for such men only as we believe will, if elected, give their influence and vote in favor of a law granting to the people liberty to decide by ballot, in a general State vote, whether intoxicating liquors may or may not be sold within the State.

Resolved, That we do solemnly pledge ourselves to maintain, by just and lawful means, the principles involved in the preceding resolutions.

EXTENSIVE REVIVAL IN VIRGINIA.

The cheering intelligence given in the following note from the Rev. J. J. Royall, we trust, will encourage many to offer earnest prayer and supplications for "the outpouring of the Spirit," and the revival of pure religion through the land. The power, and the grace, and the work are of God—to whom be all the glory—but He calls on his servants to be 'coworkers' with Him, in promoting the kingdom of Christ in the world.

Fauquier county, Va., *Sept.* 2, '47.

My dear Brother Converse:—We are blessed at this time with a season of great religious awakening in our section of the State. It has been my privilege to labor in three revivals in the counties of Fauquier and Orange during the last four or five weeks, in which there have been scores of professed conversions to God. There has been another work of grace managed by our Methodist brethren, and is reported to have been a work of great power and interest; moreover, our Methodist brethren are at this time enjoying a most interesting revival in this county. It is said to be a work of great power. We bless God for the rich outpouring of Holy Spirit, and the ingathering of redeemed sinners.

One of the most delightful features of these revivals is, the ardent love manifested by brethren of different denominations for each other, and their zealous co-operation for the salvation of sinners. Old School and New School Presbyterians, Methodist and Baptist ministers, have preached, and prayed, and wept together, and all the people have sustained them; and, above all, God has smiled on their labors. We have passed through some most thrilling scenes, and witnessed some most striking displays of divine grace. We feel that we cannot praise, and bless, and thank God our Redeemer enough for what our eyes have seen and our hearts have felt.

OBEYING GOD.

When God says, "Sun, shine in the skies!" the sun directly answers, not in words, but in deeds, "Here am I to do my Maker's will, to light up earth and heaven with my glory, to gild all things with gold, and to make the whole creation rejoice."

When God says to the moon, "Appear!" the moon replies, "Here I am with my silver light, to scatter the darkness and render the night lovely."

When God says to the stars, "Shine forth!" they instantly answer, "We are thy servants, and gladly do thy bidding. Already we are in the skies, and there we keep watch till thou givest us leave to retire."

Thus do the sun, and the moon, and the stars, obey their Almighty Maker.

When God says to the spring, "Come forth with thy flowers!" does she tarry, or refuse to answer? No. "I come," says the spring. "Here are my greenest leaves. Here are my freshest flowers, wherewith to beautify the earth. The snow-drop is in the garden, and the primrose on the bank in the coppice."

When God says to the summer, "Glad-

den the earth!" the answer of summer is this: "At thy voice I spread my influence abroad; the birds are warbling, the flowers are blooming, the trees are blossoming, and nature is rejoicing."

When God says to the autumn, "Withhold not thy fruits!" "They are here!" is autumn's reply. The bush is ladened with berries, and the trees with fruit, and the fields are waving with the golden grain, ready for the sickle of the husbandman."

When God says to the winter, "Where art thou, and where are thy storms?" "They are abroad at thy command," replies old winter. "Frost has bound up the earth and the waters; snow has covered the ground and the wings of the howling wind are flying through the air. Who shall stand before thy cold?"

Thus do spring, summer, autumn and winter, obey the command of the Holy One.

And shall the sun with his glory, the moon with her beams, and the stars with their light, obey their Maker? Shall spring with her flowers, summer with her blossoms, autumn with his fruits, and surly winter with his storms, gladly hasten to do the commandment of the Lord, and thou refuse to obey Him? O! let thy language be,—

"While sun, and moon, and stars are seen,
And seasons round me roll,
I will obey the Lord my God,
With all my heart and soul."

A FEW THINGS I DISLIKE TO SEE.

1. I dislike to see a church member so hurt by temperance preaching, that he is compelled to make his complaint to wicked non-professors.

2. I dislike to see a minister of the Gospel rejected by the church because he preaches a pure Gospel, and feels wo is me if I declare not the whole truth.

3. I dislike to see a church in this day of light and improvement, so dark as to oppose the missionary cause, Sabbath-schools, temperance, &c.

4. When a church has had plain preaching on the above named subjects, I dislike to hear another preacher tell them their former preacher has been too plain with them, and it won't do to tell people how bad they are, for they will be discouraged.

5. I dislike to see a preacher forgetful of the sayings of Dr. Doddridge, viz:—"The physicians of souls must speak plainly, lest they murder those that they should cure."

EXPENSE OF RELIGIOUS PAPERS.

Those who think of stopping a religious periodical, says an able writer, on account of the expense attending it, should reflect on the destitution which they will thereby bring upon their families. Our children ought to understand the history of the present age. We send them to study geography—and this is well, because they have to live in a world whose continents, rivers, mountains, islands and waters, they study. We send them to study the history of the past, because they ought thus to be enabled to judge of the present. But after we have given them this geographical and historical knowledge, shall we exclude from them all knowledge of their own times? Shall we withhold the ability to make the appropriate use of the knowledge they have obtained? Do you say they will get this knowledge from secular newspapers? Is it better to have them obtain a knowledge of the world, disconnected with the doctrines, the prospects, and affairs of the kingdom of Christ, than in connection with them? Is not a well-conducted religious newspaper, bringing sanctified literature, intelligence, and religious instruction, into the bosom of the family, one of the best means of education?

THE MINISTRY AND THE PRESS.

Baxter used to say that but half his work was done in the pulpit. With such talent for preaching as few men ever possessed, his views of the responsibilities of the ministry precluded the idea of discharging them by his public performances merely. The history of his ministry at Kidderminster, shows that he was unwearied in his pastoral labors; caring for the spiritual interests of the several families and individuals composing his congregation; writing and distributing pious books for their edification, and in all suitable ways promoting their individual good.—The fruits of such a ministry were seen in the transformation of a wicked and vicious community into a community of devout, praying people. The voice of prayer and praise might be heard from almost every habitation. The Gospel triumped.

It is worthy of inquiry, perhaps, whether the ministry of our own day might not profit by the example of the Kidderminster pastor of two centuries since; whether the auxiliary influences which Baxter found necessary and useful, might not be employed more widely, to strengthen and give permanency to the influence of the preached gospel? The press, for instance, might be so employed by every pastor, as nearly to double his moral power. We will endeavor to illustrate this remark in a practical manner, commending the whole subject to the consideration of those who desire to discharge the duties of the sacred office in a way to accomplish the utmost possible good. It is sufficient to forestall the plea of want of time for attention to the press, to state that Baxter wrote nearly sixty volumes, some of them quartos, while at Kidderminster, in addition to his indefatigable labors among his flock.

The *secular periodical press* is open to the influence of the ministry. Who does not read a newspaper? Whose opinions and morals are not affected by the daily or weekly journal? Our more than two thousand newspapers are doing more, perhaps, to mould the character and shape the destiny of the people, than any other agency. But who wields this influence? From what source are editors supplied with materials for their columns? To a very considerable extent, the papers are echoes of each other. An article will often pass the round of all the journals in the land. With the exception of some local intelligence or discussion, few country journals contain communications of merit from original sources. Frequently the editor is also the printer; and his engrossment in in the details of his office forbids the exercise of thought and the patient investigation requisite to give freshness and variety to the editorial department of his journal. The paper is made with the scissors rather than the pen.—Now, the pastor, who will devote an hour or a half day in a week, to the preparation of items of religious intelligence, or the able discussion of some moral or religious topic, or who will copy extracts from favorite authors, and place them in the hands of the village editor, will find such articles gladly inserted—to be copied perhaps into other journals, and reach thousands of minds. Coming in secular papers, mingling with the elements of commercial and political excitement, they are more likely to meet the careless eye, than if placed in the columns of a religious journal. Religion has its true place, shading and influencing all other topics. Unobserved and unknown, the minister, besides his pulpit efforts, is preaching at the firesides of his people, and of multitudes whom he can reach in no other way. After a time, and as the editor comes to find his paper rendered the more attractive to the mass of his readers, by the infusion of the religious element, he will be led to make selections of the same sort, and his minister may be relieved of his burden, if it be one.

COST OF INTEMPERANCE.

The Hon. E. Everett estimates that intemperance costs the United States, every ten years, Twelve Hundred Millions of Dollars!

Burned Five Million Dollars worth of property!

Destroyed Three Hundred Thousand Lives!

Put into Prison One Hundred and Fifty Thousand Persons!

Sent to the Poor House One Hundred Thousand Children!

Made One Thousand Maniacs!

Made Two Hundred Thousand Widows!

Caused Fifteen Hundred Murders!

Produced Two Thousand Suicides!

Bequeathed to the "cold charities of the world," ☞One Million Orphans!

THE LICENSE SYSTEM.

Chesterfield, in the House of Lords, once expressed a few good thoughts applicable to the License system:

"Vice, my lords, is not properly to be *taxed* but *suppressed*; and heavy taxes are sometimes the only means by which that suppression can be attained. Luxury, my lords, or the excess of that which is only pernicious in its excess, though not strictly *unlawful*, may be made more *difficult*. But the use of those things which are simply hurtful in their own nature, and in every degree is to be prohibited. None, my lords, ever heard in any nation, of a tax upon theft or adultery, because a tax implies a license granted for the use of that which is taxed, to all who shall be willing to pay it."

CURE FOR DYSENTERY.

A SIMPLE CURE FOR DYSENTERY, WHICH HAS NEVER FAILED.—As the season that that complaint is most prevalent is near at hand, we insert the following, cut from the Caledonian Mercury, a standard Edinburg paper, which does not publish trumpery. The plan is simple and easy enough of trial:

"Take some butter off the churn immediately after being churned, just as it is, without being salted or washed; clarify it over the fire like honey. Skim off all the milky particles when melted over a clear fire. Let the patient (if an adult) take two table spoonfuls of the clarified remainder, twice or thrice within the day. This has never failed to effect a cure, and in many cases it has been almost instantaneous. It has already succeeded in nearly one hundred trials, and to many who were at the point of death, it has given instant relief."

THE LORD'S PRAYER.

We lay before our readers the Lord's Prayer, beautifully paraphrased into an acrostic, by Thomas Sturtevant.

Our Lord and King, who reigns enthroned on high!
Father of light! mysterious Deity!
Who art the great I AM, the last, the first,
Art righteous, holy, merciful and just;
In realms of glory, scenes where angels sing,
Heaven is the dwelling place of God our King.
Hallowed be thy name, which doth all names transcend,
Be thou adored, our great Almighty Friend.
Thy Glory shines beyond creation's space,
Name-d in the book of Justice and of Grace;
Thy kingdom towers beyond the starry skies;
Kingdoms satanic fall, but thine shall rise.
Come let thine empire, O thou Holy One,
Thy great and everlasting will be done!
Will God make known his will, his power display?
Be it the work of mortals to obey.
Done is the great, the wonderous work of love
On Calvary's cross he died, but reigns above
Earth bears the record in thy holy word,
As heaven adores thy name, let earth, O Lord;
It shines transcendant in the eternal skies,
Is praised in Heaven, for man the Saviour dies.
In songs immortal laud his name,
Heaven shouts with joy, and saints his love proclaim.
Give us, O Lord, our food, nor cease to give
Us that food in which our souls may live!
This be our boon to-day and days to come.
Day without end in our eternal home;
Our needy souls supply from day to day,
Daily assist and aid us when we pray,
Bread tho' we ask, yet Lord, thy blessing lend,
And make us grateful when thy gifts descend,
Forgive our sings, which in destruction's place
Us the vile children of a rebel race,
Our follies, faults and tresspasses forgive,
Debts which we ne'er can pay, or thou receive;
As we, O Lord, our neighbors' faults o'erlook,
We beg thou'dst blot ours from thy memory's book.
Forgive our enemies, extend our grace,
Our souls to save, e'en Adam's guilty race,
Debtors to Thee in Gratitude and Love,
And in that duty paid by saints above,
Lead us from sin, and in thy mercy raise
Us from the temptor and his hellish ways.
Not in our own, but in his name who bled,
Into thine ear, we pour our every need.
Temptation's fatal charms help us to shun,
But may we conquer through thine conquering Son!
Deliver us from all which can annoy
Us in this world and may our souls destroy,
From all calamities which men betide,
Evil and death, O turn our feet aside;
For we are mortal worms and cleave to clay;
Thine 'tis to rule and mortals to obey.
Is not thy mercy, Lord, forever free?
The whole creation knows no God but Thee,
Kingdom and empire in thy presence fall;
The King eternal reigns the King of all.
Power is with Thee—to Thee be glory given,
And be thy name adored by earth and heaven,
The praise of saints and angels in thine own;
Glory to Thee, the everlasting One,
Forever be Thy holy name adarned;
Amen Hosanna! blessed be the Lord!

CONVERSION OF A CHILD.

A good friend narrated to me the following interesting and instructive little incident:—He himself had been at the church during the day, but the other members of the family had been unable to attend. When his family gathered around him in the evening, he called his little boy to his knee and inquired of him if he had been a good boy during the Sabbath? With a sad look, he said, he had not. He had not been doing good, and had grieved his mother. After suitable admonitions he retired, and the mother explained the case. She had occasion to reprove him during the day for indulging too freely in his sports. Instead of submitting meekly to the reproof, as was usual with him, he became angry and manifested a spirit of stubbornness.—"My son," said the mother, "I must pray with you." They retired and she prayed with him until his stubborn heart relented, and he was melted into contrition. They returned, but his spirit was troubled. After sitting awhile by her side he looked up into her face, and said, with the most touching tenderness, "Mother, I want you to pray for me again." And again she prayed for her son. The storm in his young heart was hushed, a calm and heavenly smile played upon his countenance; and from that day he has given evidence of being truly born of God. O, mothers, instead of angry looks, and hard words, pray for your children, and pray with them. God bless this little lad!—His parents have given him to the Lord, and only ask that he would make him an able minister of the new covenant.

THE MARKETS.

Corrected semi-monthly for the Advocate,
By Funk & Miller, Commission Merchants.

HARRISBURG.

FLOUR—Wheat, per barrel,			$5	50	*a* 5	60
Do.	Rye,	do. - -	3	25	*a* 3	37½
Do.	Corn,	do. - -	2	50	*a* 2	62½
GRAIN—Wheat, per bushel,			1	12½	*a* 1	15
Do.	Rye,	do. - -		70	*a*	75
Do.	Corn, old	do. - -		60	*a*	62½
Do.	Corn, new	do. - -		50	*a*	55
Do.	Oats,	do. - -		37½	*a*	40
Do.	Barley,	do. - -			*a*	75
SEEDS—Clover,		do. - -	4	12½	*a* 4	25
Do.	Timothy,	do. - -	2	55	*a* 2	60
Do.	Flax,	do. - -	1	10	*a* 1	12½
BEEF, per cwt.		- - - -	5	00	*a* 5	50
PORK,	do.	- - - - -	5	00	*a* 5	25
HAMS, per pound,		- - -		12½	*a*	15
BUTTER,	do.	- - - - -		12½	*a*	15
LARD,	do.	- - - - -		10	*a*	12½
TALLOW,	do.	- - - - -		8	*a*	10
HARD SOAP, (Dried) per lb.				6	*a*	7
EGGS, per dozen,		- - - -		10	*a*	12½
POTATOES, per bushel,		- -		37½	*a*	45
ONIONS,	do.	- - -		75	*a*	87½
APPLES,	do.	- - -		25	*a*	40
PEACHES, (Dried) per bush.			1	50	*a* 2	00
FEATHERS, per pound,		- -		37½	*a*	45
WOOL,	do.	- - -		30	*a*	50
SALT, per sack,		- - - -			*a* 1	50
HAY, per ton,		- - - - -	9	00	*a* 10	00
PLASTER, per ton,		- - -	4	75	*a* 5	00

PHILADELPHIA.

FLOUR—Wheat, per barrel,			$6	00	*a* 6	25
Do.	Rye,	do. - -	4	25	*a* 4	37½
Do.	Corn,	do. - -	3	00	*a* 3	12½
GRAIN—Wheat, per bushel,			1	20	*a* 1	30
Do.	Rye,	do. - -		75	*a*	77
Do.	Corn,	do. - -		73	*a*	75
Do.	Oats,	do. - -		42	*a*	44
Do.	Barley,	do. - -		85	*a*	90
SEEDS—Clover,		do. - -	4	50	*a* 4	62½
Do.	Timothy,	do. - -	3	75	*a* 3	80
Do.	Flax,	do. - -	1	40	*a* 1	45
BEEF, per cwt.,		- - - -	7	00	*a* 8	75
PORK,	do.	- - - - -	7	00	*a* 7	25

MARRIAGE NOTICES.

"I saw two clouds at morning,
Tinged with the rising sun,
And in the dawn they floated on,
And mingled into one."

MARRIED—On the 29th of September, by Rev. J. F. Mesich, Mr. Henry Stroh, of New Market Forge, Lebanon county, to Miss Elizabeth M. Marshall, of Annville, Lebanon county.

On the 27th of September, by Rev. C. W. Schaeffer, Mr. David Keifer to Miss Margaret Bechtold, both of Dauphin county.

On the 28th of September, by the same, Mr. John Wetzel to Miss Lydia Smith, both of Dauphin county.

On the 23d of September, by Eld. J. Winebrenner, Mr. Daniel Winters to Miss Mary C. Epler, both of Middletown.

OBITUARY NOTICES.

"Leaves have their time to fall,
And flowers to wither at the north wind's breath,
And stars to set, but all,
Thou hast all seasons for thine own, O Death!"

DIED—In this place, on Sunday morning, the 3d instant, William S. Graham, Principal of the Harrisburg Academy.

[Mr. G. was a gentleman of great moral worth, a ripe scholar, and an admirable teacher. He had resided scarcely a year amongst us, but within that time had made numerous friends amongst our citizens, who esteemed him for his high attainments, his moral and social virtues. His death is universally lamented.]

In this place, on Friday morning, the 24th ult., William Henlock, Jr., infant son of William and Eliza Henlock, aged about 8 months.

At Hagerstown, on the 26th ult., of Croup, Marle Herbine, infant son of Rev. Dr. and Catharine Zacharias, aged 9 months.

RELIGIOUS NOTICES.

West Pennsylvania Eldership.—This body will commence its next annual session, by the permission of Providence, on Friday, the 22d of October ensuing, in the meeting-house in Irvin township, Venango county, Pa.

East Pennsylvania Eldership.—This body will hold its annual meeting, Providence permitting, at Elizabethtown, Lancaster county, Pa., commencing on Wednesday, the 20th of October next.

The opening sermon will be preached by Bishop Jacob Flake—service to commence at 10 o'clock on the day of meeting.

Ohio Eldership.—The Ohio Eldership will hold its next annual session at Smithville, Wayne county, Ohio, commencing on Monday, the 18th of October next.

Indiana Eldership.—The annual Eldership of Indiana, will meet in Troy township, Whitley county, near brother John Meloy's, on the 3d Monday of November, 1847.

TYPE FOR SALE.

THE Editor of the Advocate offers for sale the following fonts of type:

1. One font of second-hand Long Primer, weighing about 150 lbs., at 12½ cts. per pound.
2. One font of second-hand Brevier, weighing about 200 lbs., at 18¾ cents per pound.
3. One font of second-hand Small Pica, of from 150 to 200 lbs., in weight, at 15 cents per pound.
4. One font of German Pica, at 20 cents per pound.
5. Several small fonts of Agate and bold-faced Minion, to suit purchasers, at 50 cents per pound.

DOW'S FAMILY MEDICIN.

AS sundry persons, here and there, are beginning to complain of Bilious Fevers, Dysentery, Fever & Ague, &c., we would advise them to call and get Dow's Medicine, which is a most excellent remedy for these and other complaints.

For sale at the office of the *Church Advocate*. Price 50 cents per bottle. Aug. 1.

MRS. McNEAL'S FAMILY PILLS.

THESE celebrated Pills are prepared and sold by Mrs. McNeal, of Harrisburg, Pa. They are confidently recommended for the prevention and cure of Female Complaints, Sick Headache, Dyspepsia or Indigestion, Costiveness, Boils, Eruptions of the Skin, Colic, Foul Stomach, Dysentery, Billious Complaints, Tape Worm, Nervous Diseases, Fevers, &c.

They are made of purely vegetable matter, and are in no case or stage of disease dangerous or hurtful; but always safe, easy and efficacious in the removal and cure of the aforenamed diseases, especially the first named, and all such as arise from a disordered stomach and impurities of the blood. These Pills have been in private use for many years, and are known to be good, as many in and about Harrisburg can testify. Recommendations and puffs have never been sought after. The merits of the Pills will be the best and the only recommedation relied on.

DIRECTIONS FOR USE.

Adults will take from one to five Pills about one hour after meal, once or twice a day; children, in proportion to their age, will take from one-half to two or three Pills.

For sale at her residence, Tanner's alley, in Walnut street, between Fourth and Fifth sts. Also, by Jacob Bener, Middletown; Abraham Brenneman, Elizabethtown; Jacob P. Brady and John Server, Mount Joy; John C. Landis, Landisville; Christian Kauffman, Washington; Pinkerton & Smeltz, Lancaster; Frederick May, Bainbridge; Mr. Boak, New Cumberland; J. Miller, Lisburn; T. Reeme, Shiremanstown; H. Lees, Mechanicsburg; Singiser & Paul, Churchtown; H. Hollar, Shippensburg; Mr. Reeme, Linglestown; Henry Wingart, Landisburg; Jno. Habensack, Broad Axe, Montgomery county; George K. Smith, No. 296 North 2d street, Philadelphia; J. P. Shoemaker, North 2d street, Philadelphia; and at this office.

Price, 25 cents per box.

P. S.—Mrs. McNeal also cures the Piles, Rheumatism, Wild-fire, Wounds, Sores, and Pains of all kinds, by words or otherwise, almost instantaneously. Terms moderate.

Mrs. McNeal's PILE SALVE is warranted to cure the Piles in an easy and speedy way. For sale as above. Price 25 cents.

Harrisburg, October 15, 1845.

PROSPECTUS.

J. WINEBRENNER & CO. propose publishing, by subscription, a work entitled

A Pronouncing and Pictorial

Bible and Theological Dictionary.

1. This work shall contain a short but comprehensive explanation of all the principal Bible and Theological terms.

2. It shall give a Classical Pronunciation of the same, which has hitherto been a great desideratum in all similar works.

3. It will be embellished with numerous engravings, illustrative of ancient places, customs and things.

CONDITIONS.

1. The work will be about the size of the *History of Denominations*, containing about the same number of pages.

2. It shall be well printed and bound, and delivered to subscribers at *Two Dollars and fifty cents* per copy, payable on the delivery of the same.

3. Whenever three thousand names shall have been procured by the different Agents, the work shall be put to press. A list of the names of subscribers shall be appended to the work.

P. S.—Fifty or more Agents wanted for the sale of the above, and the *He Pasa Ekklesia*.

☞ Any person sending us four good subscribers for the above work, and becoming responsible for the payment of the same, shall be entitled to one copy.

AGENTS WANTED.

SUITABLE persons can find employment for the sale of the "*He Pasa Ekklesia*," in this and other States. Apply to the Editor of the Advocate. [May 1.

LIST OF THE GENERAL AGENTS.

We hereby announce the following brethren General Agents for the Church Advocate, viz:

Elder EMANUEL LOGUE, of Trenton, Iowa, is our General Agent for that State.—All persons, therefore, wishing to subscribe for the Advocate, or to make remittances for the same, will please address him as above.

Brother JOHN SHULER, of Ottawa, Illinois, is our General Agent for that State.—Persons in said State, wishing to order the paper, or to pay for it, are requested to address brother J. Shuler.

Dr. J. BOBBS, of Indianapolis, Indiana, is our Agent for the Southern and Central part of Indiana.

Elder JOHN MARTIN, Marcy, Larange county, Indiana, is our Agent for the Northern part of Indiana; him, therefore, the people of that part of the State will address.

Brother JOHN ACHEY, of Dayton, and CHRISTIAN WINEBRENNER, of Miamiesburg, Montgomery county, Ohio, are our General Agents, for the south-western part of Ohio. To them the people of that quarter will apply, who may have business with the Advocate office.

Elder THOMAS HICKERNELL, of Mendon, Mercer county, Ohio, is our General Agent for the North-western part of Ohio.

Mr. JOHN P. WINEBRENNER, of Wooster, Wayne county, Ohio, is our General Agent for Eastern and Southern Ohio. To him payments can be made, or orders sent by sub-agents and others, in that part of the State.

Elder JACOB MYERS, of Pittsburg, Pa., is our general Agent for the West Penn'a Eldership. To him the sub-agents and others will address orders and make payments.

Brother SAMUEL HINNY, of Springville, Lancaster county, Pa., is our agent for Mount Joy, Richland, Springville, and the surrounding neighborhood.

Brother LEVI SLINGLUFF, of Martinsburg, Blair county, Pa., is our general agent for Morrison's Cove.

Brother JOHN K. BUSER, of Highspire, Dauphin county, Pa., is our general agent for Highspire and the neighborhood.

Brother JACOB RIFE, is our Agent for Middletown and vicinity.

Brother JOHN FOREMAN, is our Agent for Fayetteville and neighborhood.

Elder GEORGE KIMMEL, is our Agent for Schuylkill county.

Brother GEORGE ROSS, is our Agent for Elizabethtown and neighborhood.

Brother FREDERICK MAY, is our Agent for Bainbridge and neighborhood.

Brother JOHN C. LANDIS, is our Agent for Landisville, Lancaster county, and neighborhood.

Brother HENRY ZEARING, is our Agent for Shiremanstown and neighborhood.

Brother LEONARD MARKS, is our Agent for Woodberry and neighborhood.

Brother JAS. R. MACHLIN, in our Agent for Siddensburg and neighborhood.

Brother A. J. KAUFFMAN, is our Agent for Washington and neighborhood.

Brother GEO MARTIN, is our Agent for Lancaster and vicinity.

Brother GEORGE SINGISER, is our Agent for Churchtown and neighborhood.

Brother JACOB HICKERNELL, is our agent for Lisburn and vicinity.

Brother HENRY WINGERT, is our agent for Landisburg and surrounding country.

Brother JOHN GORE, is our general agent for Uniontown, Md., and neighborhood.

Elder THOS. BEAN, is our general agent for the Broad Fording neighborhood, Md.

Brother JOHN KIBLER, is our agent for Newport and neighborhood.

☞ In addition to these General Agents, we wish it distinctly understood, that all the accredited ministers of the Church of God, in all the different Elderships, (as stated in our terms,) are our regular and standing agents for the Advocate.

JOB PRINTING
NEATLY EXECUTED AT THIS OFFICE.

W. DEVOE BAILEY, Printer.

THE CHURCH ADVOCATE.

A FAMILY PAPER---Devoted to the Diffusion of Bible Truth, Religious News and General Intelligence.

ONE DOLLAR AND TWENTY-FIVE CENTS A YEAR. "EARNESTLY CONTEND FOR THE FAITH WHICH WAS ONCE DELIVERED TO THE SAINTS." PAYABLE ALWAYS IN ADVANCE.

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THE CHURCH ADVOCATE

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By JOHN WINEBRENNER, V. D. M., Editor.

TERMS AND REGULATIONS.

The Church Advocate will be printed and published semi-monthly, on a large super-royal sheet, at $1,25 per volume, payable always in advance, or within the first three months of taking the paper.

All persons failing to comply with these terms, shall have their papers stopped at the expiration of the first quarter, from the time the paper is sent, and be held accountable for two quarters; that is to say, for 62½ cents; which sum shall be invariably exacted before the paper will be re-sent.

All the accredited ministers of the Church of God, and such other persons as shall have regular certificates of their appointment from the Editor. shall be the only authorized agents for this paper.

☞ Letters and communications addressed to the Editor, through the Post Office, must be *post-paid*, except those containing remittances.

EDITORIAL DEPARTMENT.

LIST OF ACKNOWLEDGEMENTS.

Names	Am't. paid	Names	Am't. paid
Anderson, James	$1 25	Miller, Isaac	1 00
Anderson, James	1 00	Mish, Frederick	1 25
Brady, Elder Israet	1 00	Miller, Michael L.	50
Brason, James	1 25	M'Creary, George	1 12
Barkstresser, Geo.	25	Meyer, John	62
Borsner, Henry	1 25	Meyer, Samuel	62
Bossler, Elizabeth	1 25	Mounen, DeWitt	62
Bering, Ezekiel	50	Maginnis, James	1 25
Barkstresser, Daniel	1 00	Neugh, David	free.
Chase Gardiner,	1 25	Porter & Nutley,	1 00
Duncan, John J.	1 00	Pentland, John	1 00
Donnelly, Catharine	1 25	Reck, Henry	25
Etter G o W	1 25	Reidenbaugh, Ann	50
Ebersole, Daniel	50	Snell, Jane	1 25
Funk, Jonathan	1 00	Strickler David	1 00
Fager, Enoch	25	Saylor, Jacob	50
Felty, Solomon	62	Stevick & McClure,	62
Fuss, David	1 25	Sensney, Washington	1 12
Funk, Abraham	6	Stubbs, Wm.	1 25
Gantey, George	50	Stamen, Elizabeth	1 25
Goggis, William	62	Speelman, James	1 25
Garner, Ephraim	1 25	Snavely, Josiah	50
Gilford, Benjamin	1 00	Shuler, John	62
Garman, Peter	1 00	Snyder, Abraham	62
Heck, George	1 25	Scherich, Henry	25
Hawk, Jonathan	1 25	Thomson, Davis	1 25
Heck William	1 25	Unbowers, Margaret J.	50
Hank, Lewis	1 25	Vanbibber, Loyal	1 25
Hoff Bower, Henry	62	Wilson, Joseph (vol. 11)	1 25
Holler, John	75	Do. do. 12	25
Hughes, Mary A.	75	Zeigler, Michael	1 25
Kesler, Benjamin	5	Zimmerman, Philip	1 25
Knode, Simon	62	Zorger, Michael (6 mos.)	50
Lingle, John L.	1 25		

The Eldership.

This body met at Elizabethtown on the 20th ult. The meeting was not as large as it has been some years. The weather, however, was pleasant, and the people remarkably kind and hospitable. The preaching was sound and spiritual, the congregations pretty large and attentive, and the business proceedings characterized with harmony, order and despatch.

We had thought to publish the Journal in this week's paper, but we found it too late for insertion on our return home. A synopsis of its proceedings is all that we can find room for this week. Our next number will contain the whole Journal.

Another Relief Subscription.

The Eldership have resolved to make another effort to get out of debt. And as there seems to be no better way than by taking up voluntary subscriptions, they have concluded to present the claims of the Eldership once more, through their agents, to the brotherhood at large. If all will agree to contribute a small amount more, this old debt can be paid off, and the Eldership once more be free. It is not expected that those who subscribed towards this object before, will pay large sums; but it is expected that those who can afford it will give a little more, to settle up this matter. according to the rule, "Bare ye one another's burdens, and so fulfil the law of Christ."

This whole thing seems to be a standing test-matter, to prove and develope the liberality of the brethren. Men never become better acquainted with each other, than when they have frequent and good opportunities to prove each other. So it is here. This is a common debt. All, of course, are alike morally bound to pay it. But a few only have had to bear it. Now, therefore, is a good opportunity to find out who loves his neighbor as himself, and will manifest it by doing to others as he would wish to be done by.

Brothers John Strayer and John F. Weismapel are appointed Agents to carry out this new project.

Change of Printers.

Mr. W. D. Bailey, our printer, with whom we had a contract for printing this (12th) volume, has left us to take charge of a printing office at Mercersburg, Franklin county, Pa. We hope he may succeed well with his new enterprize; for his industrious habits, his skill in business, and his obliging disposition, are deserving of respect and patronage. We were lothe to give him up, because his work and conduct was entirely satisfactory to ourself and to our patrons. May it be no less so whither he is gone.

But we hope his successor, our old friend J. B. G. Kinsloe, will render equal satisfaction in conducting the affairs of the office. He will, however, not set in as printer till after the next number. This, and the succeeding number, is got out by our former printer, Joseph J. Weltmer, who also knows how to get up, and bring out printer's work in a neat and tastly style.

Mexican News.

The official accounts from the war department all go to confirm our former statements. The American army have had possession of the city of Mexico since the 14th of September last.

New History of all Denominations.

The New Edition of this work has been delayed for several causes—one among the rest is, the improvement and re-writing of several old articles. However, the copy is now ready, and the work more than half finished, so that the work may be expected in the course of a few weeks. Agents and others, who have sent us their orders, may look for the books about the latter end of this month.

The work will have three new articles in the place of old ones—eight new and additional artieles, and six or seven improved and enlarged ones.

There will be twenty splendid portraits of the following persons, viz:

Martin Luther, John Calvin, Ulric Swingli, George Fox, Menno Simon, Emanuel Swedenborg, C. Zinzendorf, John Wesley, Roger Williams, William White, William Otterbein, Elias Hicks, Alexander Campbell, William Miller, W. Marks, E. Ewing, C. Rush, W. Allen, John Winebrenner, and *the Pope of Rome.*

The portrait edition, in extra binding, will retail at $2 50 per copy, and the common edition, without portraits, at $1 75.

Printers' Proverbs.

Printers have their proverbs as well as men of other occupations. It would be well were they to have them stuck up in prominent places, so that all can read them, and it would be still better, were the precepts they contain to be reduced to general practice. The following list of them, for which we are indebted in part to the *Exeter News Letter*, may not be out of season:

1. Go thou not into the office of the editor, unless thou hast business with him; for his duties require that he should not be disturbed without a cause.

2. And when business dost call thee thither, be careful to take up as little of his time as possible; else thou mayest spoil his editorials, or prevent him from giving some interesting matter to his readers.

3. Pry thou not into the contents of his correspondents; for thou mayest thus learn what shall not be pleasing to thee, and what is meet for thee to know shall be given to thee in due season.

4. Disturb thou not his exchanges, much less do thou carry any of them away with thee; for know thou that such conduct is to him a great vexation.

5. Never inquire thou of him for the news; for behold it is his duty, at the appointed time, to give it to thee without asking.

6. When thou dost write for his paper, never say to him, "What thinkest thou of my piece!" for it may be that the truth might offend thee.

7. It is not fit that thou shouldst ask of him who is the author of any article; for his duty requires him to keep such things to himself.

8. When thou dost enter a printing office, have a care to yourself that thou dost not touch the type; for thou mayest cause the printer much trouble.

9. Look not thou at the copy which is in the hands of the compositors; for that is not meet in the sight of the printer.

10. Neither examine thou the proof-sheet; for it is not ready to meet thine eye, that thou mayest understand it.

11. Prefer the newspaper of thine own Church to any other; subscribe immediately for it, if thou dost not take it already; read it carefully and prayerfully, and pay for it always in advance; and it shall be well with thee and thy little ones.

Thanksgiving Day.

His Excellency, Gov. F. R. Shunk, has appointed THURSDAY, the 25th day of this month, as a Day of Thanksgiving and Praise. His Proclamation calls upon the citizens of the Commonwealth to set aside their temporal business, and to assemble in their several places of public worship, to return thanks to God for all His favors and blessings, and suitably to observe the day.

New Subscribers.

We offer the *Advocate* during the last six months of the year for 50 cents, if paid in advance. The last half year will commence with the 1st of this month. Who will take it for six months at *fifty cents?*

Ohio Election.

The full and official returns from Ohio show a decided Whig victory. The election was for members of the State Legislature, which stands as follows:

	Whig.	*Dem.*
Senate,	10	17
House,	39	43
	58	50

Whig majority on joint ballot, 8.

Pennsylvania Legislature.

The Senate will be composed of 14 Democrats and 19 Whigs; the House of 65 Democrats and 35 Whigs—Democratic majority in the House 30, and on Joint Ballot 25.

Notice.

Providence permitting, the funeral sermon of sister Sarah M. Lingle will be preached, in the Union Bethel, on Sabbath morning the 14th of this month.

SYNOPSIS OF THE DOINGS
OF THE
Eighteenth East Penn'a. Eldership.

The opening sermon was preached by Bishop Jacob Flake. Text, Psalms 22: 6.

The meeting was organized by appointing brother E. H. THOMAS, Speaker; and brothers J. Keller and D. A. L. Laverty, *Clerks.*

The Standing Rules of Order were adopted for the government of the Eldership.

The following committees were appointed, viz:

1. Committee of Arrangements; consisting of David Kyle, Joseph and Abraham Brenneman.

2. Committee on Journals; consisting of Wm Hinny, Jacon Flake, and Abraham Swartz.

3. Committee on Overtures; consisting of John Winebrenner, Wm. Mooney, and Wm. McFadden.

4. Committee on Licensing; consisting of John Winebrenner, Jacob Flake. and Enwahd H. Thomas.

5. Committee on Education; consisting of John Winebrenner, Jacob Flake, and Wm. Mooney.

6. Committee on Finances; consisting of John C. Owens, Abraham Brenneman, and John C. Booth.

The following resolutions, among others, were passed, viz:

Resolved, That hereafter no ruling elders shall have the right of voting, but such as are regularly appointed to represent the several stations and circuits in equal ratio with the teaching elders.

Resolved, That a committee of three be appointed to offer their mediation to the Church of God at Mechanicsburg, for the reconciliation of the parties at variance.

Resolved, That each preacher, in future, having a charge, make out a regular list of all his appointments, report the same to the Eldership, and in case any of them be dropped, that he assign his reasons for so doing.

Rules for the Government of the Standing Committee.

The committee appointed to define the duties of the Standing Committee, reported the following rules, to-wit:

1. In the intervals between the meetings of the Eldership, the Standing Committee is authorized to receive proper persons as applicants for lioense to preach, and to employ them in the work of the Lord.

2. They may also receive persons, already in the ministry, as applicants for admission into the Eldership, and employ them in the work of the ministry.

3. They may make changes in the appointments of the preachers, when requested by the individual churches, or the preachers concerned, and supply new appointments, provided they remove no preacher already employed without mutual consent.

4. They may inquire into complaints against a preacher, either as to moral or ministerial conduct; and, if necessary, advise, reprove, rebuke, or suspend the person complained of, until the Eldership meets.

5. They may act as Mediators and Advisors in any difficulties occurring in the churches, and assist in settling the same.

6. They, and their successors in office, shall be authorised to receive and hold any property belonging to the Eldership, as trustees, for this body, unless otherwise directed by the Eldership.

The Relief Project.

On this subject, a committee was appointed to devise ways and means for the payment of the debt of the Eldership. Said committee made the following report, to-wit:

The committee on the Relief Project, to devise ways and means for the payment of the debt yet due to brother Winebrenner, recommend that the Eldership appoint one or more agents to canvass the entire ground of the East Pa. Eldership, in order to solicit and collect subscriptions for the above-named purpose, until the entire amount due brother W. be collected and paid over to him.

They furthermore advise, that the person or persons employed in the above-named project, receive, as a compensation for the monies collected by them and paid over, —— per cent.

Further, we recommend, that a committee of two be appointed to confer with brother Winebrenner, ascertain the amount due him, and publish the same.

We further request the other Elderships, or their Standing Committees, to co-operate with us in this project.

Wm. Mooney,
J. C. Owens.

The report was agreed to.

Brothers John Strayer and John F. Weishampel were appointed Agents for the aforesaid purpose; and brothers J. Flake and J. Ross, were appointed to ascertain and publish the amount yet due brother Winebrenner.

Report of the Board of Missions.

From the report of the Board of Missions it was found that their receipts amounted to - - - - - - - - - - - $151 75
Expenditures, - - - - - - - - - 127 00

Balance on hand, - - - - - - $24 75

This balance was voted to the General Eldership.

Delegates to the General Eldership.

The following delegates were appointed to the General Eldership, viz:

Teaching Elders—*John Winebrenner, Jacob Keller, Joseph Ross, Jacob Flake, James Mackey, and Edward H. Thomas.*

Ruling Elders—*John S. Gable, John W. Mateer, Daniel Markley, Abraham Brenneman, Joseph Brenneman, and Jacob Kister.*

In connection with this appointment, it was

Resolved, That it be recommended to the preachers, on the several stations and circuits, to take up collections in all their appointments, about the first of May next, for the purpose of defraying the travelling expenses of the delegates to the General Eldership.

Preachers' Appointments.

STATIONS.

Lancaster, Wm. Mooney; *Middletown*, Abraham Swartz; *Harrisburg*, Jacob Flake; *Shippensburg and Orrstown*, Josiah Quigly; *Baltimore*, John C. Owens, (to be allowed $100;) *Newburg and Fayetteville*, John C. Booth.

CIRCUITS.

Lancaster, J. Keller and J. Hafley; *Dauphin, Lebanon and Schuylkill*, T. Strohm and A. Snyder; *Cumberland*, W. H. Mullinix and J. H. Hurley; *Perry and Juniatta*, G. U. Harn and D. A. L. Laverty; *Washington*, T. H. Deshiri; *Uniontown*, C. Price; *York*, S. Crawford and W. McFadden; *Broadtop and Woodbury*, D. Kyle, (to be allowed $30;)

MISSIONS.

Illinois, to be supplied; *Iowa*, E. Logue and J. Hawk.

Adjournment.

On motion,

The Eldership adjourned to meet at Orrstown, Franklin county, Pa., commencing on Wednesday, the 1st of November, 1848.

CONTRIBUTORS' DEPART'T.

HISTORY
OF
"The Associate Reformed Church."

BY REV. DAVID MACHILL.

As *The Associate Reformed Church* is one among "the least of the tribes of Israel," it would seem proper that she ought not to occupy much room in a work which is to furnish a view of the whole Church of God in the United States. Circumstances of which the publishers are already apprized, leave but little time to furnish an elaborate or extended article.

Most of the different branches of the church in America have their examples in Europe; and the reason of their separate existence, must be sought for in the history of ecclesiastical movements in that part of the world.

At the revolutions in Great Britain, in the year 1688, some of the Scottish Presbyterians were dissatisfied with the manner in which the question of religion was settled, and refused to fall into the established church. These, on their assuming an ecclesiastical organization, took to themselves the name of the "Reformed Presbytery;" but are usually distinguished by the name of "Covenants."

About the year 1733, several ministers, among the most conspicuous of whom were Moses Ebenezer and Ralph Erskine, seceded from the established church, for reasons similar to those which have produced the late secession of the "Free Church of Scotland." For the increase of discipline, and the administration of the ordinances of Christ, they formed themselves into a Presbytery, known by the name of the "Associate Presbytery." They were learned, pious and powerful preachers. Their numbers increased; their cause prospered; and with it, the cause of pure and undefiled religion. Philips, in his "Life of Whitefield," calls this secession the "Second Reformation."

The chief difference between these bodies was this: The Covenants regarded the government of Great Britain as having fallen so far short of the reformation which they were bound to seek by the Solemn League and covenant, that they refused to recognise it as the ordinance of God, to be obeyed for conscience' sake; the Seceders were not willing to go this length; but, like the followers of the "Free Church," they would obey God rather than men.

Individuals who had belonged to both these communions, "at home in the Old Country," were early found scattered through the British Colonies in America, and their numbers continued to increase by subsequent emigration. At the period of the Revolutionary war, there existed in the Colonies of New York and Pennsylvania, two Associate and one Reformed Presbytery.

When the Colonies were severed from the Mother Country, it occurred to many of the ministers and people belonging to these Presbyteries that, as the causes which had kept them apart in Britain had no longer any existence here, it would greatly strengthen their hands, and promote the common christianity, if they could form a re-union. Negotiations to this effect were soon set on foot. In the year 1782 the union was consummated, after much prayerful deliberation. The basis of union is contained in the ten articles which follow:

"1. That Christ died for the elect only.

2. That there is an appropriation in the nature of faith.

3. That the Gospel is indiscriminately addressed to sinners of mankind.

4. That the righteousness of Christ is the alone proper condition of the covenant of grace.

5. That civil power originates from God the Creator, and not from Christ the Mediator.

6. That the administration of the kingdom of Providence is committed to Jesus Christ the Mediator; and Magistracy is the ordinance appointed by the Moral Governor of the Universe, to be the pillar or prop of civil order among men; that it, as well as other things, is made subservient by the Mediator to the welfare of his spiritual kingdom, the church; and besides, the church has the sanctified use of that, and every common benefit, through the grace of our Lord Jesus Christ.

7. That the law of nature, and the moral law recorded in the scriptures, are substantially the same, although the latter expresses the will of God more evidently and clearly than the former; and, therefore, magistrates among christians ought to be regulated by the general directions of the word, as to the execution of their offices in faithfulness and righteousness.

8. That the qualifications of justice, veracity, &c., required in the law of nature for the being of a magistrate, are also more clearly and explicitly revealed as necessary in the scriptures. But a religious test, any farther than an oath of fidelity, can never be essential to the being of a magistrate, except when the people make it a condition of government: then it *may* be, among that people, by their own voluntary deed.

9. That both parties, when united, shall adhere to the Westminster Confession of Faith; Catechisms Larger and Shorter, Directory for Worship; and propositions concerning Church Government.

10. That they shall claim the full exercise of church government and discipline, without dependence on foreign judicatories."

Some remarks on this basis of union may not be improper in this place.

1. Though it was drawn up in the infancy of our Republic, before our form of civil government was fully settled, it is evident that the fathers of the A. R. Church went *pari passa* with the founders of the republic, in repudiating the doctrine of religious establishments. Indeed, the near resemblance of language, to the langnage employed in some civil documents of the same era, can perhaps be best accounted for from the fact, that the elder Dr. Mason, who acted a leading part in forming the union, occupied the important station

of Chaplain in the army under General Washington.

2. As the doctrine contained in the second article is sometimes objected to from misconception, it is believed, a few extracts are here given from Fisher's Chatecism, which, tho' of Seceder origin, is pretty extensively regarded by sound Presbyterians of all denominations, as a standard work.

Q. Is a belief and persuation of the mercy of God in Christ, and of Christ's ability and willingness to save all that come unto him, all that is necessary to constitute justifying faith?

A. No; because there being no appropriation, or particular application in this persuasion, it can be no more than such a faith as devils and reprobates may have, &c.

Q. What is that appropriating persuation, in the nature of faith, which is necessary to answer the call and offer of the Gospel?

A. It is not a persuation that Christ is mine in possession, or that I am already in a state of grace; but a persuasion that Christ is mine in the gift of God, and offer of the Gospel. Zech. xiii. 9: "I will say, It is my people; and they shall say, The Lord is my God;" and, therefore, I appropriate unto myself the *common salvation:* Acts xv. 11; or what did lie before me in common in the Gospel offer, I take home to my own soul in particular, &c.

Q. Since an appropriating persuasion is necessary to the nature of faith, has every one that has true faith always an assurance of his being in a gracious state?

A. No; for, though a believer be persuaded that Christ is his in the promise and offer of the Gospel; yet, through the prevalency of remaining corruption, he may frequently doubt of his being in a state of grace, or of his present title to eternal life. Isa. xlix. 14.

Before dismissing the subject of this union, it may be proper to state, that two ministers of the Associate Presbytery declined uniting with their brethren. Some of the people belonging to the Reformed Rresbytery likewise stood off, and were supplied with ministers from Ireland. Hence, there are at the present time an Associate Synod, and a Reformed Synod in the United States.

The united body took to itself the name of the Associate Reformed Synod, the reason of which will be readily perceived. We shall not greatly err if we set down their number at about ten.

The next year after the union was formed, the Synod published a small Constitution, in which, among other things, they declared their adherence to the Westminster Confession of Faith, but reserved a few sections which relate to the power of the civil magistrate in matters of religion for future consideration. These sections were subsequently modified so as to agree with their views on that subject, as expressed in the basis of union; and in the year 1799, there was issued from the press the first edition of the present "Constitution and Standards of the Associate Reformed Church in North America."

The nature of the change which was made in these sections, will sufficiently appear from one example. The 3d section of the 23d chapter of the Westminster Confession of Faith reads thus: "The civil magistrate may not assume to himself the administration of the word and sacrament, or the power of the keys of the kingdom of Heaven; yet he hath authority, and it is his duty to take order that unity and peace be preserved in the church, that the truth of God be kept pure and entire, that all blasphemies and heresies be suppressed; all corruptions and abuses in worship and discipline prevented and reformed; and all the ordinances of God duly settled, administered and observed. For the better effecting whereof, he hath power to call Synods, to be present at them, and to provide, that whatever is transacted in them, be according to the mind of God." As modified by the Associate Reformed Church, this section reads as follows: "The civil magistrate may not assume to himself the administration of the word and sacraments, or the power of the keys of the kingdom of heaven; yet, as the gospel revelation lays indispensable obligations on all classes of people who are favored with it, magistrates, as such, are bound to execute their respective offices in a subserviency thereunto, administering government on Christian principles, and ruling in the fear of God, according to the directions of his word: as those who shall give an account to the Lord Jesus, whom God hath appointed to be the judge of the world.

Hence magistrates, as such, in a Christian country, are bound to promote the Christian religion, as the most valuable interest of their subjects, by all such means as are not inconsistent with civil rights, and do not imply an interference with the policy of the church, which is the free and independent kingdom of the Redeemer; nor an assumption of dominion over conscience."

From this it will appear that the A. R. Church does not hold that the civil magistrate has absolutely nothing to do about religion. For, 1st, the civil magistrate, as such, has no right to break the laws of God. He has no right to require others to break the laws of God. The people have no such right themselves, and can delegate to their rulers no such power. Secondly: He has so much to do about religion, that he is bound to *know* what the laws of God are, lest, through ignorance, he usurp dominion over the conscience of the people, and otherwise oppress them, by requiring them to do contrary to God's commands. Thirdly: He should govern Christian men on Christian principles. We may have all the necessary securities for civil and religious liberty, without becoming a nation of infidels, or contemners of God. Fourthly: He should promote the Christian religion by all such means as are not inconsistent with civil rights, or with the rights of conscience. There is a clear coincidence between the principles of the Associate Reformed Church on this subject, and the doctrine of the 3d section, of the 8th article of the Constitution of the State of Ohio, according to which, "no human authority can, in any case whatever, control or interfere with the rights of conscience: * * * no religious test shall be required as a qualification to any office of trust or profit. But religion, morality and knowledge, being essentially necessary to the good government and the happiness of mankind, schools and the means of instruction shall forever be encouraged by legislative provision, *not inconsistent with the rights of conscience.*"

In the year 1802, the Synod was divided into four particular Synods—the Synod of New York, the Synod of Pennsylvania, the Synod of Sciota, and the Synod of the Carolinas and Georgia; subject, however, to a General Synod, which was to meet annually by delegation from the Presbyteries. Prior to this event, the attention of the church had been turned to the best means of raising up an efficient ministry, and incipient measures adopted for establishing a Theological Seminary. This, at the time, was a bold design. The Synod had to contend with the apathy of all, and with the prejudices of not a few, against any attempt to introduce a higher order of Theological training. To procure a library and funds, and also to obtain some ministerial help to meet the immediate wants of the church, Rev. J. M. Mason, D. D., of the city of NewYork, was despatched to Europe as the agent of the Synod. The result of this mission was—first, a reinforcement of some six or seven ministers; secondly, the acquisition of the best, if not the largest, Theological Library which at this time, and for many years afterwards, was to be found in the United States.

At the second meeting of the General Synod, in May 1805, the Seminary was organized. It was located in New York, and Dr. Mason was appointed Professor. A few years afterwards, Rev. J. M. Mathews, of the Reformed Dutch Church, was appointed his assistant. This was the first Theological school ever established in the United States. It gave an impulse to other denominations of Chrsitians on the subject of Theological literature, which has not yet reached its highest results. Next, in succession to it, arose the Theological Seminary at Andover.

The Associate Reformed Church now, for some time, enjoyed internal peace; and a good degree of success crowned her efforts to extend the kingdom of the Redeemer. The number of her ministry increased till, after sparing some to aid other evangelical churches, she could count between fifiy and sixty on her roll, with an encouraging number of Probationers and Students of Divinity. Her borders were enlarged Southward and Westward. But causes of discontent and dissention at length arose. A prevailing party in the East began to depart from her settled faith and practice, in some points which were deemed of importance by many of their brethren. This, after a season of protests and remonstrances, led to the dismemberment of the body. The Synod of Sciota severed its connection with the General Synod. This was in the year 1820. The ministers and elders which composed it, resolved themselves into an independent Synod, to be known in future as the Synod of the West. On leave granted, the Synod of the Carolinas and Georgia withdrew, and took the name of the Synod of the South. The remaining section, which retained the name and the powers of the General Synod, soon after went into the General Assembly of the Presbyterian Church. But a large portion of the ministers and congregations belonging to this section, chose to remain on their former ground, and organize the Synod of New York. The Associate Reformed Church now assumed a new form—that of three separate and coordinate Synods.

And thus the Associate Reformed Church, also, led the way in that course of division, which almost every other church in the United States has since run, and which will yet be run by all of them. Yet, the elements of division did not exist in her earlier than in some of the rest; but, in her case, they wrought out their effects sooner, because she knew not how to hold articles of faith, as mere articles of peace.

The Synod of New York recently numbered about thirty-one ministers. She has a Theological Seminary at Newburgh, in the State of New York. Her ministers, as a body, are not inferior to those of any other church in learning, piety and talent.

The Synod of the South numbers at present twenty-seven ministers, with an encouraging list of Probationers and Students of Divinity. They are an active and enterprizing body of men. They have a Literary and Theological School at Due West Corner, S. C., which is in a flourishing condition.

The remainder of this paper will be chiefly devoted to the Synod of the West, with which the writer is connected.

In the year 1820, when this Synod was organized, the whole number of her ministers amounted to few, if any, more than nineteen, with a probationer or two; we now number about one hundred and ten ministers and probationers. There were then but two Presbyteries, one of which existed only on paper; we have now thirteen Presbyteries. What was then the First Presbytery of Ohio, consisting of but five ministers, has since swelled out into a Synod embracing six Presbyteries.

In the year 1825, the Synod of the West established a Theological Seminary in the city of Pittsburg. Rev. Joseph Kerr, D. D., our excellent preacher and amiable man, was the first Professor. He lived but a few years, and was succeeded by Rev. J. T. Pressly, D. D., who now presides over the Associate Reformed Theological Institution in Allegheny town.

In the year 1839, the Synod of the West was divided into two particular Synods, called the First and Second Synods of the West. A General Synod, which meets annually by delegation from the Preshyteries, serves as a bond of union between them. It has no appellate jurisdiction, except in cases of doctrine.

Prior to this new organization of the church in the West, a resolution was adopted by the Synod to remove the Theological Seminary to Oxford, Ohio. On farther consideration this design was abandoned; and the plan of having two Seminaries was finally embraced. Of these Seminaries, one is located at Allegheny town, Pa., and is under the care of the First Synod; the other, which belongs to the Second Synod, is located at Oxford, Ohio. Rev. Joseph Claybaugh, D. D., presides over the latter. The course of instruction commenced in this institution in the year 1839. During the brief period of its existence, about twenty-seven students have attended within its halls, of whom fifteen or sixteen are now preaching the Gospel. The number of students at present in attendance at the other Seminary, is between twenty-five and thirty. Rev. James L. Dinwiddie has recently been appointed Assistant Professor.

The Second Synod had, to use a frontier phrase, to "begin in the woods." Except in a few spots within her Geographical bounds, the people are yet laboring under all the disadvantages of a new country. But Providence has set before her an open door. And with the ordinary degree of industry, humility and piety on the part of her ministers, she may within a few years, under the blessing of her Divine Head, become an important branch of the church. A new country has its advantages, as well as its disadvantages. There is "much land to be possessed," and every thing to invite emigrants. A minister,

settling down in a favorable location, may soon collect a large congregation around him. And he may mould its character as he would desire. If he has peculiar privations, he has also peculiar encouragements. A very considerable number of additional laborers could be employed by this Synod with great advantage to the cause of Christ.

It has been remarked that a departure from the former faith and practice of the Associate Reformed Church, on the part of some of the Eastern brethren, led to the dismemberment of the original General Synod. As it will tend to throw light on some parts of our faith and practice, in which we differ from some other branches of the Presbyterian Church, an observation or two, of a more specific nature, may here be made.

[CONCLUDED IN OUR NEXT.]

Correspondence.--No. 4.

Insolence of Cabmen and Hack-drivers—Anecdote of the Mayor—Degradation—"House of Industry and Home for the Friendless"—Grave of McDowall—Nassau Street—Evidences of National Character—Robert Sears—Broadway—Trinity Church—Museum—Theatrical Exhibitions.

NEW YORK, *September* 1847.

THE first important item upon entering the city, is the continuous and almost insufferable impertinences of the lying cabmen and hack-drivers. Ere the boat has fairly reached her moorings, a dozen are at your elbows, and well nigh stun you with their vociferations. It is all in vain that you answer, "No." Or, if you employ one, you are eminently fortunate, if you arrive at your destination without some attempted imposition. The law indeed regulates their fees, and even forbids their going upon the wharf; but it is unfortunately nearly a dead letter.

A good story is told of the Mayor, who, landing from an Albany boat, was not recognised by them. He took the tickets of all who offered them, and the next day a goodly number were politely invited to the police office to return to the tune of a handsome fine. It is far from as bad in Albany, Providence, or Boston. It need not be so here, and would not, if the city authorities would do their duty.

There are here many points and places of interest which a stranger would wish to visit, but if his stay be only for a day or two, a selection must be made; and any one, however fastidious, may gratify his own peculiar taste. The world is here in miniature. In one grand panoramic view it may be seen, from the pompous "plonsiocracy" of Carlyle, to the lowest specimens of humanity in the very deepest drains and stews of sin and shame. Oh, my brother, what a wail of anguish goes up from this proud city! What a wild hope-wrecking cry of heart-aching misery, breaks from bosoms which once were fitted to be attuned to strains of angel's melody!—now only in unison with the horrible-brazing discord of the Pit.

The friend of humanity, on visiting the city, would do well to visit the "House of Industry and Home for the Friendless," under the charge of the Female Moral Reform Society, and situated on the corner of Second street and First Avenue. Here orphans and half-orphans, who are friendless and homeless, (of which, sad to relate, New York has an abundance) are received, and their physical, mental and religious interests sedulously regarded. By the kindness of the Matron, I was shown the rooms, inmates and arrangements of the Institution. Every thing indicated comfort and utility, and a judiciousness which gives its patrons no reason to fear from its present management. There are some deficiencies of furniture and advantages which, it is confidently hoped, its friends will ere long supply.

No one who has a heart to feel, can contemplate the self-sacrificing benevolence of these ladies without admiration. In the face of the mockery of the libertine and the sneer of the world, they have nerved themselves to the work, unmindful of aught but the heaven-owned work of raising up and rescuing the degraded, whom others have thought only of branding still more indelibly with sin and shame. Immediately back of the before-mentioned building is a cemetery, in which repose the remains of the persecuted, but now lamented McDOWALL, who devoted his energies and his life to staying the fearful tide of licentiousness. It is good to gaze upon the tomb of such a man. We gain new strength to sustain the conflicts to which truth and duty call us, in this world of iniquity and trial.

Nassau street, as most are aware, is the principal rendezvous of the printers and booksellers—the Cornhill of New York. The reflections of a few minutes stroll down it, from the Park, almost overwhelms one with the multiplicity of papers, pamphlets, magazines, and all sorts of periodicals—good, bad and indifferent—whose signs are exhibited to view. A singular reflection is connected with the proximity of the publication offices of authors, whose moral qualities are at antipodes. Here perhaps is the office of the Tract Society with its thousand streams issuing forth for the healing of the nations; while but a door or two distant may be found the polluting works of BULVER, DICKENS, SUE, GEORGE SAND, (alias MADAME DUDEVANT) and their numerous compeers, pouring forth their burning lavas' of corruption.

I apprehend that Nassau, in New York, Cornhill, in Boston, and a similar street in Philadelphia, would be admirable places for studying American character. An ancient philosopher said, "Show me what a man is, and I will show you what his mother was;" and the principle of correspondence between externals and the man, is no less true in relation to our favorite authors. Let me know the character of a man's reading, and I care not to see him, in order to know him. It is all in vain that the pernicious novel is read in secret, or to gratify novelty,—it leaves its impress indelibly upon the mind. Labor is for time, reading and thought are for eternity. So if the issues of the press are known, the character of the readers is determined. This, like all general rules, may have exceptions, but they are rare.

One of the establishments of Nassau ought perhaps to be mentioned. It is that of ROBERT SEARS. Most have heard of him, but few are aware of the indomitable perseverance by which he has attained his present position. He commenced a poor boy. His first publication was a synoptical chart, retailing at twelve and a-half cents. Now he issues a large octavo every few months, and finds a ready sale. Of late he has become interested in the subject of peace, and will probably do something to allay the dread war-spirit now raging in the land.

Broadway is the great centre of the "ton of fashion," where WILLIS' "upper ten thousand" tread unmindful of others woe. But even here, ever and anon, some miserable, half-clad and starving remnant of humanity, darts from some avenue unheeded, and—begs for bread. The beggars, as a class, are not however the most needy. Many of them are imposters, while honest suffering prefers to die alone and unaided, rather than ask or receive the cold charities of the world.

A little way down Broadway stands the famous Trinity Church, with its grey gothic turrets and windows of stained glass. To me it seems to frown over the misery and humble worth beneath its proud towering spire. The Master came to preach the Gospel to the poor, but the Servant, if he occupy the pulpit of Trinity, may do so only to the rich. What avails it that this is the most magnificent church edifice in the United States, while it is thus at the expense of the souls of men and the principles of the Gospel of Christ. Of what avail the plea of the soul at the judgment, that it has met the assemblies, and listened to the sermons of Trinity. Gorgeous within, grand and proud without, it is to be feared that the worshippers are too much the same. Still, could we divest it of these associations, we should view it with admiration, as a noble exhibition of the skill and power of man. It is, indeed, a fine specimen of architectural beauty.

The Museum is interesting to most; but here again I must express my dissatisfaction. Those who wish for theatrical exhibitions, negro songs, comic representations, jugglery, etc. etc., can find ways and places enough to gratify themselves without a museum being prostituted for that purpose; and there are many who wish to see the museum without these, and some who will not go where they are, even for the sake of gratifying a taste for Natural Science and a love for the curious.

But it is quite time that I should end this scrawl. May the God of peace be with you.

As ever, yours in love, A. D. W.

"Strike but hear Me."

SUCH is said to have been the exclamation of THEMISTOCLES, the Athenian Commander, to EURYBIADES, his Generallissimo, when the latter raised his cane to give him a blow for too vehemently urging his opinion in opposition to that of his superior. The issue of the battle of SALAMIS, however, proved the wisdom of his counsel, as the incident did his magnanimity. He did not stop to settle an affair of personal honor when the interests of his country were at stake. Though EURYBIADES might insult him, it was of little moment to him, if he might be heard in those reasons which he had for the course of action which he advocated. Hence he only answers, *Strike but hear.*

There is in this a lesson which the philanthropist and the Christian—especially the Christian minister—might do well to learn. There are times in the lives of all, when they feel that others have not yielded to them, all that they had a right to claim. If the carnal heart is allowed to dictate, we immediately demand reparation, and frequently resort to retaliation. But if a spirit like that of THEMISTOCLES prevails, we are willing to suffer it patiently, rather than the cause in which we are engaged should suffer. We should feel that we are engaged in a great work, and could not descend to matters of a personal character.

Some little breach of etiquette, perhaps, has occurred between two brothers. The offended haughtily demands reparation. The other is then ilily prepared to render it, however just it may be; and hence commences a feudal bickering which not only estranges the parties, but very likely alienates all the members of the family. How much better to have adopted at first the sentiment of the Athenian—heathen that he was. Even the injured party would suffer far less, and would gain the estimation of the good by the exhibition of a worthy magnanimity.

It too frequently happens that individuals engaged heartily in the same benevolent cause, at length become alienated by some real or fanciful grievance—perhaps only fancying that their feelings have not been sufficiently regarded—and the consequence is, that feelings and animosities are excited, which greatly retard the cause, as well as injure individuals. Such a result cannot be too much deprecated, and might be wholly obviated by a course similar to the one suggested in the caption.

Christian ministers, too, are not wholly free from the sad influence of the evil spirit. Congregational church government does not give room for so great a display of it; but at least, it does sometimes creep in; and nowhere are the consequences more injurious. There is no spectacle more lamentable than that of Gospel ministers engaged in bickerings; and yet this is by no means rare. Is it possible that the servants of Jesus cannot be made to feel the importance of their work so forcibly as to endure all—suffer all, for the sake of the cause of Christianity! Can they not be made to feel that in their work personal considerations must be lost sight of, and *all* be done for the glory of God!

It is hard to persuade men to disregard personal feelings for the sake of truth and righteousness—that it is *far* "better to suffer wrong than to do wrong." If we would thus feel, and consequently act, a vast majority of our troubles, as well as those of others, would be entirely obviated. But as it is, the heathen General offers us lessons, whose value we are incapable of appreciating.

A. D. W.

The Horse that cannot Speak.

ANDERSONSTOWN, YORK COUNTY, PA., *October* 8, 1847.

DEAR BROTHER WINEBRENNER:—

I take up my pen in hand in order to write a few lines, through your valuable paper, on the subject of being honest with God and man, in doing our duty to the animal creation, as I have learnt both from experience and report that horses, in the service of the ministers of the Gospel, have been shamefully treated for the want of regular attendance. I have travelled as a missionary in the vineyard of the Lord about seven years, during which time I learnt considerable on this subject. I have learnt from experience that on many occasions, while the people manifested great care and friendship towards me, and fed me with more than was actually necessary, my poor horse had to stand either out of doors altogether in the rain, and sometimes snow, or be tied to an empty and tempting rack, or trough, with no expectations of getting any thing to eat for a whole day. Now I am convinced, could such animals

speak for themselves, they would be calling for their feed which justly belongs to them. But why do they not get it? Why, because they cannot speak.

I recolleet of an old man, not a thousand miles from this, that had religion enough to take his half bushel, bring down his oats, and inquire of the preachers whether that amount would be enough for his or their horses, and of course they would say *yes;* and then he would carry it out, and instead of giving it to the horse or horses, he would hide it under some hay in the fothering-room, and let it lie until the preachers were gone, and then carry it back again without giving the horse a bite of it. Thus, he cheated the preacher and his poor dumb brute, and worst of all, he cheated and deceived himself. If he had considered the matter right, he would surely have done otherwise. Oh! what a grand scheme of hypocrisy—too much for a heathen to be guilty of; and yet there are many others who are not a whit behind this old man above spoken of.

But again: not only preachers' horses have to suffer this way, as they travel through this wilderness world; but sometimes professors abuse their own animal creation entirely beyond reason or mercy. Animals may need correction as well as mankind, but I do not think that God intended that man should deal so cruelly with them as they sometimes do, by beating or running them in races, &c. I would just ask such men whether they think that God is so blind that he cannot see their wickedness? or what they expect to answer him in the day of judgment for such conduct? Remember, horse-robbing and starving will be among the rest of your sins in that awful hour, when God shall judge the world. It is nothing less than stealing in the sight of God. Robbing the poor animal of that which God has sent into the world for the use of man and beast! Sometimes some professors wonder why the preachers' horses are so poor and thin in flesh? I answer: there are too many stingy horse-masters along the preachers' road.

Again: some wonder, why don't the preachers stop more with us? I answer: the reason is, they have a feeling for their horses, and want them well and decently fed, which you have been neglecting. Therefore, if you want the preachers to stop with you oftener, feed their horses better, and live right in the sight of God, and they will call to see you as well as other people. But so long as you keep starving their horses, you need not wonder why they pass by your door without giving you a call.

I wonder how some persons, who are so neglectful in the above named matter, would like it if some person would serve them in like manner? Would they think it was a Christian act? I trow not. I think experience would teach them better.

Perhaps I have written enough on this subject to prove successful in putting in mind the honest who have, out of ignorance or neglect, passed by their duty in this matter, will, we hope, learn to do better; and as for them who feel disposed to cheat and rob the poor animals out of their feed, which God has intended for them, I will leave them to settle their account with a righteous God.

As the poor horse cannot speak and plead his own cause, I have thought it necessary to give a few hints to the wise, by becoming his spokes-man, in helping him to obtain that which justly and honestly belongs to him.

HONESTY.

Letter from Brother John Reis.

MIDDLETOWN, BUTLER COUNTY, O., *October* 11, 1847.

BROTHER WINEBRENNER:—

My *design* in writing is to show the absurdity and evil of parties and party movements, and to draw people from the bewildering notions and practices taught by men, to the Gospel order as taught in the scriptures. This is a hard task, as you well know. It is next to impossible to make any one, who is an adherent to a party, or set of notions, to see the truth in this perverted age; for men are determined to be guided by the views and practices as they now exist. They measure their belief and practice of religion by existing sectarian teachings and plans; and hence, all who are engaged in upholding their dogmas, in which they pride themselves and feel an interest in upholding, are past conviction: or if they even see and feel, (as all must who are the least acquainted with the scriptures and the nature of Christ's religion, which is a system of peace, order and union) that it is wrong and sinful to build and keep up *separating factions;* still they will adhere to their dividing plans, they are unwilling to say *our* fore-fathers were (and hence we too are) doing wrong in adopting *unscriptural* plans and human names. Many sectarians will say that the fore-fathers and systems of their brother sectarians are wrong and unscriptural; but then they seem not to remember that, seeing and saying that my neighbor is wrong, does not make me right.

The *precepts* of Apostles and *commanded practices* of primitive Christians, ARE LAWS to all professors of Christianity in the world, from the Apostles down to the end of time. Hence, if we wish to think, believe and act at all scriptural and right, we must always keep the Apostles and their doings, as recorded in the New Testament, before our mind.

At the time when the Apostles wrote their epistles, they wrote them to the congregations or churches, as they were THEN constituted, or founded Apostles, independent—*one* Church of God, (though the disciples may have met in *different* houses to worship) in a city or town; not like *now*, in the sectarian church, unscripturally founded, three to ten, and more sectaries or denominations in one city or town.

You call on me in your "remarks" to give scripture proof for what I have "asserted." I tried to show, in my first paragraph, how the church was founded and disciplined; and that this could be clearly seen by the honest uncontaminated inquirers after "the truth;" though *not taught in so many words;* for there are many things plainly taught in the scriptures, which we can learn only by comparing one part or point with another, by learning the design, scope, &c., of the scriptures.

Now, I might as well be asked to prove the origin of councils, or of Popery, from or by the scriptures, as to be called on to produce scripture proof *direct in so many words*, that, when vacancies occurred, *after the churches were established*, (after the Apostle's death) that the remaining elders did "ordain such as the congregation might choose." For remember this, we have only the doings of the Apostles, and of those congregations collected by them related in the Acts and Epistles; when the Apostles died, their history naturally ceased too. Of the congregations which succeeded the apostolic, or first churches, we have no history in the New Testament, for the good reason that they were not in existence when the scripture history was finished. We may perhaps find something in church history of those times, if any extant, to show how churches choose their elders, &c. We have, however, directions given by St. Paul and others, how to conduct church affairs in after times. For instance: Paul tells Timothy what *characters* ought to follow the then existing elders of the church. He says, among many other things, (see epistle to Timothy and Titus) "The things that thou hast heard of me among many witnesses, *the same commit thou to faithful men*, who shall be able to teach others also." 2 Tim. 2: 2. Further, St. Paul could not direct, for he could not give directions immediately to congregations which had no existence. Thus, Paul shows what characters elders and deacons should be, and directs that men should be *first proved.* 1 Tim. 3: 10.

That the congregations were all by the Apostles founded *independent*, is as plain to the biblical student, the honest searcher for "truth," as any thing written in the book; yet in no place is it written *in so many words;* and so with many other subjects, and which the honest student of the Bible can find by letting scripture explain scripture. If the "professing world" has blinded itself with their traditionary notions, &c., as the Jews of old had done, it is not the fault of the scriptures, but of the perverters of the truth.

You say that if I feel to write on "subjects of controversy, I should accord the same privilege to others." Gladly, with all my heart; yea, I wish every soul would "contend earnestly for the faith, or truth, once delivered to the saints." It is every bodies' privilege—every ones' duty; but I would by no means urge any one to contend for any perverting notions; for this would be sinful in them. The Apostle Paul to Timothy *cautions*, again and again, not to contend concerning genealogies and other things, which would only draw them from the truth and union. The Jews said "we are Abraham's children"—"he is our father," &c. The leaders of sects, with their adherents, say, (if not in words, they do it by practice) "We are of this great man and of that," &c. "Our party is older (like the Jews) and better—the originator of our party was more pious," &c. St. Paul says, "Charging them, (the people) before the Lord, that they strive not about words (but contend for the truth, Jude ver. 3.) to no profit, but to the subverting of the hearers," and readers, if you please. How many thousands of sermons and publications have we had since the Apostle wrote this admonition, and which have *perverted* and subverted, overthrown and ruined its millions of souls!!

Naturally, every congregation in the primitive church had to *furnish its own elders;* for in those days there were none *extra*, which made it impossible to import them. When Titus went to Crete to "ordain elders in every city," he had to ordain such as he found in the several congregations, for he could not carry elders along with him.

In primitive times, those who were sent on a mission by congregations, were called evangelists: thus, whilst persons officiate at home as bishops or overseers of a congregation, they are called elders; and when they grow in grace and knowledge, so as to be qualified to be sent out on a mission, then they become and are called evangelists; and hence it is entirely wrong and perverting to confound the two kinds of offices or avocations, and call them by the *same title.* Would you not suppose it both scriptural and rational, that when after the death of apostolic men, an evangelist (or missionary, as they are now generally called) came to a city, town or place, and gather a congregation of believers, he should naturally induct into office such as the congregation, from amongst themselves, would or might choose? Or should he send to Rome, or elsewhere, to import grace or authority?

No more at present, but remain yours, &c.,

JOHN REIS.

Letter from Elder A. Snyder.

MOUNT JOY, LANCASTER COUNTY, PA., *October* 8, 1847.

DEAR BROTHER WINEBRENNER:—

This is to inform you that our protracted meeting, which lasted better than three weeks, is now come to a close. I would much rather, if I could, inform you of more conversions than what I can; but still I feel thankful to God that he revived his church in this place once more, who had a long and a hard struggle with the enemy, and at last God favored his people with victory.

Last spring the cause of God seemed to run very low here: our prayer-meetings were attended very poorly. The armies of Immanuel were scattered abroad. They seemed to be afraid of the enemy's fire; but, thanks be to God, there were still a few who were willing to obey the admonition of the Apostle: they stood the heat of the battle—they "stood with their loins girt about with truth, having on the breast-plate of righteousness, and their feet shod with the preparation of the Gospel of peace;" and thus our prayer-meetings began to revive, God poured out his spirit upon us, and those who were almost ready to flee from the ranks of Immanuel, when they seen that the victory was going to fall on Israel's side, they also began to rally around the standard of King Immanuel. After they were gathered again, we spent a heavy fire upon the enemy's ranks; and, thanks be to God, it was not without effect. Brothers MOONEY, Ross and others, were here with and preached for us, and their preaching had a very good effect. Whilst they were engaged in holding forth the truth of God's word, the arrows flew from the quiver of the Almighty, and many were wounded, and came over and enlisted under the blood-stained banner of King Immanuel.

May God keep them faithful, is my prayer, and carry on his good work, till satan's kingdom may be brought to desolation, and the Kingdom of God established throughout the world. The number of conversions, during this meeting, were about eighteen or twenty; mostly young men, and the most very respectable young men.

Yours, fraternally, A. SNYDER.

Letter from Brother J. Zimmerman.

SMITHVILLE, *October* 7, 1847.

BROTHER WINEBRENNER:—

I hereby inform you that we are all well, and thank a kind Providence for it. I also inform you that we have moved to Smithville, Ohio, and wish you hereafter to forward the *Advocate* to this place. You may perhaps wonder why I left the southern part of the State? My reasons are, my wife was not well satisfied, and I could not insist on her

staying where she was not satisfied. Besides, it is very sickly in New Carlisle and its vicinity. We had for some time four or five deaths in one week, and a goodly number still sick. I liked the country well, and I liked the people well—they are a very respectable and intelligent people.

As for the people of Smithville, I can say but little, having just come here.

I have not as yet seen any meeting in this place. Brother Simon informed me that some six or eight miles north of this place the brethren are preaching, and had of late twelve or fifteen mourners out of a night, and the prospect is very good, even among the Yankees. As the Eldership will be held in this place, I trust to see some of the old brethren. May the Lorda lso revive his work here! Smithville and neighborhood is healthy at present.

Yours, affectionately,

JOHN ZIMMERMAN.

NEWS DEPARTMENT.

A Convention for Union.—A Convention of delegates from several Churches met in the city of Pittsburg, on the 7th of September, and continued their sessions from day to day, to the 15th, for the purpose of forming a basis of ecclesiastical Union. The Associate Churches, the Associate Reformed, and the Reformed Dissenting Presbytery, were represented in the Convention. Its sessions were continued until the 15th of September, when, as the result of its deliberations, the Convention adopted, with one dissenting voice, the following

BASIS OF UNION.

1. We declare our adherence to the word of God, contained in the scriptures of the Old and New Testaments, as the only rule of faith and practice.

2. We hold the Westminster Confession and Catechisms, as the confession of our faith, assenting to the whole doctrine of those venerable Standards, with an alteration of those parts of the Confession, which treat of the Magistrate's power; such as was agreed upon in the Convention in September last.

3. We hold, as a suitable explanation and application of our principles, the testimony adopted by this Convention; this being identical in substance with the Confession of Faith, is of the same authority with it, in its declaration of doctrine and condemnation of errors.

4. We hold that Presbyterial Church Government is the only form of government instituted by the Lord Jesus; and we agree to maintain it as set forth by the Westminster Assembly.

5. We approve the Directory prepared by the Westminster divines, with some prudential modifications, suiting it to the condition of the United Church.

6. The system of Church Discipline is substantially the same in all these Churches, being in harmony with the principles and end of Presbyterial Government. We agree that each Body shall use its own Book of Discipline, until another shall be provided by the Supreme Judicatory of the United States.

The draught of a Solemn Covenant of duty, prepared by a member of the committee appointed September last, was read and approved, as suitable to be used in the United Church, by such as may see their way clear to do so.

This "Basis" is next to be laid before the "Supreme Courts of the bodies represented."

Associate Reformed Church.—The Pittsburg Preacher publishes the following statistics of the General Synod of the Associate Reformed Church in this country. The General Synod is composed of representatives from thirteen Presbyteries, extending from East Pennsylvania, through Ohio, Indiana, Michigan and Illinois. These Presbyteries consist of 79 settled ministers, who have under their pastoral care 123 congregations: besides which there are under the care of the General Synod fifty-six vacancies, chiefly small.

The whole number of communicants reported to the General Synod in May last, was 13,100. The number added during the year is not reported, as in the minutes of the General Assembly. These numbers rather fall below than exceed the truth, as several of the congregations did not make any report.

The number of probationers, or, as we call them, *licentiates*, is 28--of ministers without charge 2—of students of divinity 22.

Laborers.—The following deserves the attention of the unemployed:

DUNCAN'S ISLAND, *Oct.* 16, 1847.

The following preamble and resolution were adopted, viz:

WHEREAS, much damage has been sustained by the State Improvements from the late freshet, and many laborers being required for their repair, therefore,

Resolved, That the Collectors on the Philadelphia and Columbia railroad be authorised to pass laborers seeking employment on the repairs of the public works, not exceeding one thousand in number, over said road, free of all State charges: *Provided*, That the fare charged by the transporters shall not exceed forty cents on each laborer, from Philadelphia to Dillerville.

Extract from the Journal of the Board of Canal Commissioners.

THOS. L. WILSON, *Sec'y.*

The Mormons.—A passenger in the *Lake of the Woods*, from the upper Missouri, informs us that the Mormons were in a flourishing condition in their new location on the fine lands of the Pottawatomie purchase, on both sides of the river, above Council Bluffs.—They have planted immense fields of corn—to the extent, it is estimated, of 30,000 acres—and other grain and produce. They have built, also, a town called "*Winter Quarters*," which already contains a population of some seven thousand souls. This town is entirely picketed in. It is represented that the Mormons are on friendly terms with the Indians, and rarely molest them, although they are accused of occasionally stealing cattle.

Thanksgiving.—Govenor Whitcomb, of Indiana, has recommended the 28th of November as a day of Thanksgiving and Prayer for that State. Nearly, if not quite every State in the Union will, no doubt, agree upon the same day. Thus far, nine States have determined to act together in this grateful manifestation. The spectacle will be one of moral sublimity.

A Bereaved Widow.—Mrs. Hoffman, of Baltimore, lost her husband, while he was serving his country in Texas less than two years ago, in the capacity of Lieutenant Colonel to the 7th Infantry. In the winter of 1844, she lost a son, Lieut. A. T. Hoffman, of the 2d infantry, who died of a disease contracted while serving in Florida. At the battle of Churubusco, her youngest and favorite child was killed, while serving in the 1st U. S. Artillery, in the capacity of Lieutenant. In the same engagement she had another son wounded, Capt. Hoffman, of the 6th Infantry, who is represented as possessing superior attainments as an officer and a gentleman.

Revival.—A revival of religion is now in progress at Holly Spring, Miss. The Gazette of that place, of the 10th ult., says:—"Since the revival commenced, more than ninety of our citizens have made profession of religion, and there are yet many others anxiously inquiring what they shall do to be saved. Seventy-two of those who made profession of religion, have joined the Methodist Church. The great revival has spread through every portion of our country. We believe that at *least one thousand persons* have made profession of religion, and united themselves to the different churches in Marshall county, within the past three months.

Sentence of a Gambler.—A man named Kerrison, convicted in Philadelphia of gambling, has been sentenced to pay a fine of $500, besides the costs, and to undergo an imprisonment in the Eastern Penitentiary, in solitary confinement at labor, for three years.

This, we believe, is the first conviction under the new law; and Judge Parsons, in passing sentence, said he considered gambling worse than larceny, and that he was determined to break up the numerous houses which are kept throughout the city; and in every case that came before him, he intended to enforce the law with vigor and to its full extent.

The Bible Among the Shakers.—The Shakers, not long since, called on the Bible Agent, at Concord, N. H., (Dr. Chadburn) for four dozen Bibles. Surprised and delighted, the agent inquired, "How is this? I thought the Shakers in Canterbury did not allow the Bible among their members." "Nay," said the Shakers, "we do now. The Millerites that joined us last fall want Sunday-schools, and Bibles to use in them. How many can thee give us?" "You are able to pay," said the agent, "and we cannot give them all; but if you pay for three dozen, I will throw in one dozen more." "It is well," said the Shakers.

Recruits for Mexico.—A body of 115 recruits for the 9th Regiment of Infantry, left New York on Wednesday for Vera Cruz, in the U. S. steamer Edith, under the command of Lieut. Simonds, to join their regiment in Mexico. Ten thousand men have left the port of New York for Mexico, within the last twelve months.

Sleighing and Green Corn.—A letter from Chicago, Ill., dated the 14th instant, says: "We had a heavy fall of snow last night and this morning. Sleigh bells were heard in the streets at the same time that we were eating green corn for dinner: something unparalleled in the history of weather."

Removal of a Seat of Justice.—The question of removing the Seat of Justice of Schuylkill county, from Orwigsburg to Pottsville, was carried, at the late election, by a majority of 459. The citizens of Pottsville have already called a meeting to make the necessary preparations for the erection of a Court House.

Increase.—The Old School Presbyterian Church had an increase last year of 4,739. Such an increase has not taken place in any other prominent church.

☞ It may, says the National Intelligencer, relieve the anxiety of the friends of officers in the Mounted Rifle Corps, to know the nature and extent of the injuries which those officers have received in the battles of Contreros, Churubusco and Chapultepec, and in entering the city of Mexico. We, therefore, have the pleasuse to state, on the authority of a letter from an officer in Mexico to his father in this city, under date of the 27th ult., that no officer was killed, although Major Loring had lost his left arm, Captain Tucker was wounded by a musket ball in the right arm and side, and Lieut. M. E. Van Buren was wounded in the knee. Some others had been slightly wounded, but none were considered in danger.

☞ The New Orleans Delta, of the 16th, says—"We understand that a passenger who arrived from the Brazos yesterday, stated that there was a rumor prevalent when he left that the famous Gen. Urrea was coming down from Victoria with 12,000 men, for the purpose of retaking the whole valley of the lower Rio Grande. It was supposed that Matamoras would be the first place that would be attacked. We can hardly put confidence in the rumor.

☞ The great powder mill explosion at Nashville continues to occupy the papers of that city. The damage done to buildings is computed at $100,000, and there is not glass enough in the State to replace what has been destroyed. Four persons were killed instantly, and many were wounded, some of whom have since died.

☞ The store of Thomas Kennedy, Jr., of Pittsburg, was broken open and robbed of gold and silver watches, breastpins, silver table and teaspoons, and other valuable goods, to the amount of about $1,000, on Tuesday night last. The store of Mr. Hazleton was also robbed of about $120.

☞ The Liberty Convention which assembled at Buffalo last week, nominated the Hon. John P. Hale, of New Hampshire, for President, and the Hon. Leicester King, of Ohio, for Vice President.

☞ The Earl of Minto, father-in-law to Lord John Russell, will, it is assumed, be the ambassador to Rome, should a representative in the Eternal City, from the Court of St. James, be approved of.

☞ Dr. James B. Rogers, of Philadelphia, was on Tuesday last elected Professor of Chemistry in the University of Pennsylvania, in the place of Dr. Robert Hare, resigned.

☞ The population of Chicago is now estimated at 16,500.

MISCELLANEOUS.

FAMINES IN FRANCE.

The *Courrier des Etats* gives a long list of famines which have at different periods occurred in Francc.

The first occurred in 779 and '93, caused by war and pillage.

Under Louis (le de bonnaire) in 821, a third occurred, caused by the inclemency of the season.

In 843, the scarcity was so great that bread was made by mixing earth with a little flonr.

In 845, the famine was followed by a frightful mortality.

In 855, the deaths were so numerous that not enough remained to bury the deceased.

In 861 and '67, there were frightful famines.

In 868, whole regions were rendered desert; men and women devoured each other.

In 869, at Sens, 56 died in one day from want.

In 873, another famine.

In 874, a third of the population perished.

In 875-6, a continuation of famine, making 12 years of scarcity in 33 years!

In 945, Paris was desolated by a disease caused by the scarcity and bad quality of provisions.

In 1005, a famine commenced, caused by the rapinc of the Counts, called the Delaure, which lasted five years, and was followed by the plague. Men fed upon reptiles and unclean animals; and also ate women and children.

From 1021 to 1028, was a famine which lasted seven years.

In 1031, a terrible famine, during which people devoured dogs, cats, rats, carrion, and dead bodies. Travelers were killed on their routes, and their members divided. At Tournus, human flesh was sold in the market. The Verdun Chronicle adds, that the famine was followed by the plague. The scourge lasted into 1034, which was an abundant year.

In 1035, the famine and plague returned.

In 1042, a famine commenced throughout Europe, which lasted seven years.

In 1053, another five years' famine.

In 1059, it returned for a seven years' siege.

In 1074, a new famine broke out.

In 1080, it returned and lasted for six years, and after a respite, commenced afresh in 1096, bringing in its train the plague.

After the famine of 1108, there was a respite for nearly two centuries.

In 1359, according to Froissard, a barrel of herring sold at Paris for thirty gold crowns. At the Hoteldieu, Paris, eighty persons died in one day. At length Edward of England, who was besieging Paris, raised the siege for want of provisions.

In 1581, there was another famine at Paris, caused by the Duke d'Anjou, who burned and pillaged the suburbs.

In 1488, there was a scarcity at Paris, and another in 1590.

In 1593, a horrible famine described by Voltaire, in his Henriade; 13,000 persons died therefrom at Paris!

In 1596, another famine; according to Estoile, a mother ate her two children. The 26th of April, the starving were driven from the city. Meanwhile, the orgies and luxury of the court continued as usual.

In 1725, under the ministry of the Duke de Bourbon, bread sold at Paris for ten cents a pound.

In 1788, a frightful famine.

In 1793, a great scarcity.

In 1816, another scarcity, owing to the abundant rains, which lessened the harvest.

In 1829 and '35, bread was high, but no considerable scarcity.—*Translated for the Bee.*

TEMPERANCE.—SIGNS OF THE TIMES.

It was thought by many, a few years since, that the monster Intemperance was slain, or, at least, that his grave was dug, and that he was drawing his last breath; and so the friends of temperance commenced "laying upon their oars"—the consequence of which is, a sad reaction in many parts of our country.

There are many in our towns and villages, as yet, unreclaimed and unsaved. Individuals all about us are *burning to death* in flames kindled by the fumes of alcohol. And there will continue to be some, at least of this description, till the door to the groggery is fast barred.

I have said that there *was* a time when the friends of temperance began to relax their efforts, thinking that the great work was accomplished; and what we now want is, that all pledged men should gird on anew the harness for the moral fight, and *keep it on* during the war.

And there are many things at the present time to encourage the hearts of all good men and true: among which may be mentioned the reorganization of the N. H. Temperance Society under auspicious circumstances: the appointment of Dr. Jewett, and other efficient agents to go through the State preaching temperance; the holding of town and county meetings all about us, in which the subject is being faithfully discussed, thoroughly investigated and warmly agitated; and last, but not least, the recent decision of a case, which has long been pending before the Supreme Court at Washington, in favor of restricting or prohibiting the sale of spirits in the various States of our Union. Yes, the U. S. Supreme Court has decided favorably to the temperance cause, the able and eloquent pleas of the gifted Webster to the contrary notwithstanding. When this decision first reached my ears, I felt like *shouting* long and loud.

Now, a thrill of joy will run through the entire ranks of teetotallers, while fresh courage will be inspired in their souls. Now, in a large proportion of the towns in Massachusetts, the accursed traffic will be removed, as well as in many other parts of New England and the United States. And although we are not yet able to stop the distilling and the importation of spirit, we may enact laws for the prohibition of its sale, and put those laws in execution too, without the fear of an appeal being made to some higher court.

Let us thank God for every new token of encouragement, and *move forward.* Brethren and friends, let us pledge ourselves to labor more devotedly and untiringly than ever for the destruction of intemperance, and the promotion of our glorious cause. The exigencies of the times, and the interests at stake loudly demand it. Here, dear brothers and sisters, here is my heart and hand to labor with you for the prevalence of total abstinence principles, and the ushering in of the Temperance Millennium. "There's a good time coming; a good time coming." The world's jubilee is near at hand, bless the Lord! Methinks I hear already its gathering sounds of exulting joy. "Whoso hath an ear to hear, let him hear," while I once more call upon the friends of the true and the right to buckle on the armor anew, and never throw it off until victory be shouted from every hill-top and valley; till knowledge and virtue, temperance and righteousness, shall overspread the earth.

[*Morning Star.*

A BEAUTIFUL THOUGHT.

Life is beautifully compared to a fountain fed by a thousand streams that perishes if one be dried. It is a silver cord twisted with a thousand strings that part asunder if one be broken. Frail and thoughtless mortals are surrounded by innumerable dangers, which make it much more strange that they escape so long, than that they almost all perish suddenly at last. We are encompassed with accidents every day to crush the mouldering tenement that we inhabit. The seeds of disease are planted in our constitutions by nature. The earth and the atmosphere whence we draw the bread of life, is impregnated with death—health is made to operate its own destruction! The food that nourishes contains the elements of decay; the soul that animates it by vivifying fire, tends to wear it out by its own action; death lurks in ambush along our paths. Notwithstanding this is the truth, so palpably confirmed by the daily examples before our eyes, how little do we lay it to heart! We see our friends and neighbors perishing among us, but how seldom does it occur to our thoughts that our knell shall perhaps give the next fruitless warning to the world?

MONTHLY PAY OF THE U. S. ARMY OFFICERS.

Major General, - - - - - -	$376
Brigadier General, - - - - -	246
Adjutant General, - - - - -	183
1st Assistant Adjutant General, -	141
2d do. do. do. - -	98
Inspector General, - - - - -	183
Quartermaster General, - - -	246
Assistant Quartermaster General, -	183
Depnty Quartermaster General -	163
Quartermaster, - - - - - -	141
Assistant Quartermaster, - - -	98
Commanding General of Sub. -	183
Assistant Com. of Sub. - - - -	162
1st Com. Subsist, - - - - -	141
2d Com. Subsist, - - - - -	98
Paymaster Corporal, - - - -	208
Paymaster, - - - - - - - -	125
Surgeon General, - - - - -	208
Surgeons, - - - - - - - - -	149
Assistant Surgeons, - - - - -	125
ORDNANCE DEPARTMENT.	
Colonel, - - - - - - - -	192
Lieutenant Colonel, - - - - -	163

FAST.

The word "*Fast*" is as great a contradiction as we have in the language. The Delaware was *fast*, because the ice was immovable; and then the ice disappeared very *fast* for the contrary reason—it was loose. A clock is called *fast* when it goes quicker than time; but a man is told to stand *fast* when he is desired to remain stationary. People *fast* when they have nothing to eat, and eat *fast*, consequently, when opportunity offers.

THE WISDOM OF THE AGE.

Newspapers.—A man, says Dr. Franklin, as often gets two dollars for the one he spends in informing his mind, as he does for a dollar he lays out in any way. A man eats up a pound of sugar, and it is gone, and the pleasure he has enjoyed is ended; but the information he gets from a newspaper is treasured up in the mind to be enjoyed anew, and to be used whenever occasion or inclination calls for it. A newspaper is not the wisdom of one man, or two men: it is the wisdom of the age, and of past ages too.

A family without a newspaper is always half an age behind the times in general information; besides, they can never think much nor find much to talk about. And then there are little ones growing up in ignorance without any taste for reading. Besides all these evils, there's the wife, who, when the work is done, has to sit down with her hands in her lap, and nothing to amuse her, or divert her mind from the toils and cares of a domestic circle. Who then would be without a newspaper?

"WHOM WE INJURE, WE HATE."

This is an ancient maxim, and as truthful as ancient. Over evil that others have inflicted, we mourn, but when ourselves are the criminal perpetrators, we have not a particle of sympathy to expend.

A forcible illustration of this truth is found in the fact that a thousand times more pity is called forth when a score or two of our fellow-beings are hurried into eternity by the breaking forth of some earthquake, or the stranding of some steam-ship, than when a whole town is bombarded, and thousands of innocent men, women and children, are murdered.

SUPERIOR MODE OF CURING HAMS.

Agreeably to your request, I herewith send you the process of curing the hams I sent you in March, which recently called forth the admiration of the American Agricultural Association, and the Farmers' Club at New York.

I make a pickel of two quarts of salt, to which I added one ounce or summer savory, one ditto of sweet marjorem, one ditto all-spice, half ditto saltpetre, and one pound brown sugar; boiled the whole together, and applid the mixture, boiling hot, to one hundred pounds of ham, and kept in the pickel three or four weeks.

The Human Heart.—The velvet moss will grow upon the sterile rock; the misletoe flourish on the withered branch; the ivy cling to the mouldering ruin; the pine and cedar remain fresh and fadeless amidst the mutations of the dying year; and, heaven be praised, something green, something beautiful to see, and grateful to the soul, will, in the coldest and darkest hour of fate, still twine its tendrils around the crumbling altars and broken arches of the desolate temples of the human heart!

Punctuality.—It is said of Melancthon, that when he made an appointment, he expected not only the hour, but the minute to be fixed, that no time might be wasted in the idleness of suspense—and of Washington, that when his secretary, being repeatedly late in his attendance, laid the blame on his watch, he said—"You must get another *watch*, or I another *secretary*."

POETRY.

[For the Church Advocate.]

HYMN,

On the Death of Sister Sarah M. Lingle.

BY J. S. GABLE.

My conflicts, dear brethren, on earth are now o'er,
I have died in the faith, and with you am no more;
But mourn not my absence, your journey pursue,
Remember, be faithful, keep Heaven in view.

Adieu to my friends, and my kindred so near,
My sisters beloved, and brethren so dear;
Remember your sister, be cheerful in heart,
I'll hail you in heaven—there never to part.

You remember, that oft in the Bethel we met,
It's there my poor heart to the Saviour was led;
My voice you'll remember, when singing His love,
Now parted, I'll join in the Chorus above.

My body shall rest with the saints in the grave,
Till the Saviour shall come, his dear chosen to save:
'Tis then we shall meet, to be parted no more,
In triumph with Angels on that happy shore.

To you, my dear friends, who are strangers to grace,
O, live not in sin—come and enter the race:
Come, turn to the Saviour, and pardon receive,
He gives life eternal to all that believe.

LANCASTER, *October*, 1847.

SPEAK NOT TO HIM A BITTER WORD.

Would'st thou a wanderer reclaim,
A wild and reckless spirit tame;
Check the warm flow of youthful blood,
And lead a lost one back to God!
Pause, if thy spirit's wrath be stirred,
Speak not to him a bitter word—
Speak not—that bitter word may be
The stamp that seals his destiny.

If widely he hath gone astray,
And dark excess hath marked his way;
'Tis pitiful, but yet beware,
Reform must come with kindly care—
Forbid thy parting lips to move,
Save in the gentle tones of love;
Tho' sadly his young heart has erred,
Speak not to him a bitter word.

The lowering frown he will not bear,
The venomed chiding will not hear:
The ardent spirit will not brook
The stinging tongue of sharp rebuke;
Thou wouldst not goad the restless steed
To calm his fire and check his speed;
Then let not angry tones be heard—
Speak not to him a biter word.

Go kindly to him—make him feel
Your heart yearns deeply for his weal;
Tell him the dangers thick that lay
Around his 'widely devious way.'
So shalt thou kindly win him back
From pleasure's smooth, seductive track;
And warning thou hast kindly given,
May guide the wanderer up to heaven.

THE MARKETS.

Corrected semi-monthly for the Advocate.

By Funk & Miller, Commission Merchants.

HARRISBURG.

FLOUR—WHEAT, per barrel,			$6	00	*a* 5	60
Do.	RYE,	do. - -	4	75	*a* 3	37½
Do.	CORN,	do. - -	2	75	*a* 2	62½
GRAIN—WHEAT, per bushel,			1	25	*a* 1	15
Do.	RYE,	do. - -		75	*a*	75
Do.	CORN, old	do. - -		65	*a*	62½
Do.	CORN, new	do. - -		50	*a*	55
Do.	OATS,	do. - -		41	*a*	40
Do.	BARLEY,	do. - -			*a*	75
SEEDS—CLOVER,		do. - -	3	75	*a* 4	25
Do.	TIMOTHY,	do. - -	2	55	*a* 2	60
Do.	FLAX,	do. - -	1	10	*a* 1	12½
BEEF, per cwt.		- - - -	5	00	*a* 5	50
PORK,	do.	- - - -	5	00	*a* 5	25
HAMS, per pound,		- - -		12½	*a*	15
BUTTER,	do.	- - - -		12½	*a*	15
LARD,	do.	- - - -		10	*a*	12½
TALLOW,	do.	- - - -		8	*a*	10
HARD SOAP, (Dried) per lb.				6	*a*	7
EGGS, per dozen,		- - - -		10	*a*	12½
POTATOES, per bushel,		- -		37½	*a*	45
ONIONS,	do.	- - -		75	*a*	87½
APPLES,	do.	- - -		25	*a*	40
PEACHES, (Dried) per bush.			1	50	*a* 2	00
FEATHERS, per pound,		- -		37½	*a*	45
WOOL,	do.	- - -		30	*a*	50
SALT, per sack,		- - - -			*a* 1	50
HAY, per ton,		- - - - -	9	00	*a* 10	00
PLASTER, per ton,		- - -	4	75	*a* 5	00

PHILADELPHIA.

FLOUR—WHEAT, per barrel,			$6	62½	*a* 6	75
Do.	RYE,	do. - -	5	25	*a* 4	37½
Do.	CORN,	do. - -	3	25	*a* 3	12½
GRAIN—WHEAT, per bushel,			1	35	*a* 1	40
Do.	RYE,	do. - -		81	*a*	85
Do.	CORN, old	do. - -		70	*a*	73
Do.	CORN, new	do. - -		60	*a*	—
Do.	OATS,	do. - -		45	*a*	47
Do.	BARLEY,	do. - -		85	*a*	90
SEEDS—CLOVER,		do. - -	4	12½	*a* 4	25
Do.	TIMOTHY,	do. - -	3	75	*a* 3	80
Do.	FLAX,	do. - -	1	40	*a* 1	45
BEEF, per cwt.,		- - - -	7	00	*a* 8	75
PORK,	do.	- - - - -	7	00	*a* 7	25

MARRIAGE NOTICES.

"I saw two clouds at morning,
Tinged with the rising sun
And in the sky they floated on,
And mingled into one."

MARRIED—On the 30th of September, near Newburg, Cumberland county, by Elder M. F. Snavely, Mr. JACOB NICKEY, of Cumberland county, to Miss FRANCES GEPHARD, of Millerstown, Lebanon county, Pa.

At the same time and place, by the same, Mr. EMANUEL STROHMAN to Miss NANCY NICKEY.

On the 14th inst. (at JOHN HEIKES') near Plainfield, Cumberland county, by the same, Mr. GEORGE WASHMOON to Miss ANN SHAW.

On the 10th inst., by Elder Calton Price, Mr. ELIAS B. LENKERT to Miss AMELIA TROUT.

On the 21st ult., by the Rev. J. C. Thomas, Mr. LEWIS FERGUSON to Miss HARRIET WALLACE, both of Dauphin, Dauphin county.

On the 19th inst., by the same, Mr. DANIEL STICHTER, of Lebanon, to Miss MARTHA FRENCH, of West Hanover.

OBITUARY NOTICES.

"Leaves have their time to fall,
And flowers to wither at the north wind's breath,
And stars to set, but all,
Thou hast all seasons for thine own, O Death!"

DIED—At Earlville, Lancaster county, Pa., on the 11th inst., SAMUEL HILL HIESTAND, Son of Jacob and Mary Ann Hiestand; aged 10 months and 10 days.

RELIGIOUS NOTICES.

Indiana Eldership.—The annual Eldership of Indiana, will meet in Troy township, Whitley county, near brother JOHN MELOY'S, on the 3d Monday of November, 1847.

TYPE FOR SALE.

THE Editor of the ADVOCATE offers for sale the following fonts of type:

1. One font of second-hand Long Primer, weighing about 150 lbs., at 12½ cts. per pound.
2. One font of second-hand Brevier, weighing about 200 lbs., at 18¾ cents per pound.
3. One font of second-hand Small Pica, of from 150 to 200 lbs., in weight, at 15 cents per pound.
4. One font of German Pica, at 20 cents per pound.
5. Several small fonts of Agate and bold-faced Minion, to suit purchasers, at 50 cents per pound.

DOW'S FAMILY MEDICINE.

AS sundry persons, here and there, are beginning to complain of Bilious Fevers, Dysentery, Fever & Ague, &c., we would advise them to call and get Dow's Medicine, which is a most excellent remedy for these and other complaints.

For sale at the office of the *Church Advocate*. Price 50 cents per bottle. Aug. 1.

MRS. McNEAL'S FAMILY PILLS.

THESE celebrated PILLS are prepared and sold by Mrs. McNEAL, of Harrisburg, Pa. They are confidently recommended for the prevention and cure of Female Complaints, Sick Headache, Dyspepsia or Indigestion, Costiveness, Boils, Eruptions of the Skin, Colic, Foul Stomach, Dysentery, Bilious Complaints, Tape Worm, Nervous Diseases, Fevers, &c.

They are made of purely vegetable matter, and are in no case or stage of disease dangerous or hurtful; but always safe, easy and efficacious in the removal and cure of the aforenamed diseases, especially the first named, and all such as arise from a disordered stomach and impurities of the blood. These Pills have been in private use for many years, and are known to be good, as many in and about Harrisburg can testify. Recommendations and puffs have never been sought after. The merits of the Pills will be the best and the only recommedation relied on.

DIRECTIONS FOR USE.

Adults will take from one to five Pills about one hour after meal, once or twice a day; children, in proportion to their age, will take from one-half to two or three Pills.

For sale at her residence, Tanner's alley, in Walnut street, between Fourth and Fifth sts. Also, by Jacob Bener, Middletown; Abraham Brenneman, Elizabethtown; Jacob P. Brady and John Server, Mount Joy; John C. Landis, Landisville; Christian Kauffman, Washington; Pinkerton & Smeltz, Lancaster; Frederick May, Bainbridge; Mr. Boak, New Cumberland; J. Miller, Lisburn; T. Reeme, Shiremanstown; H. Lees, Mechanicsburg; Singiser & Paul, Churchtown; H. Hollar, Shippensburg; Mr. Reeme, Linglestown; Henry Wingart, Landisburg; Jno. Habensack, Broad Axe, Montgomery county; George K. Smith, No. 296 North 2d street, Philadelphia; J. P. Shoemaker, North 2d street, Philadelphia; and at this office.

Price, 25 cents per box.

P. S.—Mrs. McNEAL also cures the Piles, Rheumatism, Wild-fire, Wounds, Sores, and Pains of all kinds, by words or otherwise, almost instantaneously. Terms moderate.

Mrs. McNEAL'S PILE SALVE is warranted to cure the Piles in an easy and speedy way. For sale as above. Price 25 cents.

Harrisburg, October 15, 1845.

PROSPECTUS.

J. WINEBRENNER & CO. propose publishing, by subscription, a work entitled

A Pronouncing and Pictorial

Bible and Theological Dictionary.

1. This work shall contain a short but comprehensive explanation of all the principal Bible and Theological terms.

2. It shall give a Classical Pronunciation of the same, which has hitherto been a great desideratum in all similar works.

3. It will be embellished with numerous engravings, illustrative of ancient places, customs and things.

CONDITIONS.

1. The work will be about the size of the *History of Denominations*, containing about the same number of pages.

2. It shall be well printed and bound, and delivered to subscribers at *Two Dollars and fifty cents* per copy, payable on the delivery of the same.

3. Whenever three thousand names shall have been procured by the different Agents, the work shall be put to press. A list of the names of subscribers shall be appended to the work.

P. S.—Fifty or more Agents wanted for the sale of the above, and the *He Pasa Ekklesia*.

☞ Any person sending us four good subscribers for the above work, and becoming responsible for the payment of the same, shall be entitled to one copy.

AGENTS WANTED.

SUITABLE persons can find employment for the sale of the "*He Pasa Ekklesia*," in this and other States. Apply to the Editor of the Advocate. [May 1.

LIST OF THE GENERAL AGENTS.

WE hereby announce the following brethren General Agents for the Church Advocate, viz:

Elder EMANUEL LOGUE, of Trenton, Iowa, is our General Agent for that State.—All persons, therefore, wishing to subscribe for the Advocate, or to make remittances for the same, will please address him as above.

Brother JOHN SHULER, of Ottawa, Illinois, is our General Agent for that State.—Persons in said State, wishing to order the paper, or to pay for it, are requested to address brother J. SHULER.

Dr. J. BOBBS, of Indianapolis, Indiana, is our Agent for the Southern and Central part of Indiana.

Elder JOHN MARTIN, Marcy, Larange county, Indiana, is our Agent for the Northern part of Indiana; him, therefore, the people of that part of the State will address.

Brother JOHN ACHEY, of Dayton, and CHRISTIAN WINEBRENNER, of Miamiesburg, Montgomery county, Ohio, are our General Agents for the south-western part of Ohio. To them the people of that quarter will apply, who may have business with the Advocate office.

Elder THOMAS HICKERNELL, of Mendon, Mercer county, Ohio, is our General Agent for the North-western part of Ohio.

Mr. JOHN P. WINEBRENNER, of Wooster, Wayne county, Ohio, is our General Agent for Eastern and Southern Ohio. To him payments can be made, or orders sent by sub-agents and others, in that part of the State.

Elder JACOB MYERS, of Pitusburg, Pa., is our general Agent for the West Penn'a Eldership. To him the sub-agents and others will address orders and make payments.

Brother SAMUEL HINNY, of Springville, Lancaster county, Pa., is our agent for Mount Joy, Richland, Springville, and the surrounding neighborhood.

Brother LEVI SLINGLUFF, of Martinsburg, Blair county, Pa., is our general agent for Morrison's Cove.

Brother JOHN K. BUSER, of Highspire, Dauphin county, Pa., is our general agent for Highspire and the neighborhood.

Brother JACOB RIFE, is our Agent for Middletown and vicinity.

Brother JOHN FOREMAN, is our Agent for Fayetteville and neighborhood.

Elder GEORGE KIMMEL, is our Agent for Schuylkill county.

Brother GEORGE ROSS, is our Agent for Elizabethtown and neighborhood.

Brother FREDERICK MAY, is our Agent for Bainbridge and neighborhood.

Brother JOHN C. LANDIS, is our Agent for Landisville, Lancaster county, and neighborhood.

Brother HENRY ZEARING, is our Agent for Shiremanstown and neighborhood.

Brother LEONARD MARKS, is our Agent for Woodberry and neighborhood.

Brother JAS. R. MACHLIN, is our Agent for Siddensburg and neighborhood.

Brother A. J. KAUFFMAN, is our Agent for Washington and neighborhood.

Brother GEO MARTIN, is our Agent for Lancaster and vicinity.

Brother GEORGE SINGISER, is our Agent for Churchtown and neighborhood.

Brother JACOB HICKERNELL, is our agent for Lisburn and vicinity.

Brother HENRY WINGERT, is our agent for Landisburg and surrounding country.

Brother JOHN GORE, is our general agent for Uniontown, Md., and neighborhood.

Elder THOS. BEAN, is our general agent for the Broad Fording neighborhood, Md.

Brother JOHN KIBLER, is our agent for Newport and neighborhood.

☞ In addition to these General Agents, we wish it distinctly understood, that all the accredited ministers of the Church of God, in all the different Elderships, (as stated in our terms,) are our regular and standing agents for the Advocate.

JOB PRINTING

NEATLY EXECUTED AT THIS OFFICE.

JOSEPH J. WELTMER, Printer.

THE CHURCH ADVOCATE.

A FAMILY PAPER---Devoted to the Diffusion of Bible Truth, Religious News and General Intelligence.

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By JOHN WINEBRENNER, V. D. M., Editor.

TERMS AND REGULATIONS.

The Church Advocate will be printed and published semi-monthly, on a large super-royal sheet, at $1,25 per volume, payable always in advance, or within the first three months of taking the paper.

All persons failing to comply with these terms, shall have their papers stopped at the expiration of the first quarter, from the time the paper is sent, and be held accountable for two quarters; that is to say, for 62½ cents; which sum shall be invariably exacted before the paper will be re-sent.

All the accredited ministers of the Church of God, and such other persons as shall have regular certificates of their appointment from the Editor, shall be the only authorized agents for this paper.

☞ Letters and communications addressed to the Editor, through the Post Office, must be *post-paid*, except those containing remittances.

EDITORIAL DEPARTMENT.

Eldership Journals.

We publish in this number, according to promise, the whole Journal of the East Pa. Eldership. In our next we shall give the Journals of the West Pa. and the Ohio Eldership, both of which we have received.

To our Contributors.

Our Eldership Journals have necessarily crowded out, for the present, some excellent articles, which have been on our file for several weeks; but we crave the indulgence of our Contributors for a few weeks more, when they shall be honored with a place in our columns.

Change of Post Masters.

Mr. James Peacock, Post Master of Harrisburg, has been removed, and Mr. Isaac G. M'Kinley appointed in his stead.

How precarious are the allotments of men in the affairs of this life, and especially political office-holders! A few years ago, under President Harrison's administration, Mr. Peacock expected to be removed, but was not; and now, when he had no apprehensions of it, he is suddenly ousted, and apparently, too, without a cause.

Thanksgiving in Ohio.

The Governor of Ohio has appointed the 25th inst. a day of Thanksgiving in that State. We believe that sixteen States have fixed upon the same day, and no State has fixed upon any other day.

NEW THEORY OF ADVENTISM.

BY ELDER G. W. BAUM.

Elder Baum's *New Theory of Adventism* has just left the press, and is for sale at this office, and by the author, in Tamaqua, Schuylkill county, Pa. Price, 50 cents per dozen; or $4 per hundred.

This Theory fixes the time of Messiah's Second Coming in the year 1866. The reasoning and calculations, from prophetic and historical dates, are about as plausible as in Miller's system, or any other preceding one: but after all, we believe still, as formerly, that the exact time of the Saviour's Advent can be known from the signs only, and not from the prophecies; and that *faith*, in the precise time of the event, is incomparably less important than a *preparation for it*. Howbeit, if others have more light on this, or any other subject than we have, we envy them not. Besides, we readily allow that the subject itself is sufficiently grave and solemn to deserve a candid and serious investigation.

License Law.

The Supreme Court of Pennsylvania has declared the License Law of this State unconstitutional, on the ground that the Legislature could not delegate its powers of legislation to the vote of the people. We are told, however, that Judges Burnside and Coulter dissented from this decision. For one, we are glad of this. Yet still, if Judges and Doctors disagree, who shall decide? We answer, the people—the sovereign people themselves. The sovereign people hold the supreme power. And if, under the constitution, they have transferred the law-making power to the Legislature, that transfer does not take away the right of instruction, nor of a conditional exercise of legislative power. Now, what are the facts in the case of the license law? Why, they are simply this. The people instruct their delegates (by petitions) to pass a conditional law. Mark! the people do not make the law, but they ask the Legislature to pass it. And they ask their delegates in the Legislature to pass this law—not as some other laws are passed, contrary to the will of the people—but to make it conditional; and that condition to be nothing more nor less, than that it shall have the rational Democratic principle of a majority in its favor: in other words, that the law shall have no effect until it shall have received the sanction of a majority of the votes of the people. We ask, then, what article in the constitution is violated by the passage of such a law? We know of none. And if there is such an unreasonable article in the constitution, it is high time it should be altered or expunged.

The Smithsonian Institute.

It is known to most of our readers that some years ago a Mr. Smithson, a distinguished chemist, and patron of science, in England, left in trust to the government of the United States about half a million of dollars, the income of which is to be devoted to the increase and diffusion of knowledge through the world. It is also known that an Institution as above named—perpetuating the memory of the donor—has been organized and officered by Congress; and that a building adapted to the purpose of carrying out this laudable and magnificent design, is in process of erection in Washington city.

Girard College.

The magnificent edifice under this name is nearly completed. Joseph R. Chandler, Esq., has been appointed President, and the Institution will, in a very short time, be opened for the reception of pupils. It was designed by its founder solely for the education of indignant orphans. The intention was good and commendable. There is one feature, however, of the arrangement, which cannot be otherwise than a subject of deep regret to every philanthropist—the exclusion of every element of religious instruction during the whole course of pupil-age.

The Public Works.

We are pleased to learn that the Public Works, which were so much injured by the late freshet, will soon be repaired again. The breach at the head of Duncan's Island has been repaired, which gives an uninterrupted navigation to the head of the North Branch Division. The Main Line, on the Juniata, will also be ready to pass boats up as far as Newton Hamilton in a few days.

The repairs on the West Branch Division will likewise be completed some time next month.

The Board of Canal Commissioners are entitled to a goodly meed of praise for their vigorous efforts to repair the damages of the public works.

We are creditably informed that the revenue of the public works this season, notwithstanding the interruption of business at one of the most profitable periods of the year, will exceed $1,500,000.

Capital of Iowa.

The The commissioners appointed at the last session of the Iowa Legislature, to select a new Seat of Government, have selected a spot on a beautiful prairie in Jasper county, thirty miles from the geographical centre of the territory. They call it Monroe City.

The Eldership's Agents.

We have just received a letter from the Agents appointed by the late Eldership, at Elizabethtown, for finishing up the *relief subscription*. We regret that we have not room for the letter entire. But as we have not, we would merely give notice that it shall appear in our next No., with this additional remark at present, that to expedite the business of their agency, they have agreed to divide the ground of their operations. Brother Strayer taking the State of Maryland and the district lying South and North-east of Harrisburg; and brother Weishampel taking the district South-west and North-west of Harrisburg.

They further state that they intend to wait on all the members of the church, both male and female; and they respectfully request them,—

1st. To make up their minds to give something—be the same little or much.

2d. To have their minds made up how much they will give; and,

3d. To lay up in store whatever they are disposed to give, so that there may be no delay and disappointment when they are called on.

Dreadful Accident.

On Tuesday, the 2d inst., a most shocking and melancholy accident occurred on the Harrisburg Bridge. Two young men, Frederick Arisman and John Walker, who were engaged in shingling the roof, fell from it on the floor of the bridge, and were dreadfully injured. Arisman had both arms broken just above the wrists, and Walker, of Lisburn, Cumberland county, was injured about the head in such a manner that he has since died. Walker was a young man between eighteen and nineteen years of age, and was much respected by all who knew him.

New York Election.

In New York the Whigs have triumphed. The State Government is Whig in every department, save the Judicial. A Whig Governor, Lieut. Governor, all the Heads of Departments, Canal Board, Prison Inspectors, with a large majority in each House of the Legislature. Never before has the State Administration been so thoroughly Whig.

Gas at Lancaster.

Gas lights have been introduced into the Lancaster Cotton Factory. The gas is made of tar, grease, &c., with an apparatus manufactured by Messrs. Morris, Tasker & Morris, of Philadelphia. The experiment, it is said, has proved completely successful.

CONTRIBUTORS' DEPART'T.

HISTORY OF "The Associate Reformed Church."

BY REV. DAVID MACDILL.

(Concluded)

The Associate Reformed Church, then, has always held that, "It is the will of God that the sacred songs contained in the book of Psalms, be sung in his worship, both public and private, to the end of the world; and the rich variety and perfect purity of the matter, the blessing of God upon them in every age, and the edification of the church thence arising, set the propriety of singing them in a convincing light." When the topics here suggested are fully displayed, as has sometimes been done by our writers, they form an argument in favor of the exclusive use of these "sacred songs," which, to us, appears perfectly satisfactory. Hence, the Associate Reformed Church has always opposed the use of any uninspired songs in praising God; or the use of any songs, except those given by Divine inspiration, in as faithful a version adapted to be sung, as can be obtained. And strange as it may appear to some, we would even prefer that the poetry should be defective, than that the sentiment should depart from the "mind of the Spirit."

Again: Having declared our belief that our Confession of Faith and Catechisms contain the "system of doctrine which is built upon the Prophets and Apostles, Jesus Christ himself being the chief corner stone;" having also declared that they contain "the true and genuine doctrine of the Associate Reformed Church," and are our "*fixed testimony* according to which our principles are to be tried;" we cannot admit any person to stated communion with us, in sealing ordinances, unless he has some tolerable acquaintance with the doctrines of our Confession and Catechisms, and is believed to hold no "tenet contrary thereunto." Does a church act honestly, if she declares to the world that a certain book contains her faith, while she cherishes in her bosom many who believe just such parts of it as suit them, if she publicly profess that her members are united in the belief of a certain system of doctrine, while, in private, one avows his belief in Universalism, another in Unitarianism, and a third in Arminianism, or something else?

Nor do we think it our duty to admit any person to occasional communion, who could not consistently be admitted to stated communion. Why should we admit, even occasionally, to our communion and fellowship, the members of such other churches as believe or practise anything which would subject our own members to discipline? We do not regard our practice as "unchurching" other denominations of Christians. When one of our own brethren is suspended from the special privileges of the church, for some offence against the laws of Christ: he is not held "as an enemy, but admonished as a brother." It is thus that we hold, and would desire to treat, the members of those churches of Christ, which we regard as not in all respects walking "uprightly according to the truth of the Gospel." Hence, we carefully co-operate with Christians of other denominations in all such measures to promote the common Christianity, as do not imply an abandonment of any part of that profession, which we deem it our duty to hold fast.

All evangelical churches are obliged, to some extent, to act on the principle of restricted communion. Few of them, at least, are willing to open their doors so wide, as to admit all who profess to be Christians.

When the Westminster of Confession of Faith was drawn up, it was the ardent wish of the friends of the Reformation and of Gospel truth, that all those professing the Reformed religion, in each particular province or country, should belong to one church; and that there should be, and continue to be, such a uniformity in faith and practice among all the Reformed Churches, viz: of Britain, Holland, Genevo, &c., that they could cheerfully reciprocate ministerial and Christian communion with each other. To this consummation, the labors of that Assembly were directed; and in this spirit they inserted that clause in the chapter on the communion of saints: "Which communion, as God offereth opportunity, is to be extended unto all those who in every place call upon the name of the Lord Jesus." It must be evident to the most cursory reader, that this sentence is not applicable to a state of things, in which a number of different churches separated by a diversity or contrariety of views in relation to doctrine, worship and order, exist within the same territorial limits. In such a state of things as this, we must be regulated by the general rules of the word of God and our Confession of Faith, in our intercourse with other churches. And if there are Christians dwelling around us, who prefer some things in faith and practice which we disapprove, to any spiritual benefit which might result to them from an ecclesiastical connection with us, we trust that we fulfill the law of love, if we desire and pray that their souls may prosper in the churches of their choice.

The views of the Associate Reformed Synod of the West, in relation to slavery, are contained in the following resolutions which are extracted from her published minutes:

"1. *Resolved*, That the religion of Christ requires that involuntary slavery should be removed from the church, as soon as an opportunity, in the providence of God, is afforded to slave-owners for the liberation of their slaves.

2. *Resolved*, That an opportunity shall be considered as afforded in the providence of God, when the master can emancipate his slave, and place him in circumstances where he shall not be liable to be immediately sold into bondage."

The Associate Reformed Church has always been a missionary church. The Presbyteries, in whose union she had her origin, existed chiefly in New York and Pennsylvania; and her extension, southward and westward, was the fruit of the labors of missionaries sent out to strengthen the feeble churches, and build up the waste-places of Zion. A somewhat peculiar feature in her organization from the first, was, that all ministers without pastoral charges, and all licentiates till they were settled down in pastoral charges, were the property of the whole church, to be employed as the Synod should direct; and long before the present missionary boards were heard of, the missionaries of the Synod travelled from North to South, and from East to West, performing tours over a great part of the Union, to deal the bread of life to the destitute.

In common with other Presbyterians, we first grant licences to preach the Gospel to such as "desire the office of a Bishop," on satisfactory evidence that they have some suitable qualifications for the work, and that they are called to engage in it by the Head of the church. After some farther trial, they are ordained, or solemnly set apart to the work of the ministry, "by the laying on of the hands of the Presbytery." They are then clothed with official power in the church. Licentiates, till ordained, are usually called probationers for the ministry.

Our Book of Discipline says: "It is agreeable to the word of God, and very expedient, that such as are to be ordained ministers, be designed to some particular church, or other ministerial charge." This, it will be perceived, lodges some discretionary power with the ordainers. A minister, though not ordained as the pastor of a particular church, may be designed to some other ministerial charge—to go to the heathen, or the destitute. Hence, we have never made it a *sine qua non*, that every one on whom we lay hands should have a call to take the pastoral charge of a congregation, though this has been our more general practice. It is only when a church is making no efforts to lengthen her cords and strengthen her stakes—when she is making no aggressive movements on the kingdom of darkness, that it is never expedient to ordain any one to the work of the ministry, without installing him as the pastor of a particular church. In such a condition of the church, those who are thus ordained must be unemployed; that is, idle; and to be idle, without doing mischief, is every where difficult—in the church impossible.

We believe that the Presbyterian is the divinely appointed form of church government: that is, that its great leading principles are taught in the word of God, either by precept or example. But these principles may be substantially recognized, and still there be a great variety in external forms. We do not hold that there can be no true ministers of Christ without Presbyterian ordination; or that it is essential to the validity of Gospel ministrations, that a man be Presbyterially ordained. God has not appointed any form of church government, as the exclusive channel through which he communicates his grace to the souls of men. But we believe that, for securing to the people the exercise of their rights; for cultivating intelligent and active piety; for preserving truth, and peace, and purity in the church; and for giving the Gospel its highest effect on the souls of men; Presbyterianism is superior to every other form of church government.

We insist on a liberal amount of literature and science as requisite in a minister—not as essential to the being of a minister of the Gospel—but as a qualification so useful, and, with the blessing of God, so profitable to the church, that it is never to be dispensed with, except in some very extraordinary case.—With but few exceptions, our ministers passed through a regular course in some of the more respectable Colleges in the West, and many of them stood high in their respective classes. Yet, though we acknowledge no camparative deficiency, we do not claim that, as a body, we rank high in the literary world. Few of us possess those various appliances to study, with which our more favored brethren in the East are liberally furnished; and in but few places in the West does there exist in society that high literary tone, which is so necessary as a stimulous. This, however, is no great matter. It is they that turn many to righteousness, who shall shine as the stars forever and ever. A Bunyan may shine with greater splendor in the Kingdom of his Father, than a Paley or a Horseley.

In closing this paper, the writer would simply state that, as he has had no opportunity of submitting it to the inspection of any of his brethren, the church to which he belongs is, in no sense, responsible for its many and great imperfections.

Rossville, Ohio, *February* 1, 1844.

JOURNAL OF THE Eighteenth East Penn'a Eldership.

The *East Pennsylvania Eldership of the Church of God* met, according to appointment, in Elizabethtown, Lancaster county, Pa., on Wednesday, the 20th of October, 1847.

According to a resolution of the last Eldership, the meeting was opened with a discourse by Elder Jacob Flake: Text—"*Pray for the peace of Jerusalem: they shall prosper that love thee.* Psalm 122: 6.

At two o'clock, P. M., met in the Bethel; when Elder John Winebrenner called the House to order, and moved that brother J. C. Owens be requested to open the meeting. Which was agreed to.

On motion of Elder Jacob Keller, Elders W. Hinny and J. Winebrenner were appointed to constitute the Eldership: whereupon, the following delegates were found to be in attendance, viz:

STATIONS.

Philadelphia, Jacob Flake: *Lancaster*, Wm. Mooney, teaching elder, E. Schaeffer and J. S. Gable, ruling elders: *Baltimore*, Calton Price, teaching elder: *Harrisburg*, Wm. McFadden, teaching elder, Michael Newman, ruling elder: *Shippensburg and Orrstown*, J. C. Owens, teaching elder: *Martinsburg*, E. H. Thomas, teaching elder: *Newburg*, J. C. Booth, teaching elder: *Fayetteville*, Wm. Miller, teaching elder: *Lisburn and Shepherdstown*, John Winebrenner, teaching elder.

CIRCUITS.

Lancaster and Middletown, D. Kyle, W. H. Mullinix and A. Snyder, teaching elders; A. Brenneman, A. Andrews, D. Bois, J. Brenneman, A. J. Kauffman and George Bean, ruling elders: *Cumberland*, A. Swartz, teaching elder; D. Rockafellow, ruling elder: *Schuylkill*, Jacob Brewer, teaching elder; Geo. Petre, Jacob Kreiser and Christian Kleinfelter, ruling elders: *Dauphin*, T. Strohm and J. H. Hurley, teaching elders: *Perry county*, T. H. Deshiri, teaching elder: *York county*, S. Crawford and P. Shaw, teaching elders; John Dolson, Jacob Keister, J. F. Machlen and Michael Shelly, ruling elders: *Hagerstown*, Jesse Hafeleigh, teaching elder: *Uniontown*, Jacob Keller, teaching elder; Washington Senseny, ruling elder: *Broadtop and Ockwick*, Jacob Lininger, teaching elder; Samuel Anderson, ruling elder: *Plainfield, Smoketown and Spring Mills*, ————————.

MISSIONS.

Iowa, ————————: *Lancaster and Berks*, John Stamm, teaching elder: *Carroll county, Md.*, ————————.

MISSIONARIES.

Elders Wm. Hinny, D. A. L. Laverty, Felix Hartman, Joseph Ross and Jacob Keister.

On motion of Elder J. Winebrenner, it was

Resolved, That we now proceed to organize the Eldership by electing, by ballot, first a

Speaker, and then two *Clerks*, viz: a *Recording* and *Transcribing Clerk*: whereupon, Elder E. H. THOMAS was duly elected Speaker; Jacob Keller, *First Clerk*, and D. A. L. Laverty, *Assistant*.

On motion of Elder J. Winebrenner,

Resolved, That we adopt the same rules of order for the government of the present Eldership, that were made use of at the last Eldership. Which was agreed to.

STANDING RULES OF ORDER.

1. The Eldership shall hold two sessions per diem—afore and afternoon session: the forenoon session shall begin at half-past 8 o'clock, and close at half-past 11 o'clock: the afternoon session shall begin at half-past 1 o'clock, and close at half-past 4 o'clock.

2. Each session shall be opened and closed with religious worship.

3. The Speaker and Clerks shall preside and conduct the business, according to the usage of deliberative bodies.

4. Ministers belonging to the Eldership, and Elders sent as delegates by the churches alone, shall be entitled to a vote.

5. The order of business shall be transacted as follows, to-wit:

1. Items of unfinished business.

2. New items of business of a general character.

3. Reports of the ministers and examinations of their character.

4. Hearing and deciding on applications for license.

5. Stationing the preachers.

6. Miscellaneous business.

7. All persons speaking on any motion or question before the Eldership, shall rise and address the Speaker, confine themselves to the subject under consideration, never speak longer than half an hour at any one time, nor more than twice on the same question, except to explain, without permission.

8. All questions shall be decided by a plurality of votes, and all voting shall be done *viva voce*, except when otherwise called for. When the yeas and nays are taken, they shall be entered on the Journal; but they shall be taken on no question whatever, except when called for by one-fourth of the members.

9. When a motion is pending before the Eldership, no other shall be in order, unless it be to amend, strike out, postpone, or adjourn.

10. Any decision of the Speaker, other than when he gives the casting vote, shall be subject to an appeal to the Eldership.

On motion,

The following committees were appointed, viz:

1. Committee of Arrangements; consisting of David Kyle, Joseph and Abraham Brenneman.

2. Committee on Journals; consisting of Wm Hinny, Jacob Flake, and Abraham Swartz.

3. Committee on Overtures; consisting of John Winebrenner, Wm. Mooney, and Wm. McFadden.

4. Committee on Licensing; consisting of John Winebrenner, Jacob Flake, and Edward H. Thomas.

5. Committee on Education; consisting of John Winebrenner, Jacob Flake, and Wm. Mooney.

6. Committee on Finances; consisting of John C. Owens, Abraham Brenneman, and John C. Booth.

On motion,

Adjourned. Session closed by brother W. Hinny.

—

THURSDAY MORNING—October 21.

Session opened by the Speaker. The Journal was read and corrected.

On motion,

Reports of committees were called for: whereupon, the Committee on Journals reported as follows, viz:

[*Unfinished business from last year.*]

1. That a committee, consisting of brothers Thomas, Swartz and W. Miller, was appointed to draft rules defining the power of the Standing Committee.

Referred back to the above committee, with the addition of brothers J. Flake and W. Mooney.

2. A resolution was framed requesting the preachers and agents to use their best efforts immediately, to collect and send forthwith to the proper persons, the money or due bills, which they may succeed in obtaining, with reference to the subscription list of the late *Gospel Publisher*.

3. A resolution that brother Ross be appointed an agent on behalf of this body, to receive any money or property coming to the Eldership from the estate of our late brother Bambenger, and to release for this Eldership according to law.

Action on the above was deferred for the present.

4. A resolution recommending the raising of missionary funds on the plan proposed by the General Eldership.

Action deferred until the Elders make their reports.

5. A resolution recommending additional subscriptions on the relief project.

Referred to committee, viz: *W. Mooney, J. C. Owens* and *J. Winebrenner*.

6. The following brethrens' licenses were referred to the Standing Committee, viz:—Brothers Bigham, Conrad and Quigley.

This item was laid over until the Stationing Committee report.

7. A committee was appointed to settle some difficulties between brothers Warner and Angle. The committee was brothers *Booth*, *McElroy* and *Markley*.

The above committee to make a written report of their decision.

On motion,

Adjourned. Session closed by brother J. H. Hurley.

—

AFTERNOON SESSION.

Session opened by brother J. Keller. Business of a general nature called for.

Brother Calton Price presented a statement of his connection with the meeting-house in Baltimore, and for the payment of the debt on said house: he raised the greater part of the money from the different churches and other private individuals; and having a deed made to himself, he proposed to transfer his right and title for the same to this Eldership.

On motion of brother J. Winebrenner,

Resolved, That the deed be conveyed to the Standing Committee, and their successors in office, in trust for the East Pennsylvania Eldership.

On motion,

Resolved, That all the ruling elders in attendance this year shall be entitled to full membership; but hereafter none shall be so admitted, except such as are regularly appointed to represent the several stations and circuits, equal to the number of their teaching elders.

REPORT OF THE COMMITTEE ON OVERTURES.

The Committee on Overtures reported as follows, viz:

1. Two letters from the churches in Perry county circuit, asking for the appointment of brothers Owens, Booth, or Deshiri, for their circuit the ensuing year.

Referred to the Stationing Committee.

2. A letter from the church at Newburg, requesting the Eldership to send brother Booth back to them the next year; if not him, then brother Keller.

Referred to the Stationing Committee.

3. A letter from brother W. Winoert, giving a report of his labors, and requesting a renewal of his license.

Referred to the Eldership.

4. A letter from the Church of God at Newville, requesting that brother Booth be continued as their preacher the ensuing year.

Referred to the Stationing Committee.

5. A letter from Orwigsburg, asking for brothers Kellrr or Strohm.

Referred to the Stationing Committee.

6. A letter from brother G. U. Harn.

Referred to the Eldership to be read in part.

7. A letter from brother J. Strawbridge, giving an account of his labors, &c.

To be read before the Eldership.

8. A letter from the elders of the church at Shiremanstown, asking for brother Keller next year.

Referred to the Stationing Committee.

9. A letter from Martinsburg, asking for brother Thomas to be returned next year.

Referred to the Stationing Committee.

10. A letter from the church at Shippensburg, asking for brother Owens to be sent back next year.

Referred to the Stationing Committee.

11. A letter from brother Snavely, giving an account of his labors, and declining an appointment next year, unless it should be in his own neighborhood.

Referred to the Stationing Committee.

12. A letter from brother Angle, giving an account of the proceedings of the committee on the settlement between brother Warner and himself, accompanied with a request from the elders of the church at Shippensburg, to have the whole case referred to another committee for final adjustment.

13. A letter from the Church of God at Woodberry, commendatory of their present preachers, and requesting the Eldership to supply them for the ensuing year in the best way they can.

Referred to the Stationing Committee.

14. A letter from brother Quigley, giving an account of his labors, and making known his wishes for the future.

To be read in part, and referred to the Stationing Committee. Deferred till his case comes up.

On motion,

The reports of the preachers were called for: whereupon,

Elder JACOB FLAKE, of the Philadelphia Mission, said: That he continued, after the last Eldership, his labors at Middletown, until the first of April; during which time a gracious revival of religion was enjoyed in that place. About forty souls professed to turn to the Lord; and the church was much edified and united in love, laboring for the salvation of sinners.

In April he went to Philadelphia, where he found but a small remnant of the society left, and with them, though but a-half dozen dear disciples, he has been holding prayer-meetings and class-meetings until the present time.

His report was adopted, and his license renewed.

Lancaster Station.

Elder WILLIAM MOONEY reported: That after the late yearly meeting, he continued his labors on the Cumberland county circuit, until the first of April last; at which time he removed to Lancaster city, where he has been laboring according to the best of his ability, for an increase of piety in himself and the members of his charge; and also for the salvation of precious souls. He requests an interest in the prayers of his brethren, so that he may be successful in the cause of God in the future of his life.

His report was adopted, and his license renewed.

Baltimore Station.

Elder GEORGE U. HARN reported, by letter, as follows, viz:

Dear Brethren:—In the Providence of God, I shall not be able to sit with you again this year, but shall pray for your peace, forbearance, love and prosperity; in holiness, knowledge, faith and numbers.

I do not deem it necessary to historize that part of my Christian and ministerial doings for the past year, which I have already informed you through the *Advocate*. But I would notice, first, that I did not go to Baltimore, agreeably to the appointment of last year, because of my having informed you all last session of my intentions of visiting the "far west." I, however, met with the church in Baltimore, and they mutually agreed to my wishes to let me off.

I then proceeded to Pittsburg through the most inclement weather I ever travelled. This was in the beginning of February. On the 18th of May I left for this "new world:" since that time I have been wandering and preaching almost continually. During the time I have seen a few conversions, but I believe only four baptisms!

In some places the prospects for the advance of the Lord's cause are good. Southern Ohio present the best I have noticed, if well attended to, in time to come.

Since my arrival here, I have travelled in eight counties, and a part of Wisconsin Territory. I did not preach as much in the summer months here as I expected, but what I did was generally well attended, and listened to with attention; yea, attentiveness!

There are about fifteen brethren and sisters in Carroll and Ogle counties, and I have a strong expectation we will have some additions soon.

This ground should by all means be attented to, and a question arises in my mind, can it be supplied? *I* can make no promise to do it myself, nor will I make any. I have struggled through poverty, depending alone on the arm of God to get here and do what I have; and I can bind myself to no conditions here. I suggest to the Eldership to appoint a young man to the "Carroll and Ogle Missions," and he will get a support without calling on the Board of Missions. The brethren here met yesterday, and promised me thirty dollars toward some suitable person; and if they are prospered in temporalities, more. I think more than half that can be obtained from others here, even if there should be no revival this year. In addition to this, a brother

East has promised me he will give fifty dollars himself toward it. Will not some others of our brethren emulate his example, and send some one to Quincy, Adams county, Illinois!

There is also another field lying along the Illinois river, from Ottowa to Peoria. At the former place resides brother SHULER, and at the latter brother CHRISTIAN LONG, of Hagerstown. I expect to visit both these places next month, and spend it in preaching there. If you have not preachers enough, let some of the familied idle ones get at it, and send your young men out awhile. If God wants them to preach, I wish to see them at it; and who comes here must expect to do it.

As for my own part, I am desirous of the renewal of my license; and my intention is to return East in the spring, as it was when I came out. If you should be able to send some one to this place in my room, and think, in your wisdom, I can be more useful by taking an appointment in the East, I will consent to abide your decision; but if this is not supplied, *I will not consent to any arrangement I can now foresee.*

I wish you also to bear in mind Pittsburg! For the last two years of my life, or better, I have waded through floods of sorrows and discouragements that I never experienced before, and never wish to do again; but I can say that since I have been on this journey, I have generally enjoyed myself well.

At present my prospects are good for a world of glory. I am separated from you all in flesh, it is true; but my eye is on a meeting far in the land of bliss, secure from all alloy or danger. *Christian soldiers and men of God,* BE UP AND A DOING. You are ministers of the word of life, and are you letting souls perish and go to an awful hell, while setting at ease in Zion! Recollect there is a day of reckoning not far hence! Read Ezekiel 18th chapter. But may I hope better things of all. Amen.

His report was adopted, and his license renewed.

Shippensburg and Orrstown Station.

Elder JOHN C. OWENS reported: That he has, since our last yearly meeting, been trying, in his usual way, to preach to the people of his charge. He regrets so little good has been effected. During the present Eldership year, they have had some twenty accessions to the church at Shippensburg; twelve of which have been baptized. They have formed a Bible Class there amounting to fifty members. Amount of missionary money paid to the Board of Missions from the Shippensburg church, is $8 87½. The church at Orrstown, he states, is gradually gathering some strength. They have added some six or eight to her communion, and eight or ten baptized. They have organized a Sabbath-school amounting to sixty scholars. They have also formed a Bible Class numbering about forty members. Missionary money amounting to $5 63 from Orrstown. As respects himself, he asks an interest in the prayers of God's people, that he may be faithful unto death, in order that he may receive a crown of life.

His report was adopted, and his license renewed.

Martinsburg Station.

Elder EDWARD H. THOMAS reported: That after the late Eldership he resumed and continued his labors in Lancaster city, until his time expired amongst the people of that charge; after which he removed his family to Martinsburg, where he has been laboring, as yet, with no signal success, owing to the combined effort on the part of some other religious denominations against him: but he is looking forward to a time not far distant, when the Lord will revive his work in that section of country, and aid him in conflicting with the opposing powers. He still endeavors to cherish the kindest and most ardent feelings of love and friendship towards his brethren, and kindly asks them to pray for him.

His report was adopted, and his license renewed.

Harrisburg Station.

Elder WILLIAM McFADDEN reported: That he has been laboring, during the past year, among the brethren of the Church of God in Harrisburg. He has not seen any special out-pouring of the Spirit of God, yet has seen, he thinks, an increase of piety in his charge. He feels much attached to his brethren there, among whom he spent his youthful days in the cause of God. He hopes to spend and be spent in the service of his Master. He loves his brethren in the ministry, and hopes with them to labor for the Lord while he lives. He asks an interest in their prayers.

His report was adopted, and his license renewed.

Lisburn Station.

Elder JOHN WINEBRENNER reported: That, according to appointment, he has been preaching at Lisburn and Shepherdstown every other Sabbath, and the rest of his time at large, wherever his services were most needed. After making a lengthy report, his report was adopted, and his license renewed.

Newburg Station.

Elder JOHN C. BOOTH reported the following, viz:

DEAR BRETHREN: I feel thankful to God for the privilege of meeting with you at another meeting of this nature. As regards myself, I have not any more to say, than that I was appointed, at the last Eldership, to labor for the church at Newburg, which I have done to the best of my ability, but have not seen that amount of good effected that I desired. Notwithstanding, I have witnessed a few conversions, and some persons added to the church. Our congregations are good, and peace prevails. Brethren, pray for us.

His report was adopted, and his license renewed.

On motion,

Adjourned. Session closed by brother McFADDEN.

FRIDAY MORNING—OCTOBER 22.

Session opened by brother MACKEY. The Journal was read and corrected.

The Eldership proceeded to hear the rest of the elders' reports.

Fayetteville and Franklin Missions.

Elder WILLIAM MILLER reported as follows, viz:

That he has enjoyed himself remarkably well for the last two or three years; but for the last few weeks he has experienced severe trials and temptations; and he considers himself, and no one else, to blame in this matter, knowing that no person is able to destroy our peace and happiness in God but ourselves. For the coming year he wishes to travel as a missionary at large.

His report was adopted, and his license renewed.

Lancaster Circuit.

Elder DAVID KYLE reported as follows, viz:

That he feels thankful to God for the privilege of meeting with his brethren in another Eldership meeting. He stated that he labored, to some extent, with success amongst the people of his charge. In consequence of his late afflictions and trials, he asks an interest in the prayers of his brethren.

His report was adopted, and his license renewed.

Middletown Station.

Elder WILLIAM H. MULLINIX reported: That since April last he has been laboring at Middletown according to the best of his ability. He feels willing to make almost any personal sacrifice, in order that the cause of God may prosper in the future.

His report was adopted, and his license renewed.

Elder ABRAHAM SNYDER reported: That he had received license since the last Eldership, and been appointed to Lancaster circuit, where he has been trying to preach the Gospel, which he feels to be his duty. He solicits an interest in the prayers of his brethren for success in the ministry.

His report was adopted, and his license renewed.

Schuylkill Circuit.

Elder JACOB BREWER reported: That he has been laboring, to the best of his ability, amongst the people of his charge, and has met with signal success, having witnessed the conversion of some eighteen or twenty souls, and has baptized about the same number. He feels encouraged to continue his labors in the service of the Lord, and asks an interest in the prayers of his brethren.

His report was adopted, and his license renewed.

Dauphin, Lebanon and Juniatta Circuits.

Elder JOSIAH H. HURLEY reported as follows, viz:

FELLOW-SUFFERERS IN THE KINGDOM AND PATIENCE OF THE SAINTS: I feel grateful to Almighty God for the exhalted privilege of meeting with my brethren in the ministry again. I would merely state, that at the last convocation of the elders, at Mechanicsburg, my license was renewed, and from thence I returned to the York circuit, where I labored very successfully until spring, during which time I enjoyed much of the favor of my Master, and had many seasons of rejoicing. I have seen between forty and fifty souls converted, and nearly the same amount added to the church. A number were baptized. On the first of April I went to the field of labor assigned me, which was the Dauphin and Juniatta circuit; but have seen but little good accomplished. However, some of the churches are looking up for better times. I am not yet discouraged, but feel to go on in my ministerial career, live and die with my brethren in the Church of God, and with them participate in the full enjoyment of the rest that remains for the people of God.

His report was adopted, and his license renewed.

On motion, adjourned.

AFTERNOON SESSION.

Session opened with prayer by brother ——.

York County Circuit.

Elder SAMUEL CRAWFORD reported: That he is very thankful to Almighty God for the privilege of meeting again with his brethren at another annual Eldership, to hand in a brief history of his last years' labor. And first he would state, that at the close of the last Eldership he resumed his labors on the Cumberland circuit, in connection with brother MOONEY, and had the pleasure of seeing a few souls converted to God through the course of the winter season; and then, according to appointment, entered his new field of labor on the York circuit, (about the first of April) in connection with brother SHAW, and has been endeavoring to do his duty as far as ability of body and mind would serve, and has witnessed the conversion of a few. The number he has baptized is seven; and he would add, that he may say with safety, that there is peace and prosperity on the circuit. As it regards himself, he is still resolved to persevere in duty. He desires the prayers of his brethren that, by the grace of God, he may be sustained in future.

His report was adopted, and his license renewed.

Elder PHILIP SHAW reported: That since he received license as a missionary, he had been endeavoring to preach the old Galilean Gospel. He felt it his duty to do so, and hoped that while he engaged in this great enterprize, he would have a good share of the prayers of his brethren.

His report was adopted, and his license renewed.

Washington County Circuit.

Elder CALTON PRICE reported: That he knows but little about the affairs of that circuit, from the fact, that he was removed or sent to Baltimore, where he has, to a great extent, been successful in the cause of his Divine Master. He also solicits an interest in the prayers of his brethren for his future success in the ministry.

His report was adopted, and his license renewed.

Uniontown Circuit.

Elder JACOB KELLER reported: That since the last Eldership meeting, he has served the church of Uniontown, Frizzlesburg and Pine Orchard. He says that they have had no special revivals of religion this year; notwithstanding, a few have found the Lord by faith: there is peace in the churches, and a deep feeling among the disciples and people in general. As for himself, he still feels a determination to love and serve the Lord during his remaining days. His trials are many and temptations severe; but God is still his help.

His report was adopted, and his license renewed.

Broad-Top and Ockwick Circuit.

Elder JACOB LININGER reported: Agreeably to appointment at our last yearly meeting, I returned home to my field of labor, where I have been laboring ever since, trying to preach the Gospel of Christ, which I found to be the power of God to my soul. What amount of good I have been doing, as an instrument in the hands of God, is known to Him alone. I have had the pleasure of seeing about thirty converted to God. The prospect on my field of labor, at present, appears good. I still feel to labor in the vineyard of the Lord. For the coming year I do not wish to take an appointment, but feel willing to do for God and his cause what I can, desiring an interest in your prayers.

His report was adopted, and his license renewed.

Plainfield and Spring Mills Circuit.

Elder MICHAEL F. SNAVELY reported, by letter, (which letter was read) requesting no appointment this year on account of ill health.

His report was adopted, and his license renewed.

Cumberland Circuit.

Elder ABRAHAM SWARTZ reported: That he returned to his field of labor in York county; and during his stay among his brethren on that circuit, he had seen the power of God displayed in the conversion of a goodly number, and baptized some. Since the first of April he has been laboring in Cumberland county, where the Eldership sent him—has seen nothing special—but the people of God still look up for better times. He asks the prayers of his brethren.

His report was adopted, and his license renewed.

Elder THOMAS H. DESHIRI reported: That he knows but little about this circuit, from the fact, that he has not been there. He has been laboring on the Perry circuit, where he has seen some few accessions to the church; and they still appear to be looking for better times. He feels determined to spend and be spent in the cause of God. He asks the prayers of his brethren.

His report was adopted, and his license renewed.

Berks and Lancaster Mission.

Elder JOHN STAMM reported: That he has been laboring in the mission assigned him by the last Eldership. He has not seen much good done; but he feels thankful for what the Lord has done for himself and the people of his charge. He has baptized two, and taken one into church-fellowship. He asks his brethren to pray for him.

His report was adopted, and his license renewed.

Iowa Mission.

Elders EMANUEL LOGUE and JONATHAN HAWK made no reports by letter, yet the Eldership considered them worthy of fellowship, and of a renewal of their licenses.

On motion,

Adjourned. Session closed by brother CRAWFORD.

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SATURDAY MORNING—OCTOBER 23.

Session opend by brother THOMAS reading a portion of scripture, and prayer by brother LAVERTY.

The rest of the reports were then called for.

Elder PERRY STANTON (a man of color) reported by or through brother KELLER.

His report was accepted, and his license renewed.

Missionaries Reported.

Elder JOHN HINKLE reported: That he preached as much as he could under his circumstances. After some interrogatories, his report was accepted, and his license renewed.

Elder D. A. L. LAVERTY reported: That since he received license, as a missionary, he has been endeavoring to labor for the cause of God, having seen some good effected. He desires to continue his services in the ministry. He asks an interest in the prayers of his brethren.

His report was accepted, and his license renewed.

Elder FELIX HARTMAN reported: That he had not met with the brethren for some years, but had been engaged in preaching in Schuylkill county and other places; and would like to engage entirely in the work of the ministry.

His report was accepted, and his license renewed.

Elder JOSEPH ROSS reported: That he had spent most of his labor at Middletown and neighborhood. He attended a number of camp-meetings and protracted meetings: what amount of good was effected he could not tell, but trusted in the Lord that his labors were somewhat beneficial.

As to the legacy left to the Eldership by the late brother J. H. BAMBERGER, he would state that brother RIFE informed him that the heirs required it to be settled according to law.

His report was accepted, and his license renewed.

On motion,

The following resolutions were offered by brother J. S. GABLE, and adopted, viz:

1. WHEREAS, it is with feelings of deep regret that this Eldership has learned, through their treasurer appointed at their last annual meeting, that the late bequest of brother BAMBERGER is still withheld by the heirs at law; therefore,

2. *Resolved*, That in the view of this Eldership, should any of the heirs at law feel disposed to take advan age of a mere defect and technecality in law, and thereby frustrate the expressed wishes of the testator, this Eldership would deem such a course an act of great injustice to themselves, and a violation, at least in part, of those higher motives which should govern every Christian in the preservation of a sood conscience.

The committee on the case of brothers WARNER and ANGLE reported:

That they had attended to the subject, and on the ground of testimony, had allowed brother WARNER a deduction of his rent to the amount of $38 75.

J. C. BOOTH, J. C. OWENS, } *Committee.*

Session closed by brother W. MILLER.

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AFTERNOON SESSION.

Session opened by brother S. BOWSER.

Elder JAMES WARNER reported. His report was accepted, and his license renewed.

Elder JACOB J. MILLER reported: That he felt thankful to God for the privilege of meeting his brethren, and for the good spirit manifested. In the past year he has endeavored to preach to the people as often as he could under existing circumstances. His prayer is, that the Lord may bless one and all. Amen.

His report was adopted, and his license renewed.

Elder WILLIAM HINNY reported: That he was thankful to God that he is yet alive, and permitted to meet with them in another yearly meeting. He could say that the past year has been a year of much trouble and sorrow. Things have transpired which he never expected to see, and he is sure he never wished to see. As it regards his labors, they have been pretty much as formerly, if anything less, in the way of preaching. His determinations are still to serve God and save his soul; and, by the grace of God, try to be instrumental in his hands to point others to the Lamb of God "that taketh away the sin of the world." He wants his brethren to pray for him, that it may be well with him, and that his end may be that of the righteous.

His report was adopted, and his license renewed.

Elder JOHN STRAYER reported: That he felt thankful that his lot has fallen among this honorable body, and desires to be continued as a member. He reported further, that he did not preach very frequently the past year in consequence of ill health; but his health having improved to some extent, he expects to labor more, by way of preaching, the coming year. He expressed his attachment to his brethren in the ministry, and desires an interest in their prayers.

His report was adopted, and his license renewed.

Brother MACKEY offered the following resolution, viz:

WHEREAS, certain difficulties have occurred in the church at Mechanicsburg, which resulted in the expulsion of certain persons; therefore,

Resolved, That the Eldership appoint a committee of three to offer their mediation for reconciling the parties, if possible: *Provided*, the church and such expelled persons request and agree to such mediation. Which was agreed to.

J. WINEBRENNER, WILLIAM MILLER, JACOB FLAKE, } *Committee.*

Elder JAMES MACKEY reported: That he has, during the past year, endeavored still to preach as circumstances would permit, and as the Lord gave opportunity. His complicated afflictions still continue, though he thinks he has preached oftener the last year than the year previous. His desire to preach has never slackened, and intends still to be engaged in the good work, so far as God in his Providence permits.

His report was adopted, and his license renewed.

Elder JESSE HAFELEIGH reported: That he was thankful to the Lord that he was permitted to meet his brethren in an Eldership capacity. He stated, that after the Eldership at Mechanicsburg last fall, he returned home and assisted brother KELLER in holding meetings during the winter and spring. In May last he was requested, by the Standing Committee, to take the Washington county (Md.) circuit. He accordingly took charge of the same in June last, where he has labored ever since, as the Lord has given him light and liberty. He still feels willing to labor for the Lord, and asks an interest in the prayers of his brethren.

His report was adopted, and his license renewed.

Elder JOSEPH STRAWBRIDGE reported. His report was adopted, and his license renewed.

Elder SAMUEL BOWSER reported: That he has been laboring frequently on Sabbath, and occasionally through the week, and through manifold difficulties which befell him; and it is his intention, from henceforth, more fully to venture on the promises of God; and he is willing to be a fellow-sufferer, while on earth, in the Kingdom and patience of Jesus Christ; and finally, when the last storm of life is past, to enjoy the fruits of righteousness in the Kingdom of glory.

Elder DAVID MAXWELL reported through brother ———: That he has been laboring the past year in the vineyard of the Lord, chiefly in his own immediate neighborhood, and is still willing to labor as formerly, so far as circumstances would admit.

His report was adopted, and his license renewed.

Elder WILLIAM McELROY sent no report. His case was referred to the Standing Committee.

Eld. ABRAHAM APPLER reported through brother KELLER. His report was adopted, and his license renewed.

Elder DAVID SHROM made no report. His case was referred to the Standing Committee.

Elder F. N. BARLOW reported through brother THOMAS. His report was adopted, and his license renewed.

Elder BAILEY MATEER reported by letter. His report was accepted, and his license renewed.

On motion,

Adjourned. Session closed by brother HAFELEIGH.

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MONDAY MORNING—OCTOBER 25.

Session opened by brother MOONEY. The Journal of Saturday's proceedings was read and approved of by the Eldership.

The Eldership resumed the examination of the characters of absentees.

Elder SAMUEL ANGLE reported by letter.

Resolved, That a committee be appointed to investigate charges alleged against him by brother J. VARNER.

The committee are,

JACOB KELLER, A. SWARTZ, and J. WINEBRENNER.

Elder THOMAS BEAN reported through brother HAFELEIGH. His report was accepted, and his license renewed.

Elder JOHN LENKERT reported through brother WINEBRENNER. His report was accepted, and his license renewed.

Elder WILLIAM McCORMICK reported through brother HAFELEIGH. His report was accepted, and his license renewed.

Elder SIMON FLEGLE reported. His report was adopted, and his license renewed.

Elder ISRAEL BRADY reported. His report was adopted, and his license renewed.

Elder SAMUEL BIGHAM reported. His report was adopted, and his license renewed.

Elder THOMAS STROHM reported. His report was adopted, and his license renewed.

Elder JOSIAH QUIGLEY reported, by letter, which was read in part. His report was adopted, and his license renewed.

On motion,

The Committee on Overtures further report:

15. A letter from Elder E. WEST, which your committee advise to be referred to a special committee.

J. FLAKE, A. SWARTZ, J. MACKEY, } *Committee.*

16. A letter from the elders of the church at Fayetteville, requesting to be connected with Newburg, and that brothers BOOTH or KELLER be sent them the coming year.

17. A letter from the elders of the church at MOORE's School House, requesting that brothers CRAWFORD and SHAW be continued with them the coming year.

18. A letter from brother B. MATEER, giving an account of his labors the past year, and requesting an appointment the coming year.

19. A letter from the Cross Roads, York county, requesting the re-appointment of brothers CRAWFORD and SHAW.

20. A letter from Mount Joy, requesting brother MOONEY to be stationed there the coming year.

Referred to the Stationing Committee.

21. Another letter from brother QUIGLEY.

Referred to the Stationing Committee.

The case of brother SAMUEL CONRAD was taken up.

On motion,

Adjourned. Session closed by brother D. ROCKAFELLOW.

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AFTERNOON SESSION.

Session opened by brother SHAW.

The case of brother CONRAD was resumed. He being not heard from, the Eldership appointed a special committee with discretionary powers.

J. MACKEY, J. C. OWENS, J. WARNER, } *Committee.*

Elder JACOB KEISTER reported: That he was thankful to God for his mercies toward him; and he also stated that, in the course of the last year, he had cause to rejoice in being a witness of the conversion of some fifty or sixty souls; and that he is still willing to labor in the cause of God, as far as circumstances will admit of. He desires an interest in the prayers of his brethren, that he may still be kept by the power of God through faith unto salvation.

His report was adopted, and his license renewed.

On motion,

Resolved, That a Stationing Committee be elected, which resulted in the choice of the following brethren, viz:

John Winebrenner, Edward H. Thomas, William Mooney, Joseph Ross, Jacob Keller, and William Hinny.

A Standing Committee was also balloted for, which resulted in the choice of the following brethren, viz:

John Winebrenner, Joseph Ross, and James Mackey.

On motion,

Resolved, That the Eldership pay the expenses of the Standing Committee out of the missionary funds.

On motion,

Resolved, That a collection be taken up in aid of the General Eldership, and paid into the hands of the treasurer of the same, JOHN S. GABLE. Amount, $21 60.

On motion,

The following resolution was adopted, viz:

Resolved, That in the future each preacher, having in charge a circuit or station, report to the Eldership the number of preaching places on his circuit, or in connection with his station; and if any appointments are dropped, give information to the Eldership the cause of so doing.

In the case of brother J. A. DOBSON, the following action was had, viz:

WHEREAS, this Eldership has repeatedly cited brother J. A. DOBSON to appear before a committee of this body, to settle a matter of difficulty between him and the church at Orwigsburg: *And whereas*, he has not yet seen proper to obey this citation; therefore,

Resolved, That if brother DOBSON does not attend to this long neglected matter between this and next spring, that then the delegates to the General Eldership be charged with the same, and authorized to bring it before the next meeting of that body.

On motion,

Adjourned. Session closed by brother J. FLAKE.

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TUESDAY MORNING—OCTOBER 26.

Session opened by the SPEAKER. The Journal of the preceding day was read and approved.

Rules for the Government of the Standing Committee.

The committee appointed to draft rules for the government of the Standing Committee, reported the following rules, to-wit:

1. In the intervals between the meetings of the Eldership, the Standing Committee is authorized to receive proper persons as applicants for license to preach, and to employ them in the work of the Lord.

2. They may also receive persons, already in the ministry, as applicants for admission into the Eldership, and employ them in the work of the ministry.

3. They may make changes in the appointments of the preachers, when requested by the individual churches, or the preachers concerned, and supply new appointments, provided they remove no preacher already employed without mutual consent.

4. They may inquire into complaints against a preacher, either as to moral or ministerial conduct; and, if necessary, advise, reprove, rebuke, or suspend the person complained of, until the Eldership meets.

5. They may act as Mediators and Advisors in any difficulties occurring in the churches, and assist in settling the same.

6. They, and their successors in office, shall be authorized to receive and hold any property belonging to the Eldership, as trustees for this body, unless otherwise directed by the Eldership.

Elder ANDREW MILLER was heard from by brother STROHM.

On motion,

Resolved, That a special committee be appointed in his case.

That committee consists of *J. H. Hurley, S. Crawford, and A. Swartz.*

Adjourned. Session closed by brother LININGER.

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AFTERNOON SESSION.

Session opened by brother S. ANDERSON.

On motion,

The Eldership heard the report of the Board of Missions.

REPORT *of the Board of Missions of the East Pa. Eldership.*

Received from	Lancaster City M. S.,	$15 25
Do.	Elizabethtown M. S.,	11 75
Do.	Middletown, - - -	8 32
Do.	do. last yr's collection,	10 00
Do.	do. col. by J. FLAKE,	6 15
Do.	Harrisburg, - - -	17 00
Do.	Shippensburg, - -	8 87
Do.	Orrstown, - - - -	5 63
Do.	Martinsburg M. S., -	6 62½
Do.	Woodbury, - - -	3 70
Do.	Schuylkill circuit, -	5 00
Do.	Dauphin do. - -	12 12½
Do.	York, do. - -	2 00
Do.	do. last yr's collection,	4 50
Do.	Broad-Top & Ockwick,	2 47
Do.	Cumberland circuit,	7 12¾
Do.	Newburg and Newville,	8 22
Do.	Lancaster circuit, -	4 03
Do.	Missionary money by J. WINEBRENNER, -	4 00
		$151 75
		127 00
Balance, - - - - - - - - -		$24 75

Moneys paid to Elder PRICE on last years' salary, - - - - - - - - -	$23 00
Moneys paid Elder PRICE on this years' salary, - - - - - - - - - - -	50 00
Paid to Elder ELAKE, - - - - - - -	50 00
Paid to Elder WINEBRENNER expenses as Standing Committee, - - - - -	4 00
	$127 60

On motion,

Balance on hand, $24 75, be appropriated to the use of the Board of the General Eldership.

Also, the following circuits and preachers have neglected to attend to this important duty, viz: Uniontown, Perry and Franklin missions, and Washington circuit.

Report of the Committee on the Relief Project.

The committee on the Relief Project, to devise ways and means for the payment of the debt yet due brother WINEBRENNER, recommend that the Eldership appoint one or more agents to canvass the entire ground of the East Pa. Eldership, in order to solicit and collect subscriptions for the above-named purpose, until the entire amount due brother W. be collected and paid over to him.

They furthermore advise, that the person or persons employed in the above-named project receive, as a compensation for the monies collected by them and paid over, 20 per cent.

Further, we recommend, that a committee of two be appointed to confer with brother WINEBRENNER, ascertain the amount due him, and publish the same.

We further request the other Elderships, or their Standing Committees, to co-operate with us in this project.

WM. MOONEY, J. C. OWENS, } *Committee.*

The report was agreed to.

Brothers JOHN STRAYER and JOHN F. WEISHAMPEL were appointed agents for the aforesaid purpose; and brothers J. FLAKE and J. ROSS were appointed to ascertain and publish the amount yet due brother WINEBRENNER.

On motion,

The Eldership proceeded to appoint a Board of Missions.

A motion was made to continue the old Board. Which was decided in the affirmative.

WM. HINNY, E. H. THOMAS, A. SWARTZ, } *Committee.*

On motion,

The Eldership went into an election for delegates to the General Eldership; which resulted in the choice of the following brethren, viz:

TEACHING ELDERS—*John Winebrenner, Jacob Keller, Joseph Ross, Jacob Flake, James Mackey, and Edward H. Thomas.*

RULING ELDERS—*John S. Gable, John W. Mateer, Daniel Markley, Abraham Brenneman, Joseph Brenneman, and Jacob Keister.*

In connection with this appointment, it was

Resolved, That it be recommended to the preachers, on the several stations and circuits, to take up collections in all their appointments, about the first of May next, for the purpose of defraying the travelling expenses of the delegates to the General Eldership.

On motion,

Adjourned till eight o'clock in the evening. Session closed by the SPEAKER.

EVENING SESSION—TUESDAY 26.

The Committee on Overtures further reported as follows, viz:

1. A letter from brothers REICKERT and VANDERSAUL, two elders in the church at Shippensburg, explanatory of their intention in asking for another committee on brother S. ANGLE's case.

2. A letter from the church at Linglestown, asking for the re-appointment of brothers T. STROHM and J. H. HURLEY.

Referred to the Stationing Committee.

The report was accepted.

Report of the Standing Committee.

1. They released brother G. U. HARN from his appointment at Baltimore, and re-appointed brother C. PRICE to fill his place.

2. They appointed brother FLEGLE to the Washington county circuit; and when he declined taking the appointment, brother JESSE HAFELEIGH was appointed in his place.

3. They appointed brother T. H. DESHIRI to take the Perry county circuit, in the place of brother W. MILLER.

A motion was made to give the Standing Committee the power to fill any vacancy in the delegation to the General Eldership.—Agreed to.

On motion,

A committee of three was appointed to arrange the camp-meetings.

Said committee consists of brothers *J. Winebrenner, J. Keller, and A. Swartz.*

A motion was made that the Camp-meeting Committee meet at Middletown. Agreed to.

On motion of brother *Mooney*, brothers *Winebrenner, Crawford* and *Swartz*, were appointed to prepare the Journal for publication.

On motion of brother *Winebrenner* it was

Resolved, That a vote of thanks be returned to the church and citizens of Elizabethtown for their kindness and hospitality to this body.

Carried by a unanimous vote.

On motion, it was

Resolved, That brother *Thomas* be appointed to preach the opening sermon at the next Eldership.

On motion of brother *Owens*, it was

Resolved, That a vote of thanks be tendered to the *Speaker* and *Clerks* for their diligence, &c.

Agreed to.

Report of the Stationing Committee.

STATIONS.

Lancaster, Wm. Mooney: *Middletown*, Abraham Swartz: *Harrisburg*, Jacob Flake: *Shippensburg and Orrstown*, Josiah Quigley: *Baltimore*, John C. Owens, (to be allowed $100:) *Newburg and Fayetteville*, John C. Booth: *Martinsburg*, Edward H. Thomas.

CIRCUITS.

Lancaster, J. Keller and J. Hafeleigh: *Dauphin, Lebanon and Schuylkill*, T. Strohm and A. Snyder: *Cumberland*, W. H. Mullinix and J. H. Hurley: *Perry and Juniatta*, G. U. Harn and D. A. L. Laverty: *Washington*, T. H. Deshiri: *Uniontown*, C. Price: *York*, S. Crawford and W. McFadden: *Broadtop and Woodbury*, D. Kyle, (to be allowed $30.)

MISSIONS.

Illinois, to be supplied; *Iowa*, E. Logue and J. Hawk.

On motion,

The Eldership adjourned to meet at Orrstown, Franklin county, Pa., commencing on Wednesday, the 1st of November, 1848.

E. H. THOMAS, SPEAKER.

JACOB KELLER, *First Clerk*,
D. A. L. LAVERTY, *Assistant.*

OBITUARY OF BARBARA ANN SHELLY.

Plymouth, November 2, 1847.

Brother Winebrenner: Dear Sir—

Will you please give the following notice a place in the *Advocate*, and accommodate a number of its readers?

DIED—In Plymouth, Richland county, Ohio, on Saturday October 30th, after an illness of three weeks, Barbara Ann, youngest child and only daughter of David R. and Barbara Shelly; aged 8 years, 10 months, and 2 days.

Babara Ann, though young, was a bright and promising girl, and much beloved—not only by her parents and brothers—but by her teacher and school-mates. She was amiably and kindly disposed towards all, and at a very early age showed such a regard for sacred things, and evidence of serious impressions, as to leave a strong hope that her name was then written in the "Lamb's Book of Life." During her illness, also, she was frequently engaged in prayer, seemed resigned to death, and begged her friends not to weep for her.

Her funeral was attended on the Sabbath by a large and respectable concourse of people. Her school-mates joined in the procession, and by their order and solemnity, showed how much they loved her. Just before leaving the house for the grave, they sang the following hymn, which they had learned for the occasion:

Oft as the bell with solemn toll,
Speaks the departure of a soul;
Let each one ask himself, am I
Prepared, should I be called to die?

Soon leaving all I love below,
To God's tribunal I must go—
Must hear the Judge pronounce my fate,
And fix my everlasting state.

But when the solemn bell I hear,
If saved from guilt I need not fear;
Nor would the thought distressing be—
Perhaps it next may toll for me.

Sermon on the occasion by Elder Thomas Holmes, of the Christian connection, from Amos 4: 12. "*Prepare to meet thy God.*"

T. H.

ELDER JOHN C. BOOTH IS DEAD!

We stop our press to announce the painful intelligence of the death of our dear brother in Christ, John C. Booth. He died at his residence, in Newburg, Cumberland county, Pa., on the 16th inst., after a short illness of *small pox*. Particulars in our next.

NEWS DEPARTMENT.

The Cholera.—This scourge of nations has already reached Riga, on the Baltic. It made its first appearance in Trebizond on the 8th of September, and in Riga on or before the 14th—thus travelling from the southern shore of the Black Sea to the Baltic in four days. At this rate we might expect it upon our own shores at any time, but the experience of the past does not warrant such a fear. We learn from the American and Gazette, of this city, that upon the former visitation of this dreadful scourge, it made its appearance in Eastern Russia in the fall of 1830. It was not until thirteen months afterwards that it reached England, and not until the 8th of June, 1832, that it appeared at Quebec, upwards of twenty months after its appearance at Moscow. Allowing for a similar rate of progression now, it will not reach this country before the summer of 1849.

Negro Suffrage in Connecticut.—The following is the official statement of the votes given in each county in the State of Connecticut, on the proposed amendment to the State Constitution, proposing to admit colored men to the privilege of the elective franchise:

County.	*Yes.*	*No.*
Hartford,	1343	3,666
New Haven,	1043	3,094
New London,	434	2,562
Fairfield,	302	2,755
Windham,	660	1,152
Litchfield,	680	3,282
Middelesex,	521	1,442
Toland,	868	1,184
	5,353	18,148

Adding the vote of several small towns, from which official returns were not received, the result would be: For the amendment, 5,616; against it, 19,495; majority 13,879.—More than half the voters of the State staid away from the polls on this accasion.

From England.—The Caledonia sailed from Liverpool on the 19th ult., and arrived at Boston on Friday last.

The news is of an unpleasand character.—The commercial embarrassments have increased since the preceding steamer sailed. There has been a further fall in the prices of Cotton, Breadstuffs, Sugar, Coffee, and other articles of commerce; and a great number of additional failures. The distress in the manufacturing districts, owing to so many people being out of employment, was extremely great.

From Ireland the news is very discouraging. The anti-rent troubles are assuming a very alarming character. Murders, especially in Tipperary county, are of frequent occurrence.

Temperance Thanksgiving.—In view of the success which has attended the efforts of the Sons of Temperance in Maryland, and indeed throughout the country, the Grand Division of that State has determind to have a general thanksgiving, and has authorised and directed its presiding officer to appoint a day to be devoted to the solemn service of thanksgiving and prayer, by all the subordinate Divisions acting under its jurisdiction. That officer has, therefore, fixed upon the 25th of the present month, being the same day appointed by the Government of the State for a similar purpose, believing it to be every way appropriate.

Washington Monument.—The corner stone of the monument, proposed to be erected in this city, in honor of "the father of his country," was laid with appropriate ceremonies on Tuesday, the 19th ult. A grand procession was formed, two miles in length, which passed through some of the principal streets to the site selected for the monument, which is on the summit of a hill in Hamilton-square, about four miles above the City Hall, D. C.

New York and Erie Railroad.—The New York and Erie Railroad is expected to be open for travel as far west as Port Jervis, Delaware county, before the close of the present calendar year. From Port Jervis to Binghampton, a distance of one hundred and thirty miles, the railroad is under contract—five thousand men being employed on that section—and is expected to be completed in the fall of 1848, or about one year hence.

Missionaries for China.—Last Friday evening a large and very interesting meeting was held in the 1st Presbyterian Church in Philadelphia, and the Rev. Messrs. S. Cummings, C. C. Baldwin, and Wm. L. Richards, received their instructions from the Prudential Committee of the American Board, as missionaries to China. The house was filled—and the large assembly evinced a deep interest in the exercises of the evening.

The Longest Yet.—Contracts have been made to build a steamer four hundred feet long, to run on the Hudson River. The calculation is, that she will make the trip from New York to Albany and back daily, running the trip in thirteen or fourteen hours. The Hendrick Hudson, which is three hundred and thirty feet long, is supposed to be the largest steamer hitherto built.

The Leperos.—We often hear people asking, "What are the leperos?" They are a class of vagabonds, very numerous in Mexican cities, and corresponding nearly to the *lazzaroni* of Naples and the *loafers* of the United States. Ward estimated the number in the city of Mexico as high as 20,000 in 1823. They are probably more numerous now.

Liberty Party.—The National Liberty Convention closed its labors at Buffalo, New York, after making the following nominations: For President, John P. Hale, of New Hampshire. For Vice President, Lester King, of Ohio. Mr. Hale received 103 votes, and Gerrit Smith 47, the contest for the Presidential nomination being between these two.

Big Peaches.—The editor of the Alton (Ill) Telegraph has been presented with a peach weighing 22½ ounces, and measuring 15 inches in circumference: it came from a tree that has larger ones hanging on it! Illinois will eventually be the best peach country in the Union.

Telegraph Profits.—The receipts on the Boston line, one of the papers from that city says, for the three months ending September 1st, have exceeded the expenditures, an amount equal to twelve per cent. per annum upon the capital.

Capital Punishment.—The bill providing for the abolition of capital punishment in the State of New York, was rejected in the House of Assembly of that State on Friday week, by a vote of 43 to 53. The attempt to secure the passage of the bill will be renewed.

☞ The amount of beet-root sugar made in France during the present year, is 107,590,110 lbs., being an increase of 26,596,432 lbs. on the quantity manufactured last year. The duty paid in the twelve months was £650,000 sterling.

☞ The official returns of the late election for Governor in this State have been received. Governor Shunk's majority is 17,517.

☞ Father Matthew has declared his intention of visiting the United States early in the ensuing spring.

MISCELLANEOUS.

FAMINES IN NEWFOUNDLAND.

Newfoundland papers to the 25th September have come to hand. The people in some parts of the Island are suffering severely for want of the necessaries of life. The potatoe blight has commenced its destructive effects in various parts of the Island. The Harbor Grace Herald says: "We regret to learn from various outposts to the northward of this district, that the greatest distress has begun to prevail among the unfortunate inhabitants. An almost total failure of the fisheries, and an unprecedentedly short crop of potatoes, owing to the difficulty experienced in procuring seed in the spring of the year, have conspired to reduce many of our industrious fellow-colonists to the very brink of starvation."

Remedy for Ministers—The labors of faithful ministers who give themselves wholly to the work, together with their painful anxieties, subject them to much indisposition of body. To be saved as much as possible from these infirmities, let them practice early rising and occasional labor with their hands. Let them avoid the use of tobacco, tea, coffee, sweet bread, custards and all high living. We will venture the assertion that these directions will be more effectual in preserving or restoring health, than all the patent and quack medicines they can obtain in the market.

The Hedgehog.—It is said that the hedgehog is proof against poison. Mr. Pallas states that it will eat a hundred cantharides without receiving any injury. More recently a German physician, who wished to dissect one, gave it prussic acid, but it had no effect; he then tried arsenic opium and corrosive sublimate, with the same results.

Long-suffering.—The wisdom of the line of conduct prescribed in the scriptures, is no less apparent than its heavenly origin. We are taught to "suffer wrong rather than resent it." Think over the direst enmities, (some idle word or thoughtless act) and your judgment must discover that the giving way then, would have prevented a world of harm, and yet be attended with the smallest sacrifice of feeling on either side.

The Enemy.—Intemperance has done ministers an amazing amount of mischief in taking some in almost every church, who ought to have been their right hand men, and either making tipplers of them, or destroying all vital godliness in their hearts, so that they have done nothing for God. Let ministers be avenged of this adversary by attacking him in his strong holds.

Laugh not at those who make an awkward appearance, remembering what you would have been without the polish of society.

A good conscience maketh food and rest sweet.

WILLIAM PENN ON MARRIAGE.

Never marry but for love, but see that thou lovest what is lovely. If love be not thy chief motive, thou wilt soon grow wearied of the married state, and stray from thy promise, to search out pleasure in forbidden places.

Let not enjoyments lessen, but augment affection, it being the basest of passions not to like, when what we like we possess.

They that marry for money cannot have the true satisfaction of marriage, the requisite means being wanting.

O, how sordid is man grown! Man, the noblest creature in the world! As a god on earth, and the image of Him that made us; thus to mistake earth for heaven, and worship gold for God.

FREDERICK DOUGLAS, the fugitive slave, who has been over to England, and who has travelled through the northern States, lecturing on slavery, is about to settle at Cleaveland, Ohio, where he will print a paper, to be called the "North Star." It is said he has received $2,000 from England to aid him in establishing the paper. —*Boston Atlas.*

[illegible]MES.—The Spanish Real in Massachusetts is called a "nine-pence," in New York, "shilling," in Maryland, a "levy," in South Carolina, "seven-pence," and in Louisiana, a "bit;" the half-real in Massachusetts "four pence ha'-penny," in N. York, "six-pence," in Maryland, "a fip," and in Louisiana, "a picaynne."

THE MARKETS.

Corrected semi-monthly for the Advocate,
By Funk & Miller, Commission Merchants.

HARRISBURG.

FLOUR—WHEAT, per barrel,	$5 00	a	6 87½
Do. RYE, do. - -	4 75	a	3 37½
Do. CORN, do. - -	2 75	a	2 62½
GRAIN—WHEAT, per bushel,	1 25	a	1 15
Do. RYE, do. - -	75	a	75
Do. CORN, old do. - -	50	a	55
Do. CORN, new do. - -	40	a	45
Do. OATS, do. - -	41	a	40
Do. BARLEY, do. - -		a	75
SEEDS—CLOVER, do. - -	3 75	a	4 25
Do. TIMOTHY, do. - -	2 55	a	2 60
Do. FLAX, do. - -	1 10	a	1 12½
BEEF, per cwt. - - - - -	5 00	a	5 50
PORK, do. - - - - - -	5 00	a	5 25
HAMS, per pound, - - -	12½	a	15
BUTTER, do. - - - - - -	12½	a	15
LARD, do. - - - - - -	10	a	12½
TALLOW, do. - - - - - -	8	a	10
HARD SOAP, (Dried) per lb.	6	a	7
EGGS, per dozen. - - - -	10	a	12½
POTATOES, per bushel, - -	37½	a	45
ONIONS, do. - - -	75	a	87½
APPLES, do. - - -	25	a	40
PEACHES, (Dried) per bush.	1 50	a	2 00
FEATHERS, per pound, - -	37½	a	45
WOOL, do. - - -	30	a	50
SALT, per sack, - - - -		a	1 50
HAY, per ton, - - - - - -	9 00	a	10 00
PLASTER, per ton, - - -	4 75	a	5 00

PHILADELPHIA.

FLOUR—WHEAT, per barrel,	$6 00	a	6 12½
Do. RYE, do. - -	5 00	a	5 25
Do. CORN, do. - -	3 25	a	3 12½
GRAIN—WHEAT, per bushel,	1 35	a	1 40
Do. RYE, do. - -	81	a	85
Do. CORN, old do. - -	70	a	73
Do. CORN, new do. - -	50	a	—
Do. OATS, do. - -	45	a	47
Do. BARLEY, do. - -	85	a	90
SEEDS—CLOVER, do. - -	4 12½	a	4 25
Do. TIMOTHY, do. - -	3 75	a	3 80
Do. FLAX, do. - -	1 40	a	1 45
BEEF, per cwt., - - - -	7 00	a	8 75
PORK, do. - - - - - -	7 00	a	7 25

MARRIAGE NOTICES.

"I saw two clouds at morning,
Tinged with the rising sun,
And in the dawn they floated on,
And mingled into one."

MARRIED—On the 10th of October, by Elder J. J. Miller, Mr. JOHN FASTER to Miss LOUISA STRICKER, both of Harrisburg.

On Tuesday the 19th, by Elder J. C. Owens, Mr. SAMUEL KNISELY to Miss MARTHA STRAWBRIDGE, both of Orrstown, Franklin county, Pa.

On the 21st of October, by Elder T. Strohm, Mr. HENRY FOX to Miss LYDIA LANKER, both of West Hanover, Dauphin county.

On the 21st ult., by Rev. C. W. Schaeffer, Mr. JOHN HACHENBERGER, of Lancaster county, to Miss SARAH WIZE, of Dauphin county.

On the 4th inst., by the same, Mr. JOSEPH WOLF to Miss CATHARINE MILLER, both of Dauphin county.

On the 9th inst., by the Rev. J. F. Mesick, Mr. PHILIP B. STAUB, of Silver Spring, Cumberland county, to Miss MARGARET DRIVER, of York county.

On the same day, by the same, Mr. LEVI WEAVER to Miss ELIZABETH BRUBAKER, both of Penn township, Lancaster county.

On the 16th of September, by Elder J. M. Klein, Mr. DAVID SMITH, of Venango county, to Miss MALIZZY SNOW, of Butler county.

On the 20th of September, by the same, Mr. BENJAMIN SHIRE, of Harrisville, Butler county, to Miss SARAH ALLEN, of Venango county.

OBITUARY NOTICES.

"Leaves have their time to fall,
And flowers to wither at the north wind's breath,
And stars to set, but all,
Thou hast all seasons for thine own, O Death!"

DIED—At Linglestown, November 6th, DAVID M. REEME, son of brother Benjamin and Elizabeth Reeme; aged 4 years, 2 months, and 26 days.

On the 2d of October, near Washington, Lancaster county, JABEZ, son of Andrew H. and Louisa Kauffman; aged 1 year, 6 months, and 11 days.

We weep, though not in bitterness,
Ours are not the tears of gloom;
No thoughts but those of tenderness
Shall glisten 'round his tomb.

No painful recollections rise,
His morn, it dawned so blest,
And ere a cloud had dimm'd the skies,
Sweet JABEZ was at rest. [A. J. K.

On the 15th of November, infant daughter of William and Ann Brown, of this place; aged one month.

RELIGIOUS NOTICES.

Protracted Meeting.—A protracted meeting will be held, Providence permitting, at Maytown, Lancaster county, Pa., commencing on the 26th of this month. The brethren of the neighboring churches, and the public in general, are invited to attend.

TYPE FOR SALE.

THE Editor of the ADVOCATE offers for sale the following fonts of type:

1. One font of second-hand Long Primer, weighing about 150 lbs., at 12½ cts. per pound.
2. One font of second-hand Brevier, weighing about 200 lbs., at 18¾ cents per pound.
3. One font of second-hand Small Pica, of from 150 to 200 lbs., in weight, at 15 cents per pound.
4. One font of German Pica, at 20 cents per pound.
5. Several small fonts of Agate and bold-faced Minion, to suit purchasers, at 50 cents per pound.

DOW'S FAMILY MEDICINE.

AS sundry persons, here and there, are beginning to complain of Bilious Fevers, Dysentery, Fever & Ague, &c., we would advise them to call and get Dow's Medicine, which is a most excellent remedy for these and other complaints.

For sale at the office of the *Church Advocate*. Price 50 cents per bottle. Aug. 1.

MRS. McNEAL'S FAMILY PILLS.

THESE celebrated PILLS are prepared and sold by Mrs. McNEAL, of Harrisburg, Pa. They are confidently recommended for the prevention and cure of Female Complaints, Sick Headache, Dyspepsia or Indigestion, Costiveness, Boils, Eruptions of the Skin, Colic, Foul Stomach, Dysentery, Billious Complaints, Tape Worm, Nervous Diseases, Fevers, &c.

They are made of purely vegetable matter, and are in no case or stage of disease dangerous or hurtful; but always safe, easy and efficacious in the removal and cure of the aforenamed diseases, especially the first named, and all such as arise from a disordered stomach and impurities of the blood. These Pills have been in private use for many years, and are known to be good, as many in and about Harrisburg can testify. Recommendations and puffs have never been sought after. The merits of the Pills will be the best and the only recommedation relied on.

DIRECTIONS FOR USE.

Adults will take from one to five Pills about one hour after meal, once or twice a day; children, in proportion to their age, will take from one-half to two or three Pills.

For sale at her residence, Tanner's alley, in Walnut street, between Fourth and Fifth sts. Also, by Jacob Bener, Middletown; Abraham Brenneman, Elizabethtown; Jacob P. Brady and John Server, Mount Joy; John C. Landis, Landisville; Christian Kauffman, Washington; Pinkerton & Smeltz, Lancaster; Frederick May, Bainbridge; Mr. Boak, New Cumberland; J. Miller, Lisburn; T. Reeme, Shiremanstown; H. Lees, Mechanicsburg; Singiser & Paul, Churchtown; H. Hollar, Shippensburg; Mr. Reeme, Linglestown; Henry Wingart, Landisburg; Jno. Habensack, Broad Axe, Montgomery county; George K. Smith, No. 296 North 2d street, Philadelphia; J. P. Shoemaker, North 2d street, Philadelphia; and at this office.

Price, 25 cents per box.

P. S.—Mrs. McNEAL also cures the Piles, Rheumatism, Wild-fire, Wounds, Sores, and Pains of all kinds, by words or otherwise, almost instantaneously. Terms moderate.

Mrs. McNEAL's PILE SALVE is warranted to cure the Piles in an easy and speedy way. For sale as above. Price 25 cents.

Harrisburg, October 15, 1845.

PROSPECTUS.

J. WINEBRENNER & CO. propose publishing, by subscription, a work entitled **A Pronouncing and Pictorial**

Bible and Theological Dicionary.

1. This work shall contain a short but comprehensive explanation of all the principal Bible and Theological terms.

2. It shall give a Classical Pronunciation of the same, which has hitherto been a great desideratum in all similar works.

3. It will be embellished with numerous engravings, illustrative of ancient places, customs and things.

CONDITIONS.

1. The work will be about the size of the *History of Denominations*, containing about the same number of pages.

2. It shall be well printed and bound, and delivered to subscribers at *Two Dollars and fifty cents* per copy, payable on the delivery of the same.

3. Whenever three thousand names shall have been procured by the different Agents, the work shall be put to press. A list of the names of subscribers shall be appended to the work.

P. S.—Fifty or more Agents wanted for the sale of the above, and the *He Pasa Ekklesia.*

☞ Any person sending us four good subscribers for the above work, and becoming responsible for the payment of the same, shall be entitled to one copy.

AGENTS WANTED.

SUITABLE persons can find employment for the sale of the "*He Pasa Ekklesia*," in this and other States. Apply to the Editor of the Advocate. [May 1.

LIST OF THE GENERAL AGENTS.

WE hereby announce the following brethren General Agents for the Church Advocate, viz:

Elder EMANUEL LOGUE, of Trenton, Iowa, is our General Agent for that State.—All persons, therefore, wishing to subscribe for the Advocate, or to make remittances for the same, will please address him as above.

Brother JOHN SHULER, of Ottawa, Illinois, is our General Agent for that State.—Persons in said State, wishing to order the paper, or to pay for it, are requested to address brother J. SHULER.

Dr. J. BOBBS, of Indianapolis, Indiana, is our Agent for the Southern and Central part of Indiana.

Elder JOHN MARTIN, Marcy, Larange county, Indiana, is our Agent for the Northern part of Indiana; him, therefore, the people of that part of the State will address.

Brother JOHN ACHEY, of Dayton, and CHRISTIAN WINEBRENNER, of Miamiesburg, Montgomery county, Ohio, are our General Agents for the south-western part of Ohio. To them the people of that quarter will apply, who may have business with the Advocate office.

Elder THOMAS HICKERNELL, of Mendon, Mercer county, Ohio, is our General Agent for the North-western part of Ohio.

Mr. JOHN P. WINEBRENNER, of Wooster, Wayne county, Ohio, is our General Agent for Eastern and Southern Ohio. To him payments can be made, or orders sent by sub-agents and others, in that part of the State.

Elder JACOB MYERS, of Pittsburg, Pa., is our general Agent for the West Penn'a Eldership. To him the sub-agents and others will address orders and make payments.

Brother SAMUEL HINNY, of Springville, Lancaster county, Pa., is our agent for Mount Joy, Richland, Springville, and the surrounding neighborhood.

Brother LEVI SLINGLUFF, of Martinsburg, Blair county, Pa., is our general agent for Morrison's Cove.

Brother JOHN K. BUSER, of Highspire, Dauphin county, Pa., is our general agent for Highspire and the neighborhood.

Brother JACOB RIFE, is our Agent for Middletown and vicinity.

Brother JOHN FOREMAN, is our Agent for Fayetteville and neighborhood.

Elder GEORGE KIMMEL, is our Agent for Schuylkill county.

Brother GEORGE ROSS, is our Agent for Elizabethtown and neighborhood.

Brother FREDERICK MAY, is our Agent for Bainbridge and neighborhood.

Brother JOHN C. LANDIS, is our Agent for Landisville, Lancaster county, and neighborhood.

Brother HENRY ZEARING, is our Agent for Shiremanstown and neighborhood.

Brother LEONARD MARKS, is our Agent for Woodberry and neighborhood.

Brother JAS. R. MACHLIN, is our Agent for Siddensburg and neighborhood.

Brother A. J. KAUFFMAN, is our Agent for Washington and neighborhood.

Brother GEO MARTIN, is our Agent for Lancaster and vicinity.

Brother GEORGE SINGISER, is our Agent for Churchtown and neighborhood.

Brother JACOB HICKERNELL, is our agent for Lisburn and vicinity.

Brother HENRY WINGERT, is our agent for Landisburg and surrounding country.

Brother JOHN GORE, is our general agent for Uniontown, Md., and neighborhood.

Elder THOS. BEAN, is our general agent for the Broad Fording neighborhood, Md.

Brother JOHN KIBLER, is our agent for Newport and neighborhood.

☞ In addition to these General Agents, we wish it distinctly understood, that all the accredited ministers of the Church of God, in all the different Elderships, (as stated in our terms,) are our regular and standing agents for the Advocate.

JOB PRINTING
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JOSEPH J. WELTMER, Printer.

THE CHURCH ADVOCATE.

A FAMILY PAPER---Devoted to the Diffusion of Bible Truth, Religious News and General Intelligence.

ONE DOLLAR AND TWENTY-FIVE CENTS A YEAR.

"EARNESTLY CONTEND FOR THE FAITH WHICH WAS ONCE DELIVERED TO THE SAINTS."

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THE CHURCH ADVOCATE

Is printed and published in Mulberry street, near the Railroad Bridge, Harrisburg, Pa.,

By JOHN WINEBRENNER, V. D. M., Editor.

TERMS AND REGULATIONS.

The Church Advocate will be printed and published semi-monthly, on a large super-royal sheet, at $1,25 per volume, payable always in advance, or within the first three months of taking the paper.

All persons failing to comply with these terms, shall have their papers stopped at the expiration of the first quarter, from the time the paper is sent, and be held accountable for two quarters; that is to say, for 62½ cents; which sum shall be invariably exacted before the paper will be re-sent.

All the accredited ministers of the Church of God, and such other persons as shall have regular certificates of their appointment from the Editor, shall be the only authorized agents for this paper.

☞ Letters and communications addressed to the Editor, through the Post Office, must be *post-paid*, except those containing remittances.

EDITORIAL DEPARTMENT.

LIST OF ACKNOWLEDGEMENTS.

Names.	Am't. paid	Names.	Am't paid
Bean, Simuel	1 25	Getter, Philip	1 25
Cramer, Mary	$1 25	Jones Moses	50
Cunningham, M.	60 & 62	Longenecker, Benj.	1 25
Dennis, James	1 25	Megrew, M. S.	2 00
Dorsh, G. L	83	Smith, Jesse,	50
Farguhar, Wm.	51	Shuler, Henry	1 00
Fetterling, Catharine	83	Shelly, Benjamin	50
Gillespie, Elder John	50	Zearing, Martin	1 87

Brother Booth's Funeral Sermon.

In compliance with the request of the Church of God at Newburg, we hereby give notice that we shall preach the Funeral Sermon of their late pastor, Elder John C. Booth, if the Lord permit, in the Bethel at Newburg, on Sabbath morning the 12th instant. As brothers Maxwell and Hinny intend to accompany us on that occasion, the church will please also to appoint preaching for Saturday and Sabbath evenings.

General Eldership.

This body, at its session in 1845, adjourned to hold its next triennial meeting at Pittsburg, Pa., in May, 1848. But from the Journal of the Ohio Eldership, it will be seen that no delegates were appointed to represent that body in the General Eldership. The reasons for this neglect are not given. Perhaps they have given none, because they had none, save poor ones, to give. However, be that as it may, if the Indiana Eldership pursues a similar course, it will then become a question whether the place of holding the next General Eldership ought not to be changed? We think it ought, because Pittsburg is no central or middle ground between the East and West Pennsylvania Elderships. We are willing, however, in the mean time, to hear the opinion of others on the subject.

PREFACE

To the "*Second Improved and Portrait Edition of the History of Denominations in the United States.*

This new and stereotype edition of the "History of all Denominations in the United States," is much improved, and on several accounts vastly superior to the former edition. It is so,—

I. *Because it contains much additional and improved reading matter.*

Four articles, in the former edition, have been thrown out, and new ones substituted, viz: the Baptist the Episcopal, the Cumberland Presbyterian, and the Adventist articles. These are all vastly superior to the former ones.

Eight new and additional articles are inserted, viz: the Bible Christian, the Old-School Baptist, the Free Communion Baptist, the Six Principle Baptist, the Reformed Presbyterian, or Covenantor, the River Brethren, and two African Episcopal Methodist articles.

Several other articles have been much improved and enlarged; so that this new edition possesses claims greatly superior to the former, in respect to the subject-matter of the work. But not less so,—

II. *Because it is embellished with twenty-four splendid Portraits of distinguished men in the different denominations.*

In our prospectus, of the work, we promised only from fifteen to twenty; but we have added several more at considerable expense; so that the whole number of portraits now amount to twenty-four. They are drawn by Messrs. Wagner & McGuigan, of Phila., whose reputation as Artists, stands second to none on the American Continent. The following is a list of the persons whose portraits are given, to-wit:

Martin Luther, John Calvin, Ulric Swingli, George Fox, Menno Simon, Emanuel Swedenborg, C. Zinzendorf, John Wesley, Roger Williams, William White, William Otterbein, John M. Mason, John Robinson, Jacob Albright, David Millard, Elias Hicks, Alexander Campbell, William Miller, W. Marks, F. Ewing, C. Rush, W. Allen, John Winebrenner, and Pious the IX. Again it is so,—

III. *Because the articles are somewhat better arranged, and a very useful and convenient* Anyletical Index *prefixed to the work.*

By means of the *Anyletical Index*, any leading and distinguishing point in the History, Faith or Practice of any and all the denominations, may be easily traced and ascertained. This of course will be, for many persons and purposes, of great utility and advantage.

Besides all this, we may add, it is now offered to the public at greatly reduced prices—such prices as will put it in the reach of all classes of readers.

The regular retail price of the *common edition*, in plain leather or cloth binding, is $1.75; little over half the price of the first edition.

The regular retail price of the *portrait edition*, in extra gilt (leather or cloth) binding, is $2.50, and the embossed super-extra gilt, $3.00.

These are the uniform, regular and established retail prices, at which agents and booksellers throughout the United States are required to sell. Those who deviate from these prices, either way, the present editor and publisher is not disposed to deal with at all. Hence, let all persons who engage in the sale of this work, take notice that they are rigidly restricted to these fixed and uniform prices.

In fine, we hesitate not to assert, that this work will be found to give more general, accurate and satisfactory information, touching the *Rise and Progress, Faith and Practice* of the several denominations in the United States, than any other work now extant. This fact has been freely acknowledged by the *American Press*, and other eminent men, as may be seen from the *Recommendations and opinions of the Press* on the few last pages of this work.

Revival News.

There is a pleasing work of grace in progress in the church at this place. Meetings have been kept up for better than a week—mourning penitents have surrounded the altar every evening, and some precious souls have found redemption in the Saviour's blood, even he forgiveness of sins. Some nine or ten were received into church fellowship on Sabbath last.

We are informed, also, that there is a revival in progress in the Church of God in the city of Lancaster for the last three weeks or upwards. We hope brother Mooney, their present pastor, or some one else, will give us an account of the character and fruits of the work before long.

There has likewise been a small ingathering into the Church of God at Landisville, Lancaster county, Pa. Some dozen or more have been hopefully converted to God. O! that the Lord of the harvest may continue to rain down righteousness upon his church and the people generally!

The Weather and the River.

We have had a remarkable mild and pleasant fall, but some very heavy rains. These rains have caused unusually high and destructive freshets.

The Susquehanna river was up last week within a few feet as high as it was in October last.

The Lumbermen can now bring on the balance of their lumber, and find a ready and good market.

The Relief Project--Again.

Some people want to know what is meant by the *Relief Project*. It once meant a project, set on foot, for the relief of the Printing Establishment. But that Establishment being disposed of, and the debts paid by the Board, it now means a project for the relief of the Eldership, or rather the editor of the *Church Advocate*, to whom the Eldership is indebted some $1500, or upwards. The project now, like formerly, is, to seek relief through and by means of voluntary subscriptions. As the Eldership has neither property nor money, wherewith to pay this debt, their seems to be no other alternative than to remain in debt, or to pay it by appealing to the members of the church for voluntary subscriptions. And as the Eldership is morally bound, as well as individual Christians, to *owe no man any thing*, when it is possible to pay every man his dues, hence they have resolved to make another effort to get out of debt. Accordingly, they appointed two agents, at their late meeting, to canvass the entire ground within its boundary, and solicit or take up subscriptions from all the members and friends, with a view to pay this debt.

Now, if each one will do a little, the debt can be paid, and the Eldership once more be free. It is true, a good many have already done much, whilst others have done little or nothing; yet still there can more be done, and there must more be done, by all who can, in order to get this matter fairly, justly and satisfactorily settled. Let then the Gospel's Golden Rule be every one's rule of action, "*Do as you would wish to be done by*," and the matter will soon be honorably adjusted. Is it not better that *all* should give a little, than that *one* should loose all?

Colporteurs Wanted.

The editor of this paper wishes to employ several good hands to act as Colporteurs for the sale of his works: such as the *History of all Denominations, Wandering Soul, Treatise on Regeneration, German and English Testaments and Hymn-books*, together with several other choice and valuable books. Those who come well recommended can find immediate employment on liberal and accommodating terms.

Peach Trees for Sale.

Brother John Sherich wishes us to give notice that he has for sale at his residence, near Lisburn, in York county, about one thousand fine Peach Trees of choice varieties. He will sell them, single or by the quantity, on reasonable terms.

☞ Six Governors of the Bank of England have failed during the last eighteen years.

CONTRIBUTORS' DEPART'T.

Religion: What is It?

There is no subject within the range of human thought of more immediate and pressing importance than the subject of religion, and yet there is none, perhaps, upon which men are more universally mistaken, than in regard to what constitutes pure and practical religion. Some suppose it to be a vague, indefinite something, which was not originally intended to be reduced to practice or brought in any way into the common affairs of domestic life. Hence they go on regardless of all responsibility, in the accumulation of wealth, securing the honors of the world, following its giddy fashions and maxims, and, in short, amalgamating themselves so entirely with it, that no one would suppose them to be Christians, were they not told that they are highly thought of and respected members of church. Talk to them upon the subject of religion and they tell you, O yes, they believe in the Bible, in Christ, and in the great scheme of human redemption. They believe the church to be an institution of God; they love to see her prosper and the cause of religion advance; that easy, good-natured kind of religion, which has no crosses and no persecutions; which requires no sacrifice or sin offerings of any kind, but which will suffer one to do what he pleases, go where he pleases and engage in what he pleases. Religion in their estimation is divested of her ancient dress of mourning, she has laid aside the habiliments of distress, and is now clothed in a royal garb, a garb of pleasure and magnificence. No longer is she seen amid the fires and smoke of the stake, and writhing under the cruel fangs of persecution, or found among the dens and caverns of earth, but in the halls of luxury, revelling amid the banquets of pride, mingling among the multitude who are eagerly grasping after the pleasures and honors of the world. It is scarcely necessary even to say this is not religion. For much as men may talk about virtue, or religion in general, there is nevertheless, a divine efficacy and power in it which can and must be brought into daily practice. The beauty and grandeur of the religion of Christ, does not consist in theory only, but in its practical results upon the lives and characters of individuals. It displays itself where ever it is found, in every intercourse and relation of society, in the social circle and in the public gathering; in short (as the Bible most emphatically asserts,) it is a light which *cannot* be hid; a city set upon a hill to attract the attention of the world.

Again, there are others who suppose religion to consist in going to church, confessing their sins to a priest, and going through a routine of forms and ceremonies. This is a much more common error than the former. Many there are who are found at their seats in church regularly at every returning Sabbath, but during the week the duties of religion are neglected and forgotten; the Christian cause is left to pine and languish for want of their assistance while they are immersed in the cares and pleasures of the world. It is true, forms and ceremonies are useful and necessary in the church, as a means of grace, but they are not religion. Religion is a principle which works within, revolutionizes the affections, and shows itself in the performance of those outward duties which are merely indications of its presence. Men may talk as much as they please about belonging to this church, or that church, about their church being infallibly right and all the rest wrong, or about their good feelings and good desires, but it is not merely belonging to church, nor even good feelings, that constitute religion; neither will they give a person a title clear and indisputable to a mansion in the skies. They must act out in their lives the fundamental principles of the Bible, they must wear continually the badge of their Saviour and as faithful soldiers follow his footsteps. Wherever the banner of the cross is seen waving her gorgeous folds even in the thickest conflict, there also is the faithful Christian.

But again, religion does not consist in shouting, or those violent paroxisms of joy, which are frequently manifested during times of religious excitement, nor are they any evidence of it. These may all be right enough in their proper place. The Christian has a right to rejoice; 'tis his high and glorious privilege. But how often do we find individuals who imagine because they can shout and jump about in church, they are Christians; but follow many of these very characters from the sanctuary and you find them by their own improper and unlawful conduct bringing a disgrace upon the religion they profess. Brother A, who has spent his meeting in a whirlpool of excitement is dissatisfied with Brother B, because he did not act in the same way though he might have enjoyed equally as much of the divine influence.

If religion, then, does not consist in orthodox sentiments, in attending church or performing religious ceremonies, or making high professions, it may be proper to ask what it is?

St. James says: Pure religion and undefiled before God and the father is this. To visit the fatherless and widows in their afflictions, and to keep himself unspotted from the world. This is a beautiful illustration, and it shows religion to be a compound of benevolence and love, intended to be brought into daily practice. Religion is practical and the great fault of professors is, they theorize too much. Ministers speculate too much upon abstract principles, and people talk too much about doctrinal points, forgetting to practice religion as well as talk it. If there were more action, and less dispute and talk upon the subject of religion, the world would not have to complain that they can put no more confidence in the word of a professing Christian than any other person; the poor would be fed and clad, and members of churches would care more about their ministers being decently maintained than raking and scraping for every cent they can lay hold of, whether justly or unjustly. The church must be purified and men must become more practically pious, before they can expect to enter Heaven's high and holy habitations, or mingle among that sacred throng whose pure spotless characters have secured them the favor of a pure and holy God. J. H. C.

Walkersville, *Oct.* 14, 1847.

Multum in Parvo.

The weather has got cold.——The canal will soon close.——The supply of coal is rather short.——Our markets are large,—well supplied,—but high.——Our borough and the couutry round is healthy.——Congress meets next Monday.——General Taylor expects to arrive home to-day.——Thanksgiving Day was generally observed.

Letter from Elder George U. Harn.

Buffalo, Ogle co., Illinois, }
October 2, 1847. }

Brother Winebrenner:—

I have just closed three protracted meetings; one at Mt. Prospect, Whiteside co., one at Cherry Grove, and the last at Mt. Carroll, Carroll county, at which I preached nineteen sermons. The latter two were well attended the whole time. There were no conversions, but the most profound attention and the deep solemnity at the second one, has led me to appoint another at the same place on the 29th proximo.

I am now holding a protracted effort at this place, and have three more meetings of the kind in this county, ahead of me.

As regards the religious prospects of these parts, I will now say, I find a very regular attendance on my services, and the best attention. Doors are open for me, more, a great many, than there is any possibility of my entering to supply. The community generally among which the most of my labors has been spent, are unwilling to hear me speak of my intention of returning East in the Spring, and more particularly unless some one can be sent them.

My opinion is that, should due attention be paid to this region, quite a prospect lies before us here. In Carrol and Ogle counties, there are already about fifteen brethren and sisters, who have come from the East. They are nearly all zealous of the faith and exemplary in life. I am pleased that such persons are the pioneers in this part of the West.

There are also a great number of immigrants from Maryland and Pennsylvania, who were formerly attendants on the services of the Churches of God, who are yet uncommitted to party. I did not dream there were so many of this class in the West, and many of them old acquaintances likewise.

The professors, of Carroll and Ogle, are chiefly Methodists, Disciples, Dunkers or Old Brethren, Lutherans, Presbyterians, Congregationalists, Evangelical Association, Free-Will Baptists, Regular Baptists, and a number of the advocates of John Thomas' and George Storrs' silly doctrine of annihilated ghosts, with occasionally some Universalists. This last kind is chiefly to be found among the Yankees. They are quite numerous East of the Rock River, in Boon and McHenry counties, and also in the lower part of Wisconsin Territory, where I was a few weeks ago on a visit. I know but little, farther than where I have travelled. I find the baleful tendency of this odious heresy in the West, just what I have done wherever I have seen it prevail to any extent. New light and additional observation confirm me in the correctness of this charge preferred against the doctrine, and which in my debate with Dr. Baldwin, gave such offence to him and his brethren and led them to charge me with deliberate lying.

Four weeks to-morrow, I preached in the town of Richmond, McHenry county, near the line of the Territory, having given a weeks notice to a community in the village and country, capable of furnishing 150 to 200 hearers, and lo! I had 18, and a fair day. I learned this was but little less than the ordinary number. On our way to the house of worship, I observed a gang of huntsmen with their dogs and guns. On entering the edge of town the flour-mill was running, and a lady ironing her clothes, as on any other day.—This is a regular business with her. I inquired into the religious bias of the owners of the mill and the lady, and was replied to, they are prominent Universalists.

Brother Mentzer, formerly of Fayetteville, informed me that he saw a parcel of men even butchering a lot of hogs on the Lord's day, and that in many cases men cut their harvests on that day as any other. These are not all the evil tendencies of that wicked region, but it engenders a disposition to scoff at piety and true religion, if not of total neglect of the house of God. It is remarkable that so many of those corrupting principles proceed from the tombs of the Pilgrim Fathers. Owenism, Materialism and Universalism, all flourish sooner in that soil than elsewhere, and the tide of immigration bears the seeds of those noxious weeds to this distant occident.

Well what is to be done? let them grow and bear seed a hundred fold? or can't they be met and destroyed by the true morality of the Bible? If they can, now is the time. Place sentinels here to meet and watch the movements of those who plant these seeds of the soul's death. The immigrants here are nearly all young people so they may yet be redeemed!!

I have noticed how generally persons of the same religion and same districts settle together. The settlements are divided off into Cannadian, Yankee, Buckeye, Hoosier, Maryland and Pennsylvania. The last two mingle more than any others. They have chiefly settled in Carroll, Ogle and Steverson, so far as I have been through the northern part of the State. Winnebago, Boon, McHenry, and the Lake counties, are Yankees and Canadians. But notwithstanding these provincial peculiarties, there is quite a sprinkling of all nations under heaven among us. Jo Davies county being the great mining county has the greatest variety of foreigners. It is made up of a motley multitude.

The Pennsylvanians and Marylanders, for the time they have been here evince their taste for farming as being the best of any class who have settled here. They have learned this of their Fathers before coming to the distant West. In many places they have put up fine barns and have well cultivated farms.

A remarkable difference I have noticed between them and the other classes, is that Marylanders and Pennsylvanians, build big barns before building big houses; others build fine dwellings before fine barns.

As for the face of the country, I can truly say the most poetic and extravagant descriptions. I have ever had failed to give me any thing like a correct idea of the beauty and solemn grandeur of rude and uncultivated nature, as she unfolds her arms and spreads herself out to view, in the form of Western landscapes. Sir, to stand on some prominent bluff in the centre of a large prairie, of the very richest vegitable mould, and cast ones eyes in every direction, over a scope of 40 to 50 thousand acres covered with a continuous carpet of grass, well adapted to the graizing of cattle, with here and there a herd of cattle, a gang of horses belonging to the settlers and a company of wild deers and nnmerous flocks of prairie hens, all feeding, is a sight that is not to be seen at all times, and one that to one raised amidst the bustle of large cities and thickly settled neighborhoods of the old States, is most ravishing. I have those sights at different times and places. But add to this the expectation that the day is not far hence when those best of lands and their nu-

merous springs will be supplied with richly and substantially built barns and dwellings; when large and well tilled fields shall be waving their vast seas of golden harvest, beneath the more temperate mazes that fan the face of nature here; and fine villages and large towns, where now is only a continuous prairie, and its concomitants springing up, and the sight real and imaginary, are both sublime.

It is no use to say this can never be, for the lands of the West are two productive, and especially those between the Rock and Mississippi rivers, not to call on thousands after thousands to settle them. Already people here begin to speak of going to the West or back country, when they move farther on.—And what a change will soon be wrought when the proper authorities of the land will give money to build railroads and canals, instead of shedding blood!! This, however, depends on him who hath said, "Behold, I come quickly." He will frustrate all these plans.

I have travelled in eight of the northern and north-western counties of Illinois, and give it as my opinion that Carrol and Steverson, are destined to be the heart of Northern Illinois, and Ogle next. The country west of Rock river, is less sandy and more rolling: therefore, better for farming and less liable to sickness than those east and south of it. Carrol has the best water and most of it of any county I have been in, except Jo Davies, but this latter is very hilly and its treasure lies in its mines. I had the pleasure not long since in company with Brother Isaac Miller, of visiting the "lead diggings" at Elizabeth, 26 miles north-west of Cherry Grove, and 15 south-east of Gallena. Lead is also to be found in Carroll. I have seen some of it myself.

Very different and erroneous views of the number of inhabitants in those parts are held by many eastern folks, I may exemplify this by the following laughable fact. I have heard it from the lips of several in the neighborhood. Some years ago, about the time of the great Maryland immigration much was said about Oregon City, the seat of justice of Ogle county. An old Dutchman by the name of ———, had his attention drawn to the place, and supposing it to be as large as one of our seaboard towns of a hundred thousand or more, and a place to make dollars in abundance, fixed up and off he started for the far, far, city of the West, in company with his family and others, immigrating to the land of milk and corn if not of honey. After a long and tedious journey of some eight hundred miles over hills, mountains and dreary wilds some one announced to the company that Oregon City on the west bank of Rock river, had burst in on their view. Old S———, stretched all the nerves of his eyes to view it, and finding it to be a place of some fifty or sixty dwellings, he amazed beyond degree, observed to his second self, "*Betz, if dis be Orical City, you does drives and I hides.*" So giving the reins of the horses, if not that of his own concerns to his better half, he laid down and composely wrapped himself up in his waggon body.

Others think we have scarcely any body here; that we have no villages nor Postoffices. Well Carrol, the last settled county in the State, I suppose, and quite a small one, votes several hundred voters or more. The town Chicago has about fourteen thousand inhabitants, and Gallena alone six. In less than thirteen moons the Magnetic Telegraph will reach Gallena, and every effort is being made to extend a railroad from Chicago to Gallena, and *I* have no doubt of its accomplishment in a short time. Thence we can make our way and send our produce to eastern parts, in a short space of time. and when your central railroad is done, we will be next door neighbors to you. Even now eight days travel takes us to Harrisburg.

To all this, however, are raised many objections:

1. It has been said we have no wood and how can we live without wood. This is a formidable objection to many, and to me the greatest of all others. There is not that abundance of wood or timber that is found farther east, but I think with proper economy there is enough for many long years to come, and surely for present use; yea, more than is needed. But still farther, when the railroads are completed, the Lake timber can be procured in abundance for building and even for fencing. The labor of procuring timber will not equal that of clearing a little farm in some of the heavier timbered States. Here you have a farm already for the plough without stumps, roots, and endless rocks or stones to meet your plough at every yard's distance. I can here plough sixty acres without a stone or rock to interfere with my plough, and yet there is abundance of first rate building stone but just placed where they ought to be, *i. e.* in the sides of bluffs. Timber land, however, is nearly all entered and ranges from six to twenty-five dollars an acre.

2. It is said we are far from markets and the distance will always render our produce of little value. Well, if Pennsylvania, can build a railroad across the Alleghenies, the Great West can surely meet it with one on a plain. Again, the abundance produced by so little labor will repay for differences of prices and there is a ready market for all we have if it is at lower prices than the east.

3. "We are too far north." It is true our winters are said to be severe but regular.—Also, we had a frost on the 26th of July, but no snow as you had. It injured some corn on very low ground. The summer has been dry and very pleasant, more so than any I ever remember spending. I have thought the east could not stand the drought as here. I find west of the Rock river, corn has stood what would have dryed it up in the old States. Grass for hay has also met the dry weather and still there is abundance. A farmer goes into the ravines or sluices and makes as much as he pleases, no one hindering. It is said to be of a good quality.

The fall is quite warm. We have had a couple of slight frosts, but it is at this time very warm.

4. The last objection is, it is a sickly climate. Well, we can't promise men longer lives here than any other place. If men come here they must expect to die as well as elsewhere. But the great bug-bear cry raised by some who have come here, got sick and thence the hypocondriacy, and have returned home and wishing to render an excuse for their course have complained of the sickness of the climate, I thought before I came here, they had a good deal of the scare-crow about, and my ocular observations have not yet changed my mind. I find a goodly number of ague and fever cases in some parts, but those you have a plenty of on the banks of your dear Susquehanna, and many other places. The last two years were pretty sickly here with fevers of the above description, but the present one has been far from a sickly season, so far as I have known, and the past month is generally the worst time.

Abont five weeks ago. I had a very severe attack of the shaking ague; which lasted near a week; but I subdued it, and have since been as hearty as for six years past. It shakes hard sometimes, when it lays hold in earnest.

My candid conviction is, that this part of the State is not more sickly than many places I have been in, in the East, nor as much so as some.

And now, to the philosophic and inquisitive mind, some interesting ideas suggest themselves about the origin and richness of these vast prairies, or timberless landscapes. As to their origin, I feel to adopt the opinion, that this vast country, was at one time covered with water, and, has since been drained by some mighty effort or interruption in nature, and the constant yearly conflagrations of the heavy coat of grass, produced by the richness of the soil, have kept down the timber. The very appearance of the soil, indicates this to me. If you have ever examined the rich soil of one old mill dam, drained of its water, collected there from the surrounding hills, you have a feint idea of the kind of soil composing the Western Prairies. Add to this, a thick vegetable mold formed, burning and decomposing, of the weeds and grass, for many hundreds of years, and you have an idea of the nature and cause of the richness of the soil. To this, has been objected the fact, that many groves have grown up, and if the fire has prevented timber growing in the first place, why not in all instances. I reply, that groves are generally on a different kind of land, and about springs, and near to rivers where the wild animals have kept down the grass, and let the timber get ahead of the fire. But who was here to kindle the fire? Answer, spontaneous combustion takes place many times in other regions, and why not here? But, there is abundance of evidence that men have lived here, long, long ago!!

In conclusion, I have never been deeper impressed with the enduring ties of Christian love, than since I have mingled with those brethren in a foreign land. To set and converse with a group of them, about seasons of grace and meetings spent together in their father-lands, is amusing and edifying. During the pretty evenings of the camp meeting season, how often have I heard express a desire to be with former brethren and sisters, for a season. If these ties are so strong and enduring in this world, when they become a settled principle of the soul, how much stronger will they be, in bright glory above, when all of us get home to part no more. And here my soul praises God for that unspeakable consolation in Christ. Do not think those scattered disciples remember not former brethren and friends. Frequently the ardent prayer and sympathetic tear is heard and seen in their behalf. Let all do likewise for them in return.

Doubtless, for wise purposes, God has put it into the hearts of those who have wandered away to the distant occident, leaving friends and dear brethren behind. If they were only certain that all would prove faithful; that they would try to cultivate mutual love and provoke each other to good works in the sight of God, how much more their glad souls would bound with hope of meeting all in a better land than this. For even here, we find this is not OUR home. *We* are still pilgrims and wanderers, peregrinating this wilderness world, to one of undying pleasures. With the fondest hopes of meeting in that land of rest, I am, fraternally,

GEORGE U. HARN.

Letters on the Wing.--No. 1.

Journey from Baltimore to the Eldership—The Eldership—Appointment of Agents—Their success and journey to Baltimore, &c.

Baltimore, *Nov.* 18, 1847.

Brother Winebrenner:—

Dear Sir—After a long pause, I again lift my pen to contribute a few lines to your valuable and interesting paper. I say valuable and interesting, because it is so to me, and is conducted in the manner I approve—being in a style nearly like I conducted the Gospel Publisher in. Whoever cannot read the Church Advocate with profit and interest must not yet have attained to a *taste for reading*. The Christian and the moralist—the poilosopher and the scrap-reader—all get their portion. So I like to see a paper conducted. May you have abundant success. But to my subject.

On Friday, the 22nd of October, I left home to attend the Eldership yearly meeting, at Elizabethtown, Pa.; and the ride in this golden season was most pleasant. The scenery along the railroad, by which you pass with the swiftness of the wind, affords subject of thought; the foliage of the forest, with its variegated hues, brought to my mind the poetic sentence—

"See the leaves around you falling,
Dry and withered to the ground:
Thus to thoughtless mortals calling,
Who are to the Judgment bound."

Leaving the cars at Columbia, I passed throogh Marietta, and visited the brothers who once had joined to form a "Church of God," but which the Devil succeeded in destroying. There are conveniences there, found in few places to operate, viz: a large brick public meeting house. I hope Brother Keller, will take it up next year. Next I visited Mount Joy, and found several of the brethren, who treated me very kindly. From thence I proceeded to Elizabethtown, where I arrived in the afternoon of Saturday: and entered the Bethel there where the Eldership was in session. Right glad was I to see my brethren once more in the land of Probation. After its adjournment for that day, I gave and received the friendly salutation of the brethren, and was very kindly invited by yourself to take up lodgings at your "place of stay," under the hospitable roof of Squire Reinecker. My intercourse, in a general way, with the brethren, was very agreeable and profitable. I would not for any consideration have been deprived from meeting with the Eldership. I was much pleased to see a feeling of friendship existing among the members of that body, which enabled them to transact all their business in harmony and love. The general expression was "Peace, peace;" and there was peace. So mote it ever be.

Among the business transacted by this Eldership, was the appointing of two agents to travel over the bounds of the Eastern Pennsylvania Eldership, for the purpose of collecting the yet unpaid subscriptions to the old Relief Project, and to solicit more from the friends and brethren of the church, to enable the Eldership to pay off the balance of the debt owing by that body to yourself. The agents appointed are Elder John Strayer and John F. Weishampel. After the adjournment of the Eldership meeting, the agents set out from Harrisburg, intending to travel together in the performance of their duties; and owing to former arrangements passed hurriedly up the Cumberland Valley,

calling upon a few brethren, and then came on here. We have concluded to separate; brother STRAYER to take all the ground of the Eldership in Maryland, and all south and east from Harrisburg, in Pennsylvania, and I all that north and west of Harrisburg and Cumberland Valley.

Brother STRAYER will now take my oldest son with him to aid him in selling your and his books, which he carries with him to assist him in meeting necessary expenses connected with travelling. They will leave here on Monday next for Uniontown, and thence for the Washington County Circuit, and thence will return through Cumberland Valley to Harrisburg. Brother STRAYER says he intends to give all the brethren and friends a call throughout all this route, and hopes no one will refuse to give, if it be but a mite. He will then go to the lower counties.

I hereby notify the brethren in Perry, Juniata, Mifflin and Bedford counties, that I expect to be among them in about a month, and would respectfully suggest to all of them,—

1. To make up their minds to give something towards helping the Eldership to get out of debt.

2. To conclude at once how much they will give; and,

3. To lay by what they intend to give as a Christmas present to the Eldership; and as I will try to be among you at and after Christmas, you can just turn it over to me.

I wish the sisters to take a part in this matter too; and I here pledge myself to that sister who has a family, and who gives the largest Christmas gift, that I will make her a handsome present in the book line. And to the unmarried sister who gives the most, I will also give a present of a handsome and good book, after I have passed over all my bounds. Let the sisters start into the work with a cheerful heart, for it is a good cause. Brother WINEBRENNER has labored faithfully in the Gospel, and ought to have that which the Eldership owes him, but is not able to pay. Let all make one more effort, and the debt will be wiped away.

Yours in Christian bonds,

J. F. WEISHAMPEL.

A few Thoughts upon the Mysteries of Providence.

"GOD moves in a mysterious way,
His wonders to perform."

He has selected two of our prominent ministerial brethren, viz: J. C. OWENS and J. C. BOOTH, as subjects of his afflicting Providence.

Brother BOOTH is no longer upon the earth!! and brother OWENS' recovery sometimes appears doubtful.

I feel it to be my duty to make a few remarks in regard to our late brother BOOTH, with whom I became intimately acquainted during the last year, but more especially during the late camp-meeting season. At Perry county and Orrstown camp-meetings, for the time being, he became my special companion and colleague; and I found him to be affable and brotherly in his *deportment*.

In his preaching, recently at least, he was effectual—it being mixed with fervency and zeal. Oft-times he sowed the precious seed with tears, and, I trust, is reaping with joy. And O, that the fruit of his labor may follow him!

His affectionate companion and children deserve more than the mere sympathies of the brotherhood; and I trust that what his family and the church have to sustain in their earthly loss, has already proven to be his eternal gain.

In regard to brother OWENS' future destiny, an All-wise Providence only knows; and time before long will tell, inasmuch as the disease is of the same nature that brother BOOTH's was, and of course contagious. His companion likewise has to bear her share of the trouble. Brethren, let us pray to God that,

"Behind a frowning Providence,
He may hide a smiling face."

May we learn by this, that "man shall fade as a leaf," and endeavor to be prepared for any emergency that may await us. "Father, thy will be done."

D. A. L. LAVERTY.

SHIPPENSBURG, *Nov.* 23, 1847.

Free-Will Baptist General Conference

THE thirteenth session of this body has just closed. These sessions were at first, for a few years, held annually; but of late, since the denomination has become extensive, only triennially. The present session was one of special interest, on account of the presence of a delegation from the English General Baptists, who differ from us only in name.

A correspondence has been kept up for many years, but this is the first instance of a formal delegation to our General Conference. Some twelve years since, the devoted SULTON came over, and was instrumental in exciting a more efficient Missionary spirit than had ever before been felt. It is hoped that the present delegation may be no less successful in the object of their mission.

Very full and accurate reports of the doings and speeches of the General Conference are being now published in the *Morning Star*, the organ of the denomination, by which it seems that the business and discussions passed off harmoniously. Those who attended represent the session as very interesting. The number of delegates was not far from fifty, and a large number of visiting ministers and brethren were in attendance, some of whom took part in the discussions.

The Conference was held in Sutton, Vermont. Of its discussions and acts, more hereafter.

A. D. W.

Letter from Bishop Thos. Hickernell.

SMITHVILLE, *October* 18, 1847.

BROTHER WINEBRENNER:—

The Eldership of Ohio has met, and parted in good feeling, as far as I know. There is not that unanimity in the Eldership, about receiving license from the Eldership, that there used to be; but inasmuch as toleration is plead for to some considerable length, these things are allowed, among other things, for the sake of peace. What the ultimate consequence will be, time will show. We could get no delegates appointed to go to the General Eldership, although it was hard plead for by some. The idea is still held, that the Constitution of the General Eldership looks too much like a discipline—that a link is now formed, and after awhile we will have a chain—and that the resolution, passed in reference to the licensing system, savors the idea, that no minister can be considered an accredited minister without a license from the Eldership, no matter how good his standing and character may be. I should like to see the general system of co-operation kept up, as I see good can come out of it. If there is any thing wrong in the Constitution, such articles may either be struck out, or amended, as to meet more generally with the approbation of the church. For my part, I cannot see that the Constitution is binding on the church, as some suppose. But if it really is, the columns of the *Advocate* are open; and we should like to have some light on that subject. It is true, there are some things in the Constitution of the General Eldership I don't just like myself; but such things can be amended, I think. Yours, truly,

THOS. HICKERNELL.

JOURNAL
OF THE
TWELFTH ELDERSHIP IN OHIO.

THE *Ohio Eldership of the Church of God* met, agreeably to adjournment, in the Smithville meeting-house, Wayne county, Ohio, on the 18th of October, 1847.

After the meeting was opened in the usual way, by brother T. HICKERNELL, it was

Resolved, That brothers T. HICKERNELL and S. SHERICH be appointed to constitute the meeting: whereupon the following brethren were found to be in attendance, viz:

Stark and Sugar Creek Circuit—John Beidler, A. Holmes and H. Murray, *teaching elders;* James McClintock, Jonathan M. West, Isaac Whisler, —— Hefner, J. Patton, Jno. Shoup and S. Metzler, *delegates. Wooster Circuit*—S. N. Miller, Daniel Williams and David Shrom, *teaching elders;* Peter Eberly, *ruling elder. Mohecan Circuit*—A Megrew, J. Neil, D. Neidigh, Jno. Briggle and David Gill, *teaching elders;* Levi Steel, J. Snyder, D. Baker and Henry Funk, *ruling elders;* Jno. Funk and Benjamin Shifler, *delegates. Marion and Crawford Circuits*—Wm. Adams and S. Sherich, *teaching elders. St. Mary's Circuit*—T. Hickernell, *teaching elder.*

Absentees.

Jno. Reiber, David Shriner and *H. Roop*, Missouri; *S. Scott*, Iowa; *E. Ingraham* and *Geo. Thomas.*

On motion, it was then

Resolved, That we proceed to elect a SPEAKER and *Clerk:* whereupon, brother A. MEGREW was elected SPEAKER, and T. HICKERNELL, *Clerk.*

On motion, it was

Resolved, That a committee of three be appointed to examine the Journal of the last yearly meeting, and report the items of unfinished business.

The following persons, *S. N. Miller, S. Sherich* and *J. Beidler*, constituted said committee.

On motion, it was

Resolved, That brother BRENIZER be admitted as an advisory member.

On motion, it was

Resolved, That a Committee on Resolutions be appointed, and that *D. Neidig, D. Williams* and *D. Baker*, constitute said committee.

On motion, it was

Resolved, That ministers give in their reports, and that it be left optional with them afterwards to stay in the house or withdraw.

Brother S. N. MILLER reported: That he entered on his circuit last spring—has preached as often as he could—and has seen some converted and baptized. His report was adopted and his license dispensed with, according to his own request.

On motion, it was

Resolved, That we adjourn for half an hour.

Prayer by brother H. MURRAY.

AFTERNOON SESSION.

Prayer by brother MEGREW. Reports, &c. of ministers resumed.

Brother D. WILLIAMS reported: That he preached but little in the forepart of the seasons, in consequence of the peculiar circumstances under which he has been placed. He stated further, that he had preached more since harvest than before, and wishes to arrange his business so that he can spend more of his time in preaching the Gospel.

His report was adopted, and his license renewed.

Brother D. SHROM then reported as follows: If I mistake not, at the East Penn'a Eldership of 1845, I was permitted to travel as a missionary at discretion, and seeing proper to remove to the State of Illinois, where I intended to reside; but where, in consequence of much affliction, I was not able to preach much; yet still I believe that my labors were blessed in a measure. In the month of June last I left for Ohio, where I have been laboring with the brethren in the vineyard of my Master, trying to get sinners converted. I hope to continue in the work while life shall last. Brethren, pray for me, that I may continue faithful.

His report was adopted, and his license renewed.

On motion, it was

Resolved, That the Committee on Journals report on items of unfinished business.

Their report was adopted.

Resolved, That the committee on brother INGRAHAM's case report.

They reported, and were excused on the ground, that at the time they had calculated on paying him a visit, they were hindered by high waters; and inasmuch, also, as the reports that are in circulation concerning him are of long standing, at least long before he united with the Ohio Eldership; therefore, that we pass them by unnoticed till his accusers come forward and establish the fact that he is guilty of that with which they have accused him. The committee ask his pardon for keeping him in suspense all this time, and have requested that his license be renewed as usual; which was done.

The reports of ministers were again resumed.

Brother D. NEIDIGH reported: That he feels thankful to God that he enjoys the privilege once more of meeting with his brethren in an Eldership capacity. He stated that he had been laboring for some time in the capacity of a missionary. He stated that his labors extend principally to the North and South. He further stated, that brother GILL and himself formed a church lately in Medina county, in the North, and thinks that a great deal of good can be done if care is taken. This church was made up principally of young converts.

His report was adopted, and his license renewed.

Brother J. BEIDLER reported: That he had not preached as much as he would liked to have done lately. He stated that he had been sick, and that his sickness was of such a character, as to cause him to think that he could not meet any more with his brethren in the capacity of an Eldership. But as he had recovered, he now wishes to resume his labors again as formerly. He stated that he had saw some converted and baptized.

His report was adopted, and his license renewed.

Brother A. MEGREW reported: That he feels happy that he is permitted, through the kind providence of God, to meet with his brethren once more in an Eldership meeting.

He stated that he had enjoyed some interesting seasons since last winter, in preaching the Gospel. But in consequence of indisposition and poor health in his family, and other discouragements, he had preached but very little; and regrets to say that he has seen but little good done. He further stated, that he still feels disposed to labor in the Gospel field; and that with his brethren he wishes to live and die, and share amongst the saints on high of joys immortal. He begged an interest in the prayers of his brethren.

His report was adopted, and his license renewed.

Brother A. HOLMES reported: That he has been trying since the last Eldership, by the grace of God, to labor in the Gospel field, and has seen between twenty and twenty-five converted, and baptized nineteen. He believed that the churches on his route are generally living in peace and union, and that he still feels like laboring for the peace, union and prosperity of the church. He stated that he still felt his need of that holy unction from above, and wished an interest in the prayers of his brethren.

His report was adopted, and his license renewed.

Brother H. MURRAY reported: That he returned home from the last yearly meeting and resumed his labors, which he continued till spring, during which time he saw thirty or forty converted, of which number the greater part are yet faithful. He stated that in the spring he commenced his labors in connection with brother HOLMES, and since that time he has been trying to preach the Word of Life, and to labor for the Lord according to the best of his ability. During the year he said that he baptized seven, and organized three churches. He said that he felt determined to spend the remnant of his days in the service of God; for with his brethren he wished to live and die, and spend an eternity in praise to God.

His report was adopted, and his license renewed.

Brother WM. ADAMS reported: That he has not travelled as extensively since the last Eldership as formerly, in consequence of extreme sickness and deaths in his family. He stated that God had saw fit to take two of his children from time to eternity. He stated, moreover, that since last June sickness in his family had abated, and that he had done what he could in preaching, and had saw some conversions and some baptized. He stated that he felt like spending his time in the Gospel field.

His report was adopted, and his license renewed.

Brother S. SHERICH reported: That according to the arrangement of the last Eldership, he was appointed to travel in connection with brother ADAMS, on Marion and Crawford circuit; but in consequence of afflictions originating from a cold last winter, and which settled on his lungs, he was disabled, so as to render preaching impracticable. He stated that he had preached but ten or twelve times since last winter; but had some prospects of his health being restored again.

His report was adopted, and his license renewed.

Brother J. NEIL reported: That, according to previous arrangement, he took brother D. GILL's place last spring, and travelled awhile with brother MEGREW; and finding their circuit to be too large, divided it: but in consequence of being in bad health, could not preach as much as he wished.

His report was adopted, and his license renewed.

Brother T. HICKERNELL reported: That during last winter he spent the greater part of his time preaching in the bounds of the Ohio Eldership, and that, as he trusted, not without effect; inasmuch as a few, at least, have been converted to God. He stated that since last spring he had confined his labors principally in the bounds of the Indiana Eldership. He said he had about thirty appointments on hand, and was receiving new calls daily. He also said he had baptized but one this summer, but had seen several converted; and that the prospects, on the whole, were very flattering.

His report was adopted, and his license renewed.

Brother J. BRIGGLE reported: That he had been trying to preach some; but in consequence of slim congregations, had felt somewhat discouraged. He said he still felt encouraged to try and do the will of God.

His report was adopted, and his license renewed.

On motion, it was

Resolved, To adjourn to meet to-morrow morning at half-past eight o'clock.

Meeting closed in the usual way. Prayer by brother BEIDLER.

—

TUESDAY MORNING.

Meeting opened in the usual way. Prayer by brother SHERICH.

On motion, it was

Resolved, That the Journal of yesterday be read and corrected. Which was done.

On motion, it was

Resolved, That brothers ZIMMERMAN and KENSLY be received as advisory members.

On motion, it was

Resolved, That the Standing Committee report.

Their report was adopted.

On motion, it was

Resolved, That the reports of ministers be again resumed.

Brother D. GILL then reported: whereupon, it was

Resolved, That a committee of five be appointed on his case, viz: Brothers *P. Eberly, J. McClintock, S. N. Miller, D. Shrom*, and *J. Funck*.

The absentees were heard from.

Brother J. REIBER was heard from, who had made a request to have his name dropped in the Journal.

On motion, it was

Resolved, That brother J. REIBER's request be complied with.

On motion, it was

Resolved, That those absentees who have not reported, either by letter or verbally, that their names be recorded as not heard from.

Brother ROOP, of Missouri, was heard from. His report was adopted, and his license renewed.

DAVID SHRINER, of Marion county, not heard from.

SAMUEL SCOTT, of Iowa, not heard from.

Brother G. THOMAS was heard from. His report was adopted, and his license renewed.

On motion, it was

Resolved, That this Eldership think it owes brother THOMAS an apology for a breach of promise, and ask his pardon.

Resolved, To adjourn half an hour.

Prayer by brother ADAMS.

—

AFTERNOON SESSION.

Prayer by brother HOLMES.

Brother P. HARTMAN then gave in his report. His report was adopted, and his license renewed.

On motion, it was

Resolved, That the Committee on Overtures report.

Their report was adopted.

On motion, it was

Resolved, That this Eldership take into consideration the subject of *church elders*.

Laid over till to-morrow.

Resolved, That we hear applicants for license.

Brother JOHN FUNCK's case was then examined, according to request; and being satisfied of the fact that he is worthy of a license, have granted him one.

Brother ISAAC WHISLER then arose and gave in his experience; and after being examined, a license was granted him. *Addressed by brother S. Sherich.*

Brother JONATHAN WEST then arose and gave a report of his call to the ministry, &c., and a license was granted him. *Addressed by brother Adams.*

Brother JOHN S. McKEE, from Mount Vernon, Knox county, made application for license by letter.

On motion, it was

Resolved, That his case be referred to the Standing Committee.

The committee on brother D. GILL's case reported, whose report was adopted.

They stating that they had examined into the first charge against brother GILL, and had not found any particular grounds of complaint against him, only that they considered him a little over-sighted in the case of the church at Reedsburg. And in reference to the second charge, concerning the deed of the meeting-house, they think that he has done wrong by not acquainting the church, concerning the circumstance, before he pledged the deed. He made an acknowledgment that he done wrong, with which the Eldership were satisfied, and adopted his report. He then requested that his name should be dropped from the Journal, because he did not preach much.

On motion, it was

Resolved, That his request be granted him.

On motion, it was

Resolved, That we adjourn to meet to-morrow morning at half-past eight o'clock.

Meeting closed in the usual way. Prayer by brother ZIMMERMAN.

—

WEDNESDAY MORNING.

Meeting opened in the usual way. Prayer by brother MEGREW.

On motion, it was

Resolved, That the Journal of yesterday be read and corrected.

On motion, it was

Resolved, That a Standing Committee of five be appointed, by nomination, and that brothers *S. Sherich, A. Holmes, I. Whisler, P. Eberly* and *J. Beidler*, constitute said committee.

On motion, it was further

Resolved, That the Standing Committee be the Camp-meeting Committee, and that said committee meet with the church at Union, on the third Monday of April, 1848.

On motion, it was

Resolved, That the Committee on Resolutions report: whose report was adopted.

Resolved, That this Eldership consider the propriety of each preacher taking a tour to those places in the West where they are requesting preaching; *provided*, there can no one be got to go there to spend all his time in laboring in the Gospel: whereupon, the following brethren volunteered to go, viz: *B. Briggle, I. Whisler, H. Murray, J. Beidler*, and *D. Williams*.

On motion, it was

Resolved, To adjourn for half an hour.

Prayer by brother J. WEST.

—

AFTERNOON SESSION.

Prayer by brother D. BAKER.

On motion, it was

Resolved, That a Stationing Committee of five be appointed to divide the circuits and stations of the preachers; and that brothers *A. Megrew, A. Holmes, S. Sherich, J. McClintock* and *D. Baker*, constitute said committee.

On motion, it was

Resolved, That we now ascertain who will travel the coming year.

Inasmuch as brother S. N. MILLER has requested this Eldership to excuse him from taking a license from the Eldership, promising at the same time to be amenable to the Eldership for his official conduct; therefore,

Resolved, That brother MILLER have his request granted.

Resolved, That we ascertain where to hold the next yearly meeting: whereupon, it was determined that the Eldership of the Church of God in Ohio, meet with the Church of God in Chester township, on the third Monday of October, 1848.

Resolved, That inasmuch as brother J. NEIL begs to be excused from travelling this winter, on account of being in bad health, therefore,

Resolved, That his appointment be filled by others in turn, and that the support be reserved on said circuit for brother NEIL.

On motion, it was

Resolved, That we adjourn till this evening at early candle-light. Prayer by brother T. HICKERNELL.

—

EVENING SESSION.

Prayer by brother A. MEGREW.

On motion, it was

Resolved, That the Stationing Committee bring in their report.

They reported as follows, viz:

Circuits.

Stark County Circuit—*Henry Murray*. Sugar Creek Circuit—*Abraham Holmes*. Wooster and Mohecan Circuit—*Samuel N. Miller and David Shrom*. Chester Circuit—*Archibald Megrew*. Ashland Circuit—*Daniel Williams*. Marion Circuit—*William Adams*.

Resolved, That the report of the Stationing Committee be adopted.

Missionaries.

Brothers *J. Briggle, D. Neidigh, H. Roop, P. Hartman, and J. Neil*.

On motion, it was

Resolved, That the Eldership return a vote of thanks to the citizens of *Smithville*, for their hospitality and kindness exhibited to this body during its session.

On motion, it was

Resolved, That the Constitution of the General Eldership be re-considered; and after an investigation of the subject, it was then

Resolved, That the matter be laid over till the next yearly meeting.

On motion, it was

Resolved, That the subject of Church Elders be considered; on which subject a short discussion took place, which ended in a good feeling, but no definite decision.

On motion, it was then

Resolved, That the Eldership adjourn, and that brother MEGREW deliver a short address to this Eldership.

Meeting closed in the usual way. Prayer by brother SHERICH.

ARCH. MEGREW, SPEAKER.

THOS. HICKERNELL, *Clerk*.

JOURNAL
OF THE
FIFTH WEST PENN'A ELDERSHIP.

The *Eldership of the Church of God in West Pennsylvania* met, according to appointment, in the meeting-house, in Irvin township, Venango county, Pa., on the 22d of October, 1848.

The meething was opened with the usual exercises by brother Joseph Glenn.

On motion of brother S. S. Richmond, it was

Resolved, That Elders J. Hickernell and H. Barkey be appointed to constitute the Eldership.

Whereupon, the following members were found to be present, viz:

Athens County Circuit--Seth S. Richmond, *teaching elder. Harmony, Venango and Rockland Circuit*—Jacob M. Klein and Joseph Glenn, *teaching elders;* Thomas Martin, John Hovis, David Ayres, Valentine Smith, and Jacob Bolinger, *ruling elders;* Jared F. Philips, *messenger. Westmoreland and Cambria County Circuit*—John Hickernell, *teaching elder;* Benjamin Ober, *messenger.*

Absentees.

Elder Daniel Wertz, Green County Circuit. *Elder Joseph A. Dobson*, Pittsburg and Robbstown Churches. *Elder Munson W. Cook*. Adams County Circuit, Ohio. *Elder John Gillespie*, Perryopolis Church.

Missionaries Present.

Elders Abraham Latshaw, Abraham Osmore, and Henry Barkey.

Missionaries Absent.

Elders Jacob Meyers, William Vance, John Kerr, and Lewis Kraft.

On motion of brother Klein, it was

Resolved, That we now proceed to organize by electing a Speaker and *Clerk*.

Accordingly, JOHN HICKERNELL was elected Speaker, and Henry Barkey *Clerk*.

On motion of brother Klein, it was

Resolved, That brothers Jared F. Philips, Benjamin Ober and Christian Cobaugh, be admitted to seats in the Eldership as advisory members.

On motion, it was

Resolved, That a Committee on Overtures be appointed.

Whereupon, brothers *J. M. Klein, A. Latshaw and J. Glenn*, were appointed said committee.

On motion of brother Richmond, it was

Resolved, That a Committee on Resolutions be appointed.

Whereupon, brothers *J. Hickernell, J. M. Klein and S. S. Richmond*, were appointed said committee.

On motion, it was

Resolved, That the Committee on Overtures report.

The committee reported that they received three communications—one from Elder John Gillespie, one from the church at Perryopolis, and one from the church in Brush Valley.

Their report was adopted.

On motion, it was

Resolved, That the Standing Committee report.

The Committee reported. Their report was adopted.

On motion of brother Klein, it was

Resolved, That we now have a recess for twenty minutes.

Session closed by the Speaker.

—

AFTERNOON SESSION.

Met according to adjournment. Session opened by brother Richmond.

On motion, it was

Resolved, That we now hear the reports of the preachers.

On motion, it was

Resolved, That the preachers withdraw while their characters are examined.

Brother SETH S. RICHMOND reported: That ten or twelve were converted of late in his region—that the church in his own neighborhood numbers about fourteen members—that the Alexander church is in good standing, and numbers about thirty members, he thinks. The cause is flattering there; but that he met with a great deal of opposition. His support was limited—that he was determined to continue in the service of the Lord—and that accordingly gave himself into the hands of the Eldership.

His report was adopted, and his license renewed.

Brother JOSEPH GLENN reported: That in may last he entered upon his labors, in connection with brother Klein, where he labored during the fore part of the summer season, until July, when he returned home, where he had intended to stay for a short time, and return to the camp-meetings. But in consequence of severe sickness, he was not able to return until the present time. That he now commits himself into the hands of the Eldership, hoping to live and die with the brethren, and to meet them in Heaven.

His report was adopted, and his license renewed.

Brother JACOB M. KLEIN reported: That according to the appointment of last year's Eldership, he left Cambria county on the first day of April, and arrived here a few days afterwards—met with a hearty reception among the brethren—commenced his official labors on the circuit; but was disappointed, as he did not find the church in as good standing as he expected from former reports. The first thing he done, was a cleaning up; especially in some of the churches, difficulties of various kinds, and of long standing, were in the way—that they had to be removed before there could be any hopes of any good being done. Upon the whole, the churches were not in that condition he thought to find them, when hearing from them by others. But after a series of difficulties, he thought that at present there was a flattering prospect of doing good, at least, in some of the churches. He also stated that there had been some accessions to the different churches, and some baptized. As to his future intentions, he would only say he gave himself into the hands of the Eldership, and wished to be disposed of according to their judgment. He had enlisted with his brethren for life; and therefore wished to labor with them while he lived; and when he fell, he wished to fall in the field of battle. He solicited an interest in the prayers of his brethren.

His report was adopted, and his license renewed.

Brother JOHN HICKERNELL reported: That he is much gratified to meet again with his brethren in an Eldership meeting. He stated that since the last annual meeting, he has been doing the best he could. Some few had been converted and added to the church. He also felt disposed, by the help of God, to continue in the field till God shall call him out of the spiritual war.

His report was adopted, and his license renewed.

On motion, it was

Resolved, That we now adjourn to meet again on Monday morning at nine o'clock.

MONDAY MORNING.

Met according to adjournment. Session opened by brother Osmore.

Brother JOSEPH A. DOBSON was heard from by brother J. Hickernell, who stated that he labored extensively during last summer, and that he lay very sick when he saw him last.

His report was adopted, and his license renewed.

Brother JOHN GILLESPIE reported, by letter, that he endeavored, by the help of God, to preach the Gospel to the best of his ability, although in weakness. God has owned and blessed it to the salvation of some souls—that the church in his neighborhood had some refreshing seasons, and that there was an increase in the church—that it numbers about thirty-one at present. The church is in a prosperous condition, and peace abounds.

His report was adopted, and his license renewed.

Brother WILLIAM VANCE was heard from.

Whereas, brother Vance has not reported by letter, or otherwise; therefore,

Resolved, That his license be granted and placed in the hands of the Standing Committee with discretionary power.

Brother ABRAHAM LATSHAW reported: That he endeavored to preach and exhort to the best of his ability, for the church in his neighborhood.

His report was adopted, and his license renewed.

Resolved, That we now adjourn to meet again in twenty minutes.

Session closed by brother Klein.

—

AFTERNOON SESSION.

Met according to adjournment. Session opened by the Speaker.

Brother LEWIS KRAFT was not heard from. His case was referred to the Standing Committee.

Brother JACOB MEYERS was heard from. His report was adopted, and his license renewed.

Brother JOHN KERR was not heard from.

Whereas, brother Kerr has expressed an unwillingness last year to accept of his license; therefore,

Resolved, That his license be withheld for the present.

Brother MUNSON W. COOK was heard from by brother Hickernell.

His report was adopted, and his license renewed.

Brother ABRAHAM OSMORE reported: That his labors had been limited—that he met with great difficulties and temptations, in consequence of his temporal affairs—felt inclined to preach more in the future.

His report was adopted, and his license renewed.

Brother HENRY BARKEY reported: That he endeavored to preach sometimes. He solicits the prayers of his brethren.

His report was adopted, and his license renewed.

Brother DANIEL WERTZ reported by letter.

His report was adopted, and his license renewed.

On motion, it was

Resolved, That we now hear applicants for license.

Brother Benjamin Ober applied for license. His case was examined, and license granted him.

Brother Christian Conaugh applied for license. His case was considered, and license granted him.

Brother John Hovis applied for license. His case was considered, and license granted him.

On motion of brother Richmond, it was

Resolved, That we now appoint delegates for the General Eldership.

Whereupon, Elders Jacob Meyers, John Hickernell and John Tintsman, Jr., were appointed said delegates.

On motion, it was

Resolved, That we now adjourn, to meet again on to-morrow morning at eight o'clock.

Session closed by brother Conaugh.

—

TUESDAY MORNING.

Met according to adjournment. Session opened by the Clerk.

On motion, it was

Resolved, That the Committee on Resolutions now report.

The committee reported. Their report was adopted.

Resolved, That the ministers of the Gospel, on their circuits, advise the churches to take up subscriptions for their support, and that the preachers present the same to the next annual Eldership.

On motion, it was

Resolved, That hereafter each preacher give an account of the number of churches and preaching places on his circuit, at each annual Eldership.

Whereas, a number of churches have heretofore neglected to represent themselves and their wishes to the Eldership; therefore,

Resolved, That each church hereafter represent themselves, either by delegation or letter, and give an account of their numerical strength: also, the number of sermons preached to them, through the year, by their preacher or preachers.

On motion, it was

Resolved, That we now adjourn to meet again in twenty minutes.

Session closed by brother Osmore.

—

AFTERNOON SESSION.

Met according to adjournment. Session opened by the Speaker.

On motion, it was

Resolved, That brother B. Ober receive leave of absence.

On motion, it was

Resolved, That we now proceed to station the preachers.

Rockland Circuit—*Joseph Glenn*. Westmoreland and Cambria Circuits—*John Hickernell* and *Benjamin Ober*. Greene County Circuit—*Seth S. Richmond*. Athens County Circuit, Ohio—*Daniel Wertz*. Pittsburg and West Newton Churches—*Joseph A. Dobson*. Adams County Mission—*Munson W. Cook*.

Missionaries.

Abraham Latshaw, Henry Barkey, Abraham Osmer, William Vance, Lewis Kraft, and Jacob Meyers.

On motion, it was

Resolved, That we now appoint the Standing Committee.

Whereupon, brothers *Jacob M. Klein, John Hickernell and Joseph A. Dobson*, were appointed said committee.

On motion, it was

Resolved, That brother Osmore receive leave of absence.

Resolved, That the Standing Committee make out the camp-meeting appointments.

On motion, it was

Resolved, That each preacher lift a public collection, in each church on his circuit, to assist brother M. W. Cook in his support on the Adams County Mission.

On motion, it was

Resolved, That our sincere thanks be tendered to the *Speaker* and *Clerk* for their services during the session of this Eldership.

On motion, it was

Resolved, That this Eldership tender their sincere thanks to the church and friends of Irvin township, for their kindness and liberality manifested to the Eldership during its session.

On motion, it was

Resolved, That we now adjourn *sine die*, to meet again on the second Tuesday of October, 1848, in Brush Valley, Indiana county, Pa.

JOHN HICKERNELL, Speaker.
Henry Barkey, *Clerk*.

NEWS DEPARTMENT.

European Penny Postage.—The English Post Master-General has recently addressed a circular to the Post Office authorities of all the counties of Europe, urging them to co-operate with England in introducing a system of universal penny postage in Europe. It is thought that the German Confederacy will be the first to adopt the plan of cheap postage; and when this is done, other countries cannot be long in following the example.

The Result.—Shunk's majority in full is 17,976. Shunk's total vote in the State is about 10,000 less than the vote of Markle, whig, in 1844. The Philadelphia Inquirer says that if Irvin's had equalled Markle's, he would have been elected by 10,000 majority. The entire vote of the State this year is 42,000 less than in 1844, but 80,000 more than in 1846.

☞ The new Constitution of Illinois contains severe provisions against duelling.

Any person who fights a duel, sends or accepts a challenge, or aids and abets in fighting one, is disqualified to hold any office of honor or profit in the State, and all persons upon initiation to "any office of profit, trust or emolument, civil or military, legislative, executive or judicial," is required to swear that he has not violated the law in this particular, and will not during his continuance in office.

☞ The Hagerstown News states that the vote for Governor of Maryland, at the last election, was 1434 less than that of 1844. This decrease has been confined to the counties, while in the city of Baltimore there was an increase of 1,879 votes. Of the loss, 124 have been taken from the Democrats, and 1310 from the Whigs. This clearly explains the election of P. F. Thomas.

☞ A new Quarterly, called the "Nineteenth Century," is to be commenced shortly in Philadelphia, under the editorship of Chauncy C. Burr, Prof. Patterson, Horace Greely, and others of this country, and Douglass Jerrold of England.

☞ The American Bible Society is about publishing the Bible in the Danish language, to meet the wants of this people in the western states. They number upwards of 20,000 in northern Illinois and Wisconsin.

☞ The Rev. G. Allen, formerly President of Newark College, Delaware, and lately connected with the University of Pennsylvania, has publicly united himself to the Catholic church.

The great Powder Mill explosion at Nashville, Tenn., destroyed $100,000 worth of property, and there is not glass enough in the State to replace what was broken.

Two thousand five hundred and forty-four persons died in New Orleans, of Yellow Fever, from the 5th of July to the 20th of October.

There are at present 25,000 Sons of Temperance in Pennsylvania, their number having increased 8139 within a year.

The Mormons.—The Mormons have located their grand gathering place about half way between the Utah and Salt Lake, in California, on a stream which connects the two waters. The distance between the two lakes is about 60 miles—a fertile valley extending the whole distance of several miles in breadth. There they have laid out a city, and commenced making improvements. They are in the midst of the Blackfeet, Utah and Crow tribes of Indians, who are said to be peaceable, and favor this settlement. May their savage neighbors be less cruel than their Christian and civilized fellow-citizens in Illinois.

Case of Bishop Onderdonk, of N. Y.—The General Convention, whose meeting has been previously noticed, have referred this case to the House of Bishops for final decision, by a vote of sixteen to six. There does not appear to be much prospect of the restoration of the Bishop; since, as was the conviction of the Convention, there was no evidence of his repentance.

Diplomatic Relations with Rome.—We have it from good authority that our government has determined to open diplomatic relations with the Papal See. We understand also that Col. J. S. Du Solle, of Philadelphia, is likely to be the gentleman selected as Charge d'Affairs to Rome.

Wisconsin.—The Convention to frame a new Constitution for the State of Wisconsin is to meet on the 8th inst., the election of delegates being fixed on the 29th inst. The number of delegates is fixed at 69, who are to be residents of the county for which they are elected.

Increase of Boston.—Boston has increased of late years almost beyond any example of an old city. In 1820, the population was 43,000. In 1830, 62,400. In 1840, 93,389. In 1845, it was 114 990. It is probably increasing at this period faster than ever it did before.

☞ 5,300 buffalo robes, &c., were brought to St. Louis on the 21st, from the Upper Missouri.

Painful Casualty.—On Wednesday evening last, two sons of Mr. Jacob Bowman, of Palmyra, Lebanon county, as they were going to bed, got wrestling; the eldest threw the younger, who never rose again, but expired almost instantly.

☞ A machine for making staves for barrels is in operation at Dayton, Ohio, which turns out with ease twenty staves per minute, or 1200 an hour—10,000 in ten hours is ordinary work. The stave is put in the rough, and comes out ready for the barrel, with the exception of jointing.

☞ An engineer at Glasgow asserts that he has discovered a mode of propelling vessels on rivers and canals at the same speed as locomotive engines on railways, at half the cost.

☞ A powder mill at Lowell, Mass., belonging to O. M. Whipple, exploded about two weeks since.

☞ The Cumberland Civilian says that nearly 1000 passengers per week are carried over the National road, westward.

☞ The New York Assembly has refused to exempt the property of Clergymen from taxation.

☞ A new line of Steamships is to be established between N. York and Charleston, S. C.

☞ Upwards of 900 emigrants arrived in New York on last Wednesday a week.

☞ Gen. Scott was 61 years of age in June last.

☞ The Mexican debt to English capitalists is about $50,000,000.

MISCELLANEOUS.

CAN WE DO SOMETHING?

A Missionary in Africa had established a school for colored children, which gave him much joy, for they loved the Saviour. One day he told them that there were still a great many idolaters in the world, who did not know the Lord Jesus Christ; and that there were societies in England, Germany and France, which sent missionaries to these poor pagans. The little colored children then said, "And cannot we do something also?" "Reflect upon it," replied the missionary, "and when you have found out some way of contributing to this good work, you may come and tell me." These poor children raked their brains to discover how they could obtain something to give; for you must know that they have no parents or friends who are rich enough to let them have a little money occasionally; and that there are many in Africa who do not know what a piece of money is.

One morning, however, they came to the school, full of joy, and said to the missionary, "We wish to form a little juvenile missionary society." "That is very well," said the master; "but what will you give for missions?" The oldest answered, "We have resolved to form a society like grown persons; and each one of us will oblige himself to collect as much money as he can without begging. As for those boys of us who are largest and strongest, we will go into the woods to find bark; and we will carry it to the tanner, who has promised to pay us a florin for each load." Another child interrupted him and said, "And as for the rest of us, we will gather resinous gum, and will sell it for more than a dollar a pound." "And we," exclaimed the smallest children, "will carry ashes, and sell them to the soap-maker." Then the girls came; and some of them said, "We will collect locks of wool, and we will sell them." Others said, "We will get some hens, and sell the eggs and the chickens."

The little colored children did not rest satisfied with making promises. They executed their plan without neglecting school: and at the end of a year they held a meeting under the direction of a missionary, and carefully paid over to him all which they had raised. And how much do you think they put into his hands? More than forty dollars!

And now, you white children, born among Christians, will you suffer these little negroes to put you to shame? I could tell you a great many ways in which you might do something for missions; but think of them yourselves. If you do nothing, will it not appear that you do not love the Saviour or the heathen as well as these poor colored children? Reflect on this very seriously. —*Southern Christian Advocate.*

THY BROTHER.

Though poor, ragged and degraded, the outcast is thy brother still. Why shun and despise him? In years past, a kind admonition, a pleasant word, might have saved him. Yet you refused to counsel him, and pass by scornfully. Now he is but a wreck of his former self. His ambition is destroyed in vice. There was a time, it may be, when his eye was placed on virtue, and his feet were turned from destruction. That moment decided his fate. The lip of scorn was curled; contempt was expressed, and away he urged his steps to ruin. Is it a pleasant reflection—"I might have saved a soul from vice and infamy, but refused?"

Ye who have been remiss in duty, who have not cared when a brother erred and perished, awake to new life, and be not slack in the performance of duty. It is not too late: scores may yet be saved by your judicious efforts, your counsels, your tears, your affectionate hearts and open hands.

POETRY.

LINES

ON THE DEATH OF ELDER JOHN C. BOOTH.

By Elder Josiah H Hurley.

O! DOLEFUL tidings, can it be!
Dear brother BOOTH, is he cut down!
That lovely form we once did see,
Now lies beneath the cold, damp ground.

'Tis but too true—the lonely grave
Contains the last of his remains;
But, cheering thought, his spirit 's gone—
Bliss-giving hope!—to heavenly plains.

His was a heart, confiding, warm,
He truly always proved sincere;
From Zion's walls to sound th' alarm,
Glad tidings for the world to hear.

Success oft-times his labors crowned;
In acts of love his days he spent:
The anxious sinner often found,
In brother BOOTH a zealous friend.

Death loves a shining mark, we see,
It oft takes those we most revere;
Be ours the fond belief, that he
Was destined for a nobler sphere.

The Eldership has cause to mourn,
In which the flames of love do burn;
A herald has just pass'd the borne,
From whence no trav'ler doth return.

We'll not repine—the event we know,
Was order'd by an All-wise God;
But rather let us 'neath the blow,
Most humbly bow and kiss the rod.

LINGLESTOWN, *Nov.* 24, 1847.

THE MARKETS.

Corrected semi-monthly for the Advocate,
By Funk & Miller, Commission Merchants.

HARRISBURG.

FLOUR—WHEAT, per barrel,			$6	00	*a* 6	10
Do.	RYE,	do. - -	4	75	*a* 4	80
Do.	CORN,	do. - -	2	75	*a* 2	87½
GRAIN—WHEAT, per bushel,			1	20	*a* 1	25
Do.	RYE,	do. - -		75	*a*	75
Do.	CORN, old	do. - -		50	*a*	60
Do.	CORN, new	do. - -		45	*a*	48
Do.	OATS,	do. - -		40	*a*	42
Do.	BARLEY,	do. - -		—	*a*	75
SEEDS—CLOVER,		do. - -	3	75	*a* 3	87½
Do.	TIMOTHY,	do. - -	2	55	*a* 2	60
Do.	FLAX,	do. - -	1	10	*a* 1	12½
BEEF, per cwt. - - - -			5	00	*a* 5	50
PORK, do. - - - - -			5	00	*a* 5	25
HAMS, per pound, - - -				12½	*a*	15
BUTTER, do. - - - - -				12½	*a*	15
LARD, do. - - - - -				10	*a*	12½
TALLOW, do. - - - - -				8	*a*	10
HARD SOAP, (Dried) per lb.				6	*a*	7
EGGS, per dozen, - - - -				10	*a*	12½
POTATOES, per bushel, - -				37½	*a*	45
ONIONS,	do.	- - -		75	*a*	87½
APPLES,	do.	- - -		25	*a*	40
PEACHES, (Dried) per bush.			1	50	*a* 2	00
FEATHERS, per pound, - -				37½	*a*	45
WOOL,	do.	- - -		30	*a*	50
SALT, per sack, - - - - -			1	50	*a* 1	60
HAY, per ton, - - - - -			9	00	*a*10	00
PLASTER, per ton, - - -			5	00	*a* 5	50

PHILADELPHIA.

FLOUR—WHEAT, per barrel,			$6	25	*a* 6	37½
Do.	RYE,	do. - -	5	00	*a* 5	25
Do.	CORN,	do. - -	3	00	*a* 3	12½
GRAIN—WHEAT, per bushel,			1	35	*a* 1	40
Do.	RYE,	do. - -		83	*a*	87½
Do.	CORN, old	do. - -		70	*a*	72
Do.	CORN, new	do. - -		55	*a*	60
Do.	OATS,	do. - -		44	*a*	48
Do.	BARLEY,	do. - -		85	*a*	90
SEEDS—CLOVER,		do. - -	4	25	*a* 4	50
Do.	TIMOTHY,	do. - -	3	75	*a* 3	80
Do.	FLAX,	do. - -	1	40	*a* 1	45
BEEF, per cwt., - - - -			7	00	*a* 8	75
PORK, do. - - - - -			7	00	*a* 7	25

MARRIAGE NOTICES.

"I saw two clouds at morning,
Tinged with the rising sun
And in the dawn they floated on
And mingled into one."

MARRIED—On the 30th of September last, by Elder David Maxwell, Mr. SAMUEL MUTCH to Miss MALINDA MARTIN, both of Cumberland county, Pa.

On the 21st of November, by the same, Mr. GEORGE SHOOP to Miss MARY MARGARET THOMSON, both of Cumberland county, Pa.

On the 18th inst., by the Rev. C. W. Schaeffer, Mr. JOHN D. MURPHY to Miss ELIZA D. REAMSHART, daughter of Mr. Nicholas Reamshart, all of Harrisburg.

OBITUARY NOTICES.

"Leaves have their time to fall,
And flowers to wither at the north wind's breath,
And stars to set, but all,
Thou hast all seasons for thine own, O Death!"

Brother HENRY GRINDLE, of Wayne county, is dead! He died some time last winter. He had a hard struggle to obtain, as I understood, a proper evidence of his acceptance with God; but finally found peace, and left the world in prospect of immortality at God's right hand. T. H.

On the 24th ult., near Newburg, Cumberland county, Pa., JACOB MYERS, a worthy and respectable citizen, and a useful and highly esteemed member of the Church of God.

RELIGIOUS NOTICES.

THE following protracted meetings will be held on the York circuit, viz:

1. At York Haven, to commence on Saturday evening the 11th of December.

2. At MAISH's school house, to commence on Friday evening the 17th.

3. At Siddenstown, to commence on Friday evening the 24th.

4. At the River school house, to commence on Friday evening the 31st.

Preachers and people are respectfully invited to attend. S. CRAWFORD.

Sundry protracted meetings, on the Dauphin circuit, will be held as follows, viz:

1. Highspire, commencing on the 18th of December.

2. Linglestown, commencing on the 25th, (Christmas.)

3. Millerstown, commencing on the 1st of January, (new year.)

4. WHITLEY's school house, commencing on the 7th.

5. Matamoras, (Paul's Valley) commencing on the 14th.

Ministerial brethren, and others, are invited to attend. T. STROHM,
J. H. HURLEY.

Providence permitting, there will be a protracted meeting in Shiremanstown, commencing on the 10th of December next. The public generally, and the brethren of the Church of God in particular, are respectfully invited to attend.

TYPE FOR SALE.

THE Editor of the ADVOCATE offers for sale the following fonts of type:

1. One font of second-hand Long Primer, weighing about 150 lbs., at 12½ cts. per pound.

2. One font of second-hand Brevier, weighing about 200 lbs., at 18¾ cents per pound.

3. One font of second-hand Small Pica, of from 150 to 200 lbs., in weight, at 15 cents per pound.

4. One font of German Pica, at 20 cents per pound.

5. Several small fonts of Agate and bold-faced Minion, to suit purchasers, at 50 cents per pound.

DOW'S FAMILY MEDICINE.

AS sundry persons, here and there, are beginning to complain of Bilious Fevers, Dysentery, Fever & Ague, &c., we would advise them to call and get Dow's Medicine, which is a most excellent remedy for these and other complaints.

For sale at the office of the *Church Advocate*. Price 50 cents per bottle. Aug. 1.

MRS. McNEAL'S FAMILY PILLS.

THESE celebrated PILLS are prepared and sold by Mrs. MCNEAL, of Harrisburg, Pa. They are confidently recommended for the prevention and cure of Female Complaints, Sick Headache, Dyspepsia or Indigestion, Costiveness, Boils, Eruptions of the Skin, Colic, Foul Stomach, Dysentery, Billious Complaints, Tape Worm, Nervous Diseases, Fevers, &c.

They are made of purely vegetable matter, and are in no case or stage of disease dangerous or hurtful; but always safe, easy and efficacious in the removal and cure of the aforenamed diseases, especially the first named, and all such as arise from a disordered stomach and impurities of the blood. These Pills have been in private use for many years, and are known to be good, as many in and about Harrisburg can testify. Recommendations and puffs have never been sought after. The merits of the Pills will be the best and the only recommedation relied on.

DIRECTIONS FOR USE.

Adults will take from one to five Pills about one hour after meal, once or twice a day; children, in proportion to their age, will take from one-half to two or three Pills.

For sale at her residence, Tanner's alley, in Walnut street, between Fourth and Fifth sts. Also, by Jacob Bener, Middletown; Abraham Brenneman, Elizabethtown; Jacob P. Brady and John Server, Mount Joy; John C. Landis, Landisville; Christian Kauffman, Washington; Pinkerton & Smeltz, Lancaster; Frederick May, Bainbridge; Mr. Boak, New Cumberland; J. Miller, Lisburn; T. Reeme, Shiremanstown; H. Lees, Mechanicsburg; Singiser & Paul, Churchtown; H. Hollar, Shippensburg; Mr. Reeme, Linglestown; Henry Wingart, Landisburg; Jno. Habensack, Broad Axe, Montgomery county; George K. Smith, No. 296 North 2d street, Philadelphia; J. P. Shoemaker, North 2d street, Philadelphia; and at this office.

Price, 25 cents per box.

P. S.—Mrs. MCNEAL also cures the Piles, Rheumatism, Wild-fire, Wounds, Sores, and Pains of all kinds, by words or otherwise, almost instantaneously. Terms moderate.

Mrs. MCNEAL's PILE SALVE is warranted to cure the Piles in an easy and speedy way. For sale as above. Price 25 cents.

Harrisburg, October 15, 1845.

PROSPECTUS.

J. WINEBRENNER & CO. propose publishing, by subscription, a work entitled

A Pronouncing and Pictorial

Bible and Theological Dicionary.

1. This work shall contain a short but comprehensive explanation of all the principal Bible and Theological terms.

2. It shall give a Classical Pronunciation of the same, which has hitherto been a great desideratum in all similar works.

3. It will be embellished with numerous engravings, illustrative of ancient places, customs and things.

CONDITIONS.

1. The work will be about the size of the *History of Denominations*, containing about the same number of pages.

2. It shall be well printed and bound, and delivered to subscribers at *Two Dollars and fifty cents* per copy, payable on the delivery of the same.

3. Whenever three thousand names shall have been procured by the different Agents, the work shall be put to press. A list of the names of subscribers shall be appended to the work.

P. S.—Fifty or more Agents wanted for the sale of the above, and the *He Pasa Ekklesia*.

☞ Any person sending us four good subscribers for the above work, and becoming responsible for the payment of the same, shall be entitled to one copy.

AGENTS WANTED.

SUITABLE persons can find employment for the sale of the "*He Pasa Ekklesia*," in this and other States. Apply to the Editor of the Advocate. [May 1.

LIST OF THE GENERAL AGENTS.

WE hereby announce the following brethren General Agents for the Church Advocate, viz:

Elder EMANUEL LOGUE, of Trenton, Iowa, is our General Agent for that State.—All persons, therefore, wishing to subscribe for the Advocate, or to make remittances for the same, will please address him as above.

Brother JOHN SHELER, of Ottawa, Illinois, is our General Agent for that State.—Persons in said State, wishing to order the paper, or to pay for it, are requested to address brother J. SHULER.

Dr. J. BOBBS, of Indianapolis, Indiana, is our Agent for the Southern and Central part of Indiana.

Elder JOHN MARTIN, Marcy, Larange county, Indiana, is our Agent for the Northern part of Indiana; him, therefore, the people of that part of the State will address.

Brother JOHN ACHEY, of Dayton, and CHRISTIAN WINEBRENNER, of Miamiesburg, Montgomery county, Ohio, are our General Agents, for the south-western part of Ohio. To them the people of that quarter will apply, who may have business with the Advocate office.

Elder THOMAS HICKERNELL, of Mendon, Mercer county, Ohio, is our General Agent for the North-western part of Ohio.

Mr. JOHN P. WINEBRENNER, of Wooster, Wayne county, Ohio, is our General Agent for Eastern and Southern Ohio. To him payments can be made, or orders sent by sub-agents and others, in that part of the State.

Elder JACOB MYERS, of Pittsburg, Pa., is our general Agent for the West Penn'a Eldership. To him the sub-agents and others will address orders and make payments.

Brother SAMUEL HINNY, of Springville, Lancaster county, Pa., is our agent for Mount Joy, Richland, Springville, and the surrounding neighborhood.

Brother LEVI SLINGLUFF, of Martinsburg, Blair county, Pa., is our general agent for Morrison's Cove.

Brother JOHN K. BUSER, of Highspire, Dauphin county, Pa., is our general agent for Highspire and the neighborhood.

Brother JACOB RIFE, is our Agent for Middletown and vicinity.

Brother JOHN FOREMAN, is our Agent for Fayetteville and neighborhood.

Elder GEORGE KIMMEL, is our Agent for Schuylkill county.

Brother GEORGE ROSS, is our Agent for Elizabethtown and neighborhood.

Brother FREDERICK MAY, is our Agent for Bainbridge and neighborhood.

Brother JOHN C. LANDIS, is our Agent for Landisville, Lancaster county, and neighborhood.

Brother HENRY ZEARING, is our Agent for Shiremanstown and neighborhood.

Brother LEONARD MARKS, is our Agent for Woodberry and neighborhood.

Brother JAS. R. MACHLIN, in our Agent for Siddensburg and neighborhood.

Brother A. J. KAUFFMAN, is our Agent for Washington and neighborhood.

Brother GEO MARTIN, is our Agent for Lancaster and vicinity.

Brother GEORGE SINGISER, is our Agent for Churchtown and neighborhood.

Brother JACOB HICKERNELL, is our agent for Lisburn and vicinity.

Brother HENRY WINGERT, is our agent for Landisburg and surrounding country.

Brother JOHN GORE, is our general agent for Uniontown, Md., and neighborhood.

Elder THOS. BEAN, is our general agent for the Broad Fording neighborhood, Md.

Brother JOHN KIBLER, is our agent for Newport and neighborhood.

☞ In addition to these General Agents, we wish it distinctly understood, that all the accredited ministers of the Church of God, in all the different Elderships, (as stated in our terms,) are our regular and standing agents for the Advocate.

JOB PRINTING
NEATLY EXECUTED AT THIS OFFICE.

JOSEPH J. WELTMER, Printer.

THE CHURCH ADVOCATE.

A FAMILY PAPER---Devoted to the Diffusion of Bible Truth, Religious News and General Intelligence.

ONE DOLLAR AND TWENTY-FIVE CENTS A YEAR.

"EARNESTLY CONTEND FOR THE FAITH WHICH WAS ONCE DELIVERED TO THE SAINTS."

PAYABLE ALWAYS IN ADVANCE.

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THE CHURCH ADVOCATE

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By JOHN WINEBRENNER, V. D. M., Editor.

TERMS AND REGULATIONS.

The Church Advocate will be printed and published semi-monthly, on a large super-royal sheet, at $1,25 per volume, payable always in advance, or within the first three months of taking the paper.

All persons failing to comply with these terms, shall have their papers stopped at the expiration of the first quarter, from the time the paper is sent, and be held accountable for two quarters; that is to say, for 62½ cents; which sum shall be invariably exacted before the paper will be re-sent.

All the accredited ministers of the Church of God, and such other persons as shall have regular certificates of their appointment from the Editor, shall be the only authorized agents for this paper.

☞ Letters and communications addressed to the Editor, through the Post Office, must be *post-paid*, except those containing remittances.

EDITORIAL DEPARTMENT.

Judicial Oaths.

We give, in this paper, another discourse on Judicial Swearing. The author takes the opposite side of the subject, advocated by the author of the first discourse. The readers of the Advocate now have the arguments *pro* and *con* on this subject. Hence, they can judge for themselves where the truth lies, and what the spirit saith to the churches. All we feel disposed to say on this subject, at this time, is, "Let each one be fully persuaded in his own mind."

To our Book Agents.

Our Book Agents are hereby informed that we hope to be able to send them the "History of Denominations," and such other books as they have ordered, by the last of this month. We are sorry there has been so much delay in getting out our new work; but it was wholly unavoidable on our part. The book, however, will come right, when it does come, and the extra style in which we are getting it up, will, we hope, be a sufficient compensation for its long delay.

Financial Co-operation.

We beg leave to remind our brethren in the West, that their co-operation is earnestly requested in the operation, set on foot at the late Eldership, to raise funds to discharge the claims against that body.

The Standing Committees of the several Elderships are requested to take this matter in hand, and adopt some plan for the accomplishment of this object. Will they consider this reasonable request, and say at once what they are willing to do?

The doctrine of repudiation is no part of the doctrine of the Church of God. But for the church to be a defaulter, and make no effort to redeem her bad faith, is tantamount to repudiation. Under such circumstances her credit and her character must suffer. How can she be "the salt of the earth, and the light of the world," when she suffers her character for integrity to become impaired?

Those who stand charged with her affairs should be careful to sustain her credit. And if by any means she becomes a defaulter, the most eligible means should at once be used to redeem and clear her sacred escutcheon, and to present her to the world, "bright as the sun, fair as the moon, and terrible as an army with banners."

Prayer for Congress.

As the present Congress will have to act and decide on various matters of momentous importance to the American people; special prayer, supplication and intercession, ought to be offered up in behalf of this body, by all the Churches of God, throughout the length and breadth of this land.

It is in accordance with the will of God that his ministers and people should pray for all that are in authority—for rulers of church and State—that we (Christians) may lead a quiet and peaceful life. It is God who restrains the wrath of men, and turns their hearts like the water brooks. But then "He will be enquired of to do these things" for the good of his own cause and people.

Congress.

The Houses of Congress met on Monday. The Vice President, George M. Dallas, at 12 M. took the Chair of the Senate. Forty-one Senators present. Eleven new Senators presented their credentials, and were duly inducted.

The House of Representatives was called to order by Mr. B. B. French, Clerk of the last House. Two hundred and nine-teen Representatives present.

John Quincy Adams moved that the House proceed to the election of its Speaker, which was carried unanimously. The vote on the third ballot stood—Robert C. Winthrop, of Massachusetts, 110: Linn Boyd, of Kentucky, 64: Robert McClelland, of Michigan, 14: Scattering 14.

Mr. Winthrop having received a majority of the votes cast, was declared to be duly elected, and being conducted to the chair by Messrs. Vinton and McKay, returned thanks in an able, eloqnent and patriotic address.

The oath of office was then administered to the Speaker elect, by Mr Adams.

Tuesday.—*House.*—Mr. Campbell, Whig, of Tennessee, was chosen Clerk, having received one hundred and thirteen votes, out of two hundred and twenty-five.

Mr. Ely Duvall, of Maryland, was appointed assistant Clerk.

Synopsis of the President's Message.

This is an able, lucid and lengthy document. Its statements, doctrines and positions, are in keeping with the complexion of the government and the spirit of the times. It will be favorably received by some, and rigidly criticized and condemned by others. This, however, usually happens in a free country where men hold sacred and dear the right of forming and expressing their own opinions as to public men and public measures. But let the Message be carefully read, and its policy and opinions impartially judged.

The President starts out by extolling our excellent form of government as a rational, superior, well-tried and admirable system. He next suggests the propriety, to the American people, suitably to acknowledge the manifestations of the Divine protection exercised towards this nation from its earliest existence.

This being briefly done, he proceeds to present the present state of the Union, and the condition of public affairs. After mentioning our great and growing prosperity, and our pacific relations with all nations, except Mexico, he makes a strong effort to vindicate this Government in its conduct towards that country. He enumerates the causes which led to hostilities—the wrongs we suffered, the pacific means resorted to in order to avoid plunging the two countries io a war, justifies himself, and throws the entire blame on the Mexican government.

Now, all this sounds well enough, till the other side of the story is heard. Messrs. Clay, Gallatin & others, throw the principal blame for the rupture between the two nations on the President, for ordering our army on disputed territory—that this was the first and prime signal for war.

But, be all this as it may, we all know that it is a common thing for beligerant parties to justify themselves, by vindicating their own course. The fact is, the fault lies on both sides. Both nations are guilty before God, and both ought to repent, confess and forsake their sins.

The President, in his Message, strongly advocates the doctrine of indemnity for the war. The provinces of New Mexico and the Californias, he thinks, Mexico ought to cede to the United States as a just and adequate indemnity. He repudiates the doctrine of peace without indemnity--and equally so the doctrine of no indemnity without territory.

Now, if we must have the province of New Mexico and the two Californias added to the United States as an indemnification for the expenses of this cruel and aggressive war, then what will poor distracted Mexico have to repair her loss? Strong and rich nations have no more right to wrong and oppress poor and feeble nations, than rich men have thus to treat the poor. The doctrine of the Bible is, to do justly and love mercy. We had better contend for religious toleration than for territory. If we must have territory, let us buy it. And at the same time, let us "buy the truth and sell it not." If Mexico will give us the right of preaching the Gospel, circulating the Scriptures and other good books, and of establishing the Church of God throughout her borders, we shall have indemnity enough, and so will she: an indemnity, too, by which both will be mutually benefitted, far more than by territory or by silver and gold.

The Message exhibits the finances as follows, viz:

EXPORTS AND IMPORTS.

Imports for the year 1847, - -	$158,640,620
Exports for same period, - - -	146,545,638
Amount of revenue for 1847, -	26,346,790
Expenditures for same period, -	59,451,177

OBITUARY OF

BROTHER AARON WISE.

Brother Wise was born and raised near Harrisburg, Dauphin county, Pa. When grown to manhood he removed to Shiremanstown, Cumberland county, where he diligently and successfully followed his trade. About four years ago, during a revival of religion in Shiremanstown, he embraced religion. Soon after he joined the Church of God in said place, of which he lived a useful and consistent member to the end of his days. Some six months since he fell sick with a pulmonary Consumption. This gradually grew worse, and terminated in death. He bore his sickness with Christian patience and forbearance, and departed this life on the 6th inst., with a springing hope and comfortable assurance of a blissful immortality—aged 27 years, 7 months and 29 days.

He has left a tender and beloved wife and two small children—an affectionate mother and four brothers, together with a large circle of kind friends and Christian brethren, to lament his departure in his early and useful years.

Peach Trees for Sale.

Brother John Sherich wishes us to give notice that he has for sale at his residence, near Lisburn, in York county, about one thousand fine Peach Trees of choice varieties. He will sell them, single or by the quantity, on reasonable terms.

PREFACE

To the "*Second Improved and Portrait Edition of the History of all the Religious Denominations in the United States.*

This new and stereotype edition of the "History of all Denominations in the United States," is much improved, and on several accounts vastly superior to the former edition. It is so,—

I. *Because it contains much additional and improved reading matter.*

Four articles, in the former edition, have been thrown out, and new ones substituted, viz: the Baptist the Episcopal, the Cumberland Presbyterian, and the Adventist articles. These are all vastly superior to the former ones.

Eight new and additional articles are inserted, viz: the Bible Christian, the Old-School Baptist, the Free Communion Baptist, the Six Principle Baptist, the Reformed Presbyterian, or Covenantor, the River Brethren, and two African Episcopal Methodist articles.

Several other articles have been much improved and enlarged; so that this new edition possesses claims greatly superior to the former, in respect to the subject-matter of the work. But not less so,—

II. *Because it is embellished with twenty-four splendid Portraits of distinguished men in the different denominations.*

In our prospectus, of the work, we promised only from fifteen to twenty; but we have added several more at considerable expense; so that the whole number of portraits now amount to twenty-four. They are drawn by Messrs. Wagner & McGuigan, of Phila., whose reputation as Artists, stands second to none on the American Continent. The following is a list of the persons whose portraits are given, to-wit:

Martin Luther, John Calvin, Ulric Swingli, George Fox, Menno Simon, Emanuel Swedenborg, C. Zinzendorf, John Wesley, Roger Williams, William White, William Otterbein, J. M. Mason, J. H. Livingston, Jacob Albright, David Millard, Elias Hicks, Alexander Campbell, William Miller, W. Marks, F. Ewing, C. Rush, W. Allen, John Winebrenner, and Pius the IXth. Again it is so,—

III. *Because the articles are somewhat better arranged, and a very useful and convenient* Anyletical Index *prefixed to the work.*

By means of the *Anyletical Index*, any leading and distinguishing point in the History, Faith or Practice of any and all the denominations, may be easily traced and ascertained. This of course will be, for many persons and purposes, of great utility and advantage.

Besides all this, we may add, it is now offered to the public at greatly reduced prices—such prices as will put it in the reach of all classes of readers.

The regular retail price of the *common edition*, in plain leather or cloth binding, is $1.75 per copy; little over half the price of the first edition.

The retail price of the *portrait edition*, in extra gilt (leather or cloth) binding, is $2.50, and the embossed super-extra gilt, $3.00 per copy.

These are the uniform, regular and established retail prices, at which agents and booksellers throughout the United States are required to sell. Those who deviate from these prices, either way, the present editor and publisher is not disposed to deal with at all. Hence, let all persons who engage in the sale of this work, take notice that they are rigidly restricted to these fixed and uniform prices.

In fine, we hesitate not to assert, that this work will be found to give more general, accurate and satisfactory information, touching the *Rise and Progress, Faith and Practice* of the several denominations in the United States, than any other work now extant. This fact has been freely acknowledged by the *American Press*, and other eminent men, as may be seen from the *Recommendations and opinions of the Press* on the few last pages of this work.

OBITUARY OF Elder John C. Booth.

Brother John C. Booth was the fifth and youngest son of John and Catharine Booth, of Manheim township, Lancaster county, Pa. He was born within three miles of the city of Lancaster, December 27th, 1815.—In the fifth year of his age, his parents moved to Lancaster city. John was there sent to Sabbath-school. In the ninth year of his age his parents removed to Mount Joy. His father died the following year, and gave testimony of a happy death. John attended the Sabbath-school at Mount Joy. In the seventeeth year of his age he was apprenticed to his brother William to learn the Carpenter trade. After he had served out his time, he travelled over several of the Western States; Ohio, Kentucky, &c. He, like many others whose minds are not prejudiced with the baneful influence of sectarianism, was, while yet unconverted, a zealous advocate of the principles held by the Church of God.

At a revival in Springville, Lancaster county, Pa., through the labors of brother David Maxwell, he, and about twelve others, were happily converted to God. Some time after that, at the camp-meeting held the ensuing summer, he was baptized, and afterwards added to the Church of God at Mount Joy. He soon rose to usefulness and eminence in the church, showing gifts and graces peculiar to chosen men. He was elected to the office of Deacon at an early age, and which office he used well to the satisfaction of the whole church. He was also elected Superintendent of the Sabbath-school of the Church of God. In the year 1843, when Joseph H. Bamberger was stationed at Mount Joy, the church there was divided into three classes—one of these was assigned by the Elders to brothers Booth and D. M. Martin.

Besides officiating as Deacon of the church, and as Superintendent of the Sabbath-school, he often held meetings, and assisted others in holding meetings in different places through the neighborhood around Mount Joy. In these meetings he first commenced exercising his gifts by way of exhorting and preaching, and which he usually done with good acceptance.

In the year 1837, and in the twenty-second year of his age, he was married to Mary Ann Hannams, of Springville, Lancaster county, with whom he had four children, three sons and one daughter, who are all living.

In the fall of 1844, at the Eldership held at Linglestown, he received license to preach the Gospel; and in the following spring he entered his appointed field of labor at Shiremanstown, Lisburn and Maish's school-house, where he continued one year, and won for himself no small share of the esteem and respect of the community at large.

In the spring of 1846 he removed to Newburg, his second charge, assigned him by the Eldership held in Lancaster in the Autumn of 1845. To this charge he was re-appointed the following Autumn, at the Eldership held in Mechanicsburg, and re-appointed again, for the third year, at the last Eldership held at Elizabethtown, Lancaster county.

During his ministry at Newburg nothing very special occurred, yet the Lord gave him a few souls for his hire, and both the church at Newville and Newburg lived in harmony and peace, and were much edified.

His exemplary conduct—his industrious habits—his dignified and courteous behavior—his kind and friendly disposition, and above all, his humble and pious walk, and his faithful, practical and edifying preaching, gained for him a high degree of esteem and respect. No one was more popular and universally beloved.

But how inscrutable are the ways of God to man! In the midst of life, and in the midst of his usefulness, he was suddenly cut down, as with a stroke. On Wednesday, the 10th of November, he took sick of small pox. The attack was exceedingly violent from its commencement, and run its course with increasing severity. He suffered much during his illness, but bore it all with remarkable patience, and calm submission to the will of God. When he discovered that his disease would likely prove fatal, he arranged his temporal affairs, by making a will. He requested, and charged his brethren in the church to see to it, that his family would be taken care of, and soon after that expressed an earnest desire to depart and be with Christ. He remarked at one time, "I have done the will of God, as far as I know how, and now I wish to go home—the Lord will do all things well." On Tuesday, the 16th, the morning before he died, he said: "To-day the Lord will let me die, I know he will."

After 12 o'clock, at noon, he remarked to brother Miller, who waited on him, "I shall soon go home,—you might be getting my cooling-board ready."

He remained sensible and serene in mind till about 4 o'clock, in the afternoon, when, after a short conflict with death, his last enemy, he yielded his spirit into the hands of his Savior and God. On the following day his remains were interred in front of the Bethel, at Newburg, according to his wish. There, though dead, may he yet speak. May sinners hear it and live! And oh! may he have many stars in the crown of his rejoicing in the morning of the resurrection!

In the death of brother Booth the Church of God has lost one of her ablest and best ministers—his wife a kind and affectionate husband—his four little children a tender and indulgent father—his relatives a true, and well-tried friend—and the community at large a valuable and useful member of society.

His funeral sermon was preached, according to request, on Sabbath, the 12th inst., to a large and solemn congregation. May the Lord sanctify the services of that solemn occasion to all who were present.

Colporteurs Wanted.

The editor of this paper wishes to employ several good hands to act as Colporteurs for the sale of his works: such as the *History of all Denominations, Wandering Soul, Treatise on Regeneration, German and English Testaments and Hymn-books*, together with several other choice and valuable books. Those who come well recommended can find immediate employment on liberal and accommodating terms.

CONTRIBUTORS' DEPART'T.

The Ministry of Paul.

Few have studied the writings, or scanned the history of the great Apostle to the Gentiles, without rising up more deeply impressed both with the sublimity of the Gospel, and the dignity of a strong, consecrated man. Paul had, doubtless, some natural advantages above the mass of men. And then, superadded to these native gifts, he was invested with miraculous prerogatives. But, aside from all these distinctions, he reveals a character worthy of study. His public and social life is a model. True, our first and highest example is found in Him whom we and Paul alike call Master. But we are apt to feel that Jesus was lifted almost infinitely above us by his *Divinity;* that in his earthly weakness *He* could lean back upon his heavenly might; that his human frailty was upborne by his eternal perfection; that the highest distinctions of his *manly* character were the reflections of his indwelling Godhead.

But in Paul we see a man "of like passions as we." We can, in some measure at least, discriminate between Paul, the minister of Christ, and his special miraculous endowments. In his former character alone we wish to survey him. He is evidently a model here. For he writes himself to his brethren: "Be ye followers of me." And what *are* the peculiarities which give him so elevated a place?—which make him seem to us so mighty?—which claim and receive our almost reverent homage?—which rebuke us for our inefficiency?—which make us ashamed of our inferiority? It would require a volume, rather than a brief newspaper article, to draw Paul's full moral portrait, to reveal him in his full proportions. Still, we may suggest a few things that will aid us in viewing the *elements* of the man; in discerning the secret springs which ministered to the fountain of his mightiness. And.

1. *He adhered to moral integrity.*

Conviction was, in his estimation, a sacred thing. Once assured of his duty, and his course of action was decided. Principle, not expediency, was his guide. Where obligation went, he went. Whether his own apparent interests would be secured or jeopardized, was a question he never waited to ask, when truth had a mission for him. The passionate populace might confront him; the sword of civil power might be pointed at his heart in a warning gesture; pretended friendship might bid him forbear; reputation might be pluming its pinions for a final desertion; and death-holding in his merciless hand the horrid cross, or breathing out from his greedy bosom the flames of martyrdom, stare him in the face; still, unfalteringly would he cling to truth; still, firmly would he keep the covenant with his faithfulness. Are examples asked? Antioch and Ephesus shook with public violence, and yet *he* was calm. The magistracy of Jerusalem and Rome found him dauntless in the face of their threats. Vainly did the disciples plead with him at Cesarea to turn back his steps from the city of his bonds. With what a fervent zeal did he proclaim his human weakness, when Lystra was about to Deify him with shoutings and sacrifice! And when the block waited for his martyred head, with what joyfulness did he exclaim: "I am ready to be offered!"

This devotion to truth, this homage to con-

viction, held no unimportant place in Paul's ministerial character. In his circumstances he could have done nothing without it. Had he faltered and compromised, he would have been like Samson—shorn of his locks. His unshaken steadfastness commended him to men's hearts. It disarmed prejudice, and shut the eye of suspicion. His obvious love and reverence for truth softened the virulence of the bigot, and stirred up the conscience of the hypocrite. It gave confidence to his own heart, dignity to his demeanor, and decisive energy to his action. His life was constantly illustrating the majesty of moral principle; and in his words he could press its claims home with authority upon every auditor, without feeling the necessity of limitations, or fearing the silencing retort: "Physician, heal thyself." And so did it help to make him the *mighty man* he was.

2. *He was earnest and constant in his active efforts.*

The importance of life, the value of time, he seemed to understand. For idleness he had no hours: for a *careless action* he had no disposition. Life was too valuable not to be appropriated to its highest and holiest of purposes. Every hour was filled up with some task which bespoke his fidelity, and was the symbol of his earnestness. He wrought like a man determined that his efforts should be of some avail. When he wielded the implements of his moral toil, every blow of the multitude left its impress. He practised earnest activity as a duty, until it became a natural habitude, a matter of innate choice, a seeming condition of his healthy being. His toils were ceaseless, and their energy waneless.

Are illustrations called for? They are at hand. Over what an extent of country did he travel! In the heart of how many cities is he the centre of attraction, the stirrer of multitudes! And he is always found the laborious Christian minister. "Jesus Christ and him crucified" is the theme of his lips, the object of his own regard, and the grand thought which he is seeking to give a practical life within the bosom of every listener. Throughout Asia Minor his voice has echoed, waking up responses in thousands of hearts. To the wailing islands of the Mediterranean he bears the Gospel's law of love. Into the philosophical ears of Greece he pours the meaning of their altar's inscription, and unfolds to them the mystery of "Jesus and the resurrection." The martial Roman, mailed and sandalled for war, hears through him of the "Prince of Peace," who leadeth his followers on to a surer and a nobler victory; and the conceited Jew listens from the porch of his own temple to the converted Pharisee, proclaiming the Messiahship of Jesus. On his shoulders rest the burdens of all the churches' cares; and yet *fourteen epistles* to his scattered brethren—deep in the profundities of logic, nice with order, and beautiful with taste—remain as the monuments of his zealous action.

Verily, Paul was a workman, both in the amount and the character of his labors, "that needeth not to be ashamed." His life was a rebuke to human stupidity, a living censure poured out on the head of listlessness. Death, conscience-smitten, trembled in the presence of his fervor, and the useless bustle of selfishness ceased at the sound of his far-felt footstep. And so did his earnest activity do its part in moulding his greatness.

We have room for but a word on what ought to have had the highest prominence. Let us just say, however,—

3. *He studied and saw the glory of the Gospel.*

To investigate it, he lent the full energy of his strong and disciplined spirit; to give utterance to his conceptions, he taxed the resources of his varied learning, and the ready powers of his impressive oratory. The value of any acquisition was estimated by its aid in understanding and in developing the Gospel. "The love of Christ constrained him." It was his highest distinction to be the messenger of Jesus. He "counted all things loss for the knowledge of his excellency." He "gloried in infirmity that the power of Christ might rest upon him." For him "to live was Christ." That "Jesus Christ came into the world to save sinners," was, in his mind, a sentiment "worthy of all acceptation." The Shibboleth of his living and dying hours was, "JESUS CHRIST *the same* YESTERDAY, TO-DAY AND FOREVER." He spake as Christ's ambassador, and rejoiced "to fill up the measure of Christ's sufferings." And finally to die as Christ's martyr, was a coveted and joyful distinction.

Such were *some* of the elements of Paul's greatness. True to conviction, zealous in toil, and strong in heart-felt faith, his twenty years' ministry has left behind it a model character, and a harvest of fruit, which each age is still gathering into the eternal garner. To ourself and others we say, "*Go and do likewise.*"

GRAFTON, MASS. G.

Moral Principle.

IN deciding upon any given course of action, two important interrogatories are to be made and definitely settled.—1. Is the thing inherently right?—2. Are the means by which we propose to secure it, in themselves justifiable, and consequently right?

No individual who has any pretension to being guided by moral principle, will for a moment maintain that we may engage in any thing whatever, unless we can logically or intuitively affirm,—*it is right.* However desirable in other respects a thing may be, the antithesis of this presents a barrier which may not on any account be overleaped. Indeed this is so evident, that to illustrate the question at length would be little else than insulting the good sense and uniform declarations of all. For however great in our estimation may be the derelictions of others, they invariably affirm that the thing was right in itself, or else right under the circumstances; or, that at the time, they supposed it thus.

But were this the only problem to be solved, moral action would be more simple than it really is, and there would be far less opportunity for delinquency or mistake. It is, moreover, true that improper means may be used to obtain a thing of itself right. In other words, the end cannot justify the means—whatever will secure a desired good, is not justifiable, from the fact, that it will secure this good. Though it may be right that the murderer should pay the forfeit of his crime with his life; still it by no means follows that any one, who may chance to meet him, is thus constituted the executor of this right. Indeed, should any one deprive the murderer of existence, without due process of law, or the legal vestments of the executioner; this, so far from being justifiable, would only add another to the list of murderers. It would be in vain for him, when arraigned, to plead that the murderer had forfeited his life, and ought to die. The Judge would justly reply: "True, but your hands were not the means by which his life ought to have been taken; and hence you have only become involved in his guilt, without at all satisfying the claims of justice upon him. It may be perfectly justifiable and proper for one to visit a given locality, yet it would not hence be justifiable to steal a neighbor's horse for that purpose; however safely and certainly he might carry him to the point of destination. Hence it is clear that improper means may be used to secure a good, and that such use for that purpose does not alter their character.

It is farther to be observed that a good, secured by improper means, is thus deprived of much of its beneficial effect; if indeed it be not in the end worthless, or absolutely injurious.

All will acknowledge that the Declaration of American Independence is something more than a rhetorical flourish—that it involves great and God given principles, which are the inalienable inheritance of every human being, and which none but usurpers and tyrants dare to violate. This was obtained and secured to us at the point of the sword—by means which none will advocate only as the *dernier* resort of dire necessity; and yet in less than a century the doctrines of that paper are disregarded and basely trampled in the dust, by the descendants of those very men who freely poured out their life's blood in its defence. But would this have been the case, had American Independence been purchased by less questionable means?—had the contest been won by strong heads and glowing hearts, armed with "thoughts that breathe and words that burn?" If we may judge from analogy, and the history of man, the question may easily be decided in the negative. Advantages gained by dint of physical power are seldom valued, but victors in a moral contest wear unfading laurels.

Should the United States continue on in the same ratio of retrogression from the great doctrine of human equality, at first the foundation of our governmental superstructure, it is not unreasonable nor unlikely that it may be eventually lost sight of, and the Republicanism of America prove a failure—not from the opposition of its enemies, nor the incorrectness of its principles—but from the mistake of its friends, as to the means to secure and perpetuate them. Should this ever be the case, the effect of the just and righteous principle of human equality, purchased, as it was, by the sword, will not only become worthless to the world, but perhaps positively injurious, as tyrants and usurpers would make use of it, (unjustly, to be sure) to decry and arrest the progress of free and correct principles. The sad wreck might indeed serve to warn others of the fatal rock; but who desires the downfall of others to furnish safety for himself, especially when that safety may be secured by other and better means?

So, too, in the case of the murderer slain without authority. The good resulting from the punishment of the murderer is not attained, and the positive injury of another murder is added to the evil already done.

It may, upon the whole, be questioned, with some propriety at least, whether any real good to any one can be obtained by unjustifiable means; but certainly no good can accrue to the actor. He, by one delinquency, has just fitted himself for the commission of another. And as vice is progressive, and sinks each step still lower than the preceding, it may safely be affirmed that such a disregard of stern moral principle will prove more than half the cause of one's eternal ruin. Fearful step! and yet how often taken!

But these are thoughts applicable to all the ramifications of moral action. If they confessedly apply to the more important, it will be difficult to mark a distinction less extensive than to embrace *all.* A. D. W.

Elder Wm. Miller on Judicial Oaths.

"Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths. But I say unto you, swear not at all; neither by heaven, for it is God's throne; nor by the earth, for it is his footstool."—Matt. 5: 33, 37.

DEAR BRETHREN:—I hope no one will take offence at me for giving my opinion of this text of Scripture. It is not done to provoke a controversy. I should be very sorry if it should. Neither is it done to injure the feelings or unchristianize any persons who differ from me. As far as I am concerned, as an individual, it makes but little difference to me what interpretation others may put upon it, for I have fully made up my mind never to swear a judicial, ecclesiastical or profane oath—God being my helper. And I am glad that "the powers that be" have granted me this privilege, and also to all others who have conscientious scruples on this subject. But my reason for writing is this: for fear some of the good brethren, over whom God has made me an humble overseer, might be mislead by a misunderstanding of this command, and thereby violate this divine injunction. Therefore we shall call your attention to the following order, viz:

I. *Who is meant by them of old time.*

II. *The extent of the prohibition.*

III. *Answer some objections.*

I. *Who is meant by them of old time?*

Now, if we can prove that the Lord referred to the Mosaic law, then we can easily ascertain the extent of this command.—1. In proof of this we find no less than six quotations, in this sermon, from the law of Moses. "Thou shalt not kill; thou shalt not commit adultery. Whoever shall put away his wife, let him give her a writing of divorcement; an eye for an eye, and a tooth for a tooth. Thou shalt not forswear thyself, &c. Love thy neighbor, and hate thine enemy." All this is taken from the law of Moses, even hate thine enemy not excepted. For Moses has virtually commanded them to kill them, and Christ has commanded us to bless and pray for ours. You may perhaps object and say, "You set Christ and Moses a quarrelling." That is not the case. We make Christ the author of a better covenant. Christ the Master, and Moses a servant. If I would not hear Christ, I would not obey Moses: for he commanded me to hear him in all things.

Again, Christ says, "them of old time;" but the advocates of judicial swearing say, "them of modern times." They say the Lord had no reference to Moses, but to some of the modern Scribes, who had corrupted the teaching of Moses on this subject. This is a mere assumption, without the least shadow of proof.

I am certain no man living is able to prove it, although the sum and substance of the first part of the text is found in the law of Moses. And the Lord says "the ancient." Yet our opponents say it was the modern Scribes he referred to.

II. *The extent of the prohibition.*

I. It is admitted by all that it condemns all kind of (what is commonly called) pro-

fane swearing. Here there is no debate.

2. It is also admitted by all, except the Catholics and a few of the most corrupt sects among the Protestants, that it condemns ecclesiastical swearing; (that is, taking an oath before the church.) At least the church of which I am a member have never admitted of such a practice to my knowledge.

3. Then the point in debate is this: Does the text forbid judicial swearing? that is, taking an oath before a civil court. I say it does. In proof of this I allege—1. It is evident our Lord refers to the law of Moses: and if he refers to the law of Moses, (and it is plain from the above that he does) then the text forbids judicial swearing; because Moses never permitted profane swearing, much less commanded it; and of course the prohibition is precisely commensurate with the Mosaic requirement. The Lord has abrogated and annulled just what Moses has authorized and commanded on this subject. The advocates of this know very well, if we prove that he referred to this law, then judicial swearing will have to go by the board, as well as all other oaths. Hence they labor so hard to prove he referred to the modern, and not to Moses.

2. The apostle James, in his epistle, 5th chap. and 11th verse, says: "But above all things, my brethren, swear not; neither by heaven, neither by the earth, neither by any other oath; but let your yea be yea, and your nay be nay; lest ye fall into condemnation." Our Lord was very plain, but the apostle is still plainer: for he says, "Neither by heaven, neither by the earth, neither by any other oath." If this does not forbid every kind of swearing, then it is impossible to find language to forbid it. I know there is a way to torture, and twist, and screw these Scriptures, as well as all others, to make them say just the opposite of what they do say. But I always fear, when I hear a person at this, that he intends to cheat me out of my soul, or my duty to my Divine Lord.

3. "Whatsoever is more than yea and nay, cometh of evil." This is indeed most accurately true. Evil is the foundation of oaths. It is because men are bad that it is supposed oaths are needed. Take away the wickedness of man, and we shall still have occasion for yea and nay; but we shall need nothing more. This consideration furnishes a distinct motive to a good man to decline to swear. To take an oath is, tacitly, to acknowledge that this evil exists in his own heart; that with him Christianity has not effected its destined object. There is a power and efficacy in our religion which elevates those who heartily accept it, above that low grovelling state, in which alone an oath can ever be supposed to be necessary. It is said of Solon that he said: "A good man ought to be in that estimation that he needs not an oath, because it is to be reputed a lessening of his honor, if he be forced to swear." If to take an oath lessened a Pagan's honor, what must be its effects on Christian purity?

4. Oaths encourage falsehood. The effects of instituting oaths, is to diminish the practical obligation of simple affirmation. The law says you must speak the truth when you are on oath; which is the same thing as to say that it is less harm to violate truth when you are not on oath. The court sometimes reminds a witness that he is upon oath, which is equivalent to saying, "If you were not, we should think less of your falsehood." The vulgar phrase, "I will take my oath to it," surely evinces the notion that a man may lie with less guilt when he does not take his oath. No answer can be made to these remarks, unless any one can show that the extra sanction of an oath is adding more obligation than a simple affirmation. But who can show this? Experience bears ample testimony to the fact, that the prevalence of oaths among men has produced a very evil effect in reducing their estimate of the plain truth in its natural and simple form. Upon this subject, Legislators have played a desperate game against the morality of the people. They wish to make them speak the truth when upon oath. Now suppose they succeed; what is the cost? That of diminishing the motives to truth in all the affairs of life. A man may not be called upon to take an oath above two or three times in his life, but he is called upon to speak the truth every day. "The ancient Christians," says Bishop Guaden, "were so strict and exact, that there was no need of an oath among them. Yea, they so kept up the sanctity and credit of their profession among unbelievers, that it was security enough in all cases to say, 'I am a Christian.'" Religion must have suffered a great deal, and Christianity a fearful eclipse since those brighter days: for it was only when Christian professors became corrupt and distrusted each other, that they could have had recourse to oaths and imprecation as securities against falsehood.

I may say if I do err on this subject, my error is an innocent one: though some may object and say I will impair the healthy influence of the "powers that be." I will say, I do not wish to give any offence to Cæsar, or to the Jew, or to the Church of God. Whilst it is not my wish to lay an iota in the way of Cæsar's government, I fear the Lord: I know the awful denunciation against the old mother of harlots for committing fornication with Cæsar, *i. e.* for shaping her religion to suit his corrupt government. (See Rev. 17th chapter.)

I may further safely say, there is not a popular sect in Christendom but what may be justly charged with this same sin. If Christ has abolished swearing, he has established the truth without it. He that has no respect for Christ or his religion, will have but little respect for the truth, even when he is put upon oath. The only difficulty is, if a Christian may not take a judicial oath, then a Christian may not hold an office that requires him to take one, or that makes it his duty to administer one to others. With all this evidence before us, especially when there is at least a possibility you may be mistaken, that man must be a bold one that would take a judicial oath.

III. *We shall notice the most prominent objections.*

1. It is objected that the Lord had no reference to judicial oaths, because he said, "Let your communications be yea and nay." I answer: Can we give judicial testimony without communication? If we can, then the objection is good; if not, then I pronouce it futile.

2. It is said our Lord was put upon oath himself by the high priest, and refused not to swear when he said, "I adjure thee by the living God," &c. And that the apostle put the church upon oath, when he adjured them to read his epistle to all the holy brethren. In answer to this I would say: if the apostle has put the church on oath to read his epistle to one another, then we should also make all the churches to swear to read the Scriptures to one another; and then we should surely have swearing enough among us. If we were to admit that the hight priest's intention was to put the blessed Jesus upon oath, we have not the least intimation that he consented to be sworn. Indeed, he seems to evade the question by throwing the responsibility upon the high priest, in saying, "Thou hast said." But in order to show you the weakness of this objection, I shall give you a few quotations of the same nature. We will begin with Mark the 5th chapter.

It is said there met him out of the tombs a man with an unclean spirit, and he cried, "I adjure thee by God that thou torment me not." Now, did he put the Son of God on oath? If the word *adjure* means to put upon oath, then he certainly did: but the word means to charge or command.

Again, Acts 19th chapter and 13th verse: "Then certain of the vagabond Jews took upon them to call over them which had evil spirits, the name of the Lord Jesus, saying, We adjure you by Jesus, whom Paul preacheth." Did these Jews put these evil spirits upon oath? I think none will be so bold as to say so.

3. It is said general expressions are used in a qualified sense. Grant it. But how are they to be qualified? By our own notion of things and our self-interest? If this be the standard of qualification, then surely every passage that does not suit our carnal nature will soon be qualified out of the book. It is by the context and by other Scriptures that we are to determine their justification. Is there any thing in the context, or any other passages in the New Testament, to determine the qualification of this passage? I think not.

4. It is said that it is doubtful whether civil society could subsist without oaths. It may be, so far as the wicked are concerned; but with the Christian they are useless.

5. In the patriarchal age, oaths were frequently used by pious men. This is true, and so was concubinage; even the father of the faithful had two wives; but these are no rules for Christians to go by.

6. It is said oaths must belong to the moral law, because they existed in days of the patriarchs. If so, then circumcision must also, for it existed at the same time.

7. Oaths were commanded by God himself under the Old Covenant. Answer: If this will prove it right under the New, then it will prove also that war of invasion is right, for God commanded *that*, in case of the Canonites. But you could find very few true Christians who would admit that war, of any kind, is right at this time.

8. Again: they tell us the apostle refers to the custom of men swearing approvingly, in the 7th chapter of Heb. 16th verse. In answer we say, he only used it as a figure to show the stability and firmness of God's province to Abraham. As men consider their testimony strong when they confirm it by an oath, so he says the Lord confirmed his promise to Abraham by the same. But to say he refers to this custom with approbation, because he does not confer a censure on it, we might just as well say he refers to fighting and race-running with approbation; for he frequently refers to such like-customs by way of illustration, without any mark of disapprobation.

9. The advocates of this practice contend every time the blessed Jesus said, "Verily, verily, I say unto you," &c., he swore an oath. All will admit this was neither judicial nor ecclesiastical swearing; for he was not put upon oath by either a priest or magistrate. Now if this was swearing, then the blessed Jesus was one of the most profane swearers in all the land, for he was swearing to almost every word he spoke. But, blessed Saviour, we believe better things of thee than this!

10. Again they say: the great apostle was swearing in all his epistles. If he did, it was profane swearing, for he was not put upon oath either by the church or by the state; and surely a man cannot put himself upon oath. If he can, then there is no profane swearing done; for all would be judicial.

Now, we shall notice some of his oaths in his epistles. Hs says, "God is my witness," &c. Again: "Now the things which I write to you, behold, before God I lie not." And again: "Now the God and Father of our Lord Jesus Christ knoweth that I lie not." If all this be swearing, then it is a hard matter to keep from doing it. That you may see the folly of this, I will apply these same words to Paul himself. Paul is my witness. Now the things which I write to you behold before Paul I lie not. Now Paul and Titus knoweth that I lie not. Would any person say this was swearing in the name of Paul and Titus? I think none is so void of common sense. The last passage I shall quote is the following: "I call God to record upon my soul; how greatly I long after you." Doddrige and McNight render it, "Moreover, I call on God as a witness against my soul." If I were to call A as witness against B, would I be swearing an oath in doing so? None will be so simple as to say so. This is just what Paul done. He, in the first person, calls on God, the second person, to witness against his soul in the third person.

11. They tell us that God himself and angels swear. Now, if it be morally right for God and angels to swear, it cannot be wrong for man to do the same. This is not good logic; for God and angels do many things that it would not be right for man to do. But we shall dispose of this argument in another way. We must remember that these expressions are highly figurative, when used in reference to God and angels. They are said to have passions like we have, to be angry, to have wrath, &c. But this is only speaking after the manner of men; for we all certainly know they are not subject to fits of passions as we are.

12. It may be said the dictionaries are generally opposed to me on this subject. So they are on baptism: but they have been made by men, whose practice required it. Again: it has been said that swearing is a part of Divine worship, as much as prayer and praise. If this be the fact, I confess I am very deficient in this kind of devotion; for I have never taken a judicial oath in my life.

Once more: It has been said, by the advocates of swearing, there is no difference between an oath and an affirmation. So, likewise, it has been said by the advocates of sprinkling, that there is no difference between sprinkling and immersion. But is it so?

Now, dear brethren, I have finished my dissertation on this difficult subject. If there be any thing unscriptual in it, I hope you will reject it, for I do not wish to teach you any thing erroneous.

WILLIAM MILLER.

☞ Dr. Chalmers' Posthumous Works, it is stated, will occupy about nine octavo volumes, one of which is to be issued every three months, thus extending the time of publication to upwards of two years.

Superintendent's Report of the "Union Sabbath School," attached to the "Church of God," at Mount Joy.

THROUGH the blessings of a kind Providence we are again permitted to meet to elect officers, and transact such business as we hope, and fervently pray, may promote the eternal interests of us all, and advance the Messiah's kingdom.

In reviewing the period since our first organization, we find abundant reasons to thank God for the prosperity which has attended our labors: both teachers and scholars have been brought from nature's night, into the marvellous light and liberty of the Gospel. But we have also cause to mourn and lament that out school has been deprived of some promising children, faithful teachers, and a few weeks ago of its first President, our dearly beloved and highly esteemed brother, JOHN C. BOOTH. Death has been in our midst and taken from us those we dearly loved. We have been repeatedly called on, in the language of the prophet: "Prepare to meet thy God."

Dear brethren and sisters, let us bear it in mind; let us profit by all the dispensations of that Almighty Being, before whom we must shortly appear to give an account for the manner in which we have improved the talents he has given to our charge. Let us endeavor to continue punctual and faithful in the discharge of every Christian duty, always abounding in the work of the Lord, knowing that in due season we shall reap, if we faint not; and if we sow to the spirit, we shall of the spirit reap life everlasting.

The Superintendent cannot refrain from expressing his thanks for the increased interest manifested by the church, and especially by the young converts. The Sabbath-school, indeed, opens a wide field of labor. Here the old and young professor can find employment profitable alike to all. While engaged in "training up the youths in the way they should go," we are ourselves increasing in knowledge, to which if we add virtue, and to virtue godliness, and to godliness patience, and to patience all the other Christian graces, heaven will be our home, as it is the abode of thousands whose first impressions of religious truth were made in Sabbath-schools.

But to be brief, in conclusion permit me to remind you that our object is not to build a partition wall, or a fence which some think so essentially necessary to keep the sheep from straying away, while in truth it does more than any thing else to prevent that union of love, that oneness and sameness by which all men shall know the true disciples of Christ, and for which the Saviour so devoutly prayed. But we desire to carry out the true principles of our Constitution. First, to impress upon the youthful minds their duty both to God and their parents: secondly, to reverence the sanctuary of the Most High; and, thirdly, to ameliorate their condition by teaching and familiarizing their juvenile understanding, with such portions of Scripture as will incline them to apply their hearts to wisdom; not the wisdom of the world, but that which comes from above and abounds in love; not to a part, but to all mankind. May Heaven smile upon us, and crown our efforts with the best of consequences.

The condition of the Library is as follows, viz:

Bound volumes, - - - - - - - - - -	306
Testaments, - - - - - - - - - - -	33
Hymn-books, - - - - - - - - - - -	20
Spelling-books, - - - - - - - - - -	20

There was collected, during the last quarter, by brother CHARLES MCLEER, - - $9 12½
Expended for books, &c., - - - - 7 50

Balance in Treasury, - - - $1 62½

MOUNT JOY, *December* 5, 1847.

Letter from Elder E. D. Wertz.

GREENE COUNTY, *Oct.* 18, 1847.

BROTHER WINEBRENNER:—

This is to inform you that I am yet in the field of labor. I have been preaching day and night for some time past. On last night I formed a little church in this place. About thirteen got religion, six were baptized, and eight united in church-fellowship. We had a good meeting, but some confusion on the subject of baptism. Some of the young converts would not be baptized this time on account of Pedo-Baptists' influence. But I live in hope they will yet obey and unite in church-fellowship. This church is located in Jackson township, Greene county. I preached seventeen sermons at this meeting, The congregation got so large at last that we had no room for them.

I had another meeting in Alepo township. The church there was also much revived: four got religion, and three were baptized. There is a powerful move on my mission. If I only had room for the people in the house; as it is getting too cold to preach out doors. But we must do the best we can—praying that God will go on in the good work which he has graciously began on my mission. We hope soon to write again, and bring you good tidings from Greene county and Virginia hills. Pray for us.

Yours, in the bonds of Christian affection and love, E. D. WERTZ.

Letter from Elder Henry Barkey.

HARMONY, BUTLER COUNTY, PA., *October* 27, 1847.

BROTHER JOHN WINEBRENNER:—

Through the kind providence of God I am permitted to take my pen in hand to drop you a few lines for the first time.

Our Eldership has now closed its session for the present year. And I am happy to say that peace, love and union abounded during its session. We had preaching every night, and twice on Sabbath. On Monday evening we attended to the ordinances of the Lord's Supper and Feet-washing. God's people were revived, mourners were invited to come forward, and one, I think, presented herself. On Tuesday evening brother JOHN HICKERNELL preached; and after preaching mourners were again invited to come forward, when seven presented themselves as subjects for prayer, and I think one or two were blessed. On Wednesday morning brothers J. HICKERNELL, S. S. RICHMOND, and myself left. The meeting is to continue on for several nights by brothers J. M. KLEIN and C. CONAUGH. I hope and pray the result may be the conversion of numbers, and the cause of religion advanced. Yours, truly,

HENRY BARKEY.

Another Letter from Eld. E. D. Wertz.

MARSHALL COUNTY, VA., *Nov.* 25, 1847.

BROTHER WINEBRENNER:—

By the providence of God I am once more permitted to write a few lines to you and the readers of your valuable paper. I have been preaching day and night, for some time past, on my mission. In one round I preached fifty sermons, and at the same time much afflicted in body: but thank God for his goodness and the work of his grace in my heart, and among my congregations on my mission. I preached in this place seventeen sermons at one meeting. It looked as dark as death in the beginning; but I gave sermon after sermon, till numbers become serious and convicted; and as many as ten out to seek a change of heart. On Monday last I preached on the subject of baptism to a large and attentive congregation. I baptized eleven believers in Big Fish creek, and afterwards formed a church of nine members. The rest will unite, and a number more, I think, at our next meeting. The night the church was formed it was a bad evening; and on account of it, many could not come out. May God revive his work in this place, and overturn this wicked people from the works of sin and the devil, to serve the living and true God in his appointed way. As sin abounded here, may grace much more abound. Brethren, pray for us, and ask for God's blessing upon my mission. God is at work, and to him be all the glory.

Yours, E. D. WERTZ.

Letter from Brother Henry Scherich.

WASHINGTON COUNTY, PA., *October* 6, 1847.

BROTHER WINEBRENNER:—

I had the pleasure of meeting with my brethren at Alepo, at a protracted meeting, on Saturday, the 2d inst. E. D. WERTZ preached at early candle-light that evening.

On Sunday the school-house would not hold half the people, so we retired to the grove. Brother WERTZ preached again, as there were no other preachers there. In the evening we attended to the ordinance of Feet-washing and the Lord's Supper. It was truly an interesting time, and great solemnity rested on the people. After preaching, an invitation was given to mourners to come forward, but none came for some time. But at last a gentleman forced his way through the crowd, and was soon followed by his wife and two others. Two of them soon embraced religion, and the professors were powerfully revived. I can truly say it was good to be there.

I think Br. WERTZ should remain another year on this mission. He has more calls to preach than he can attend to. His influence is great, both out of the Church and in it. I saw, whilst there, that there was a great cry, "brother WERTZ, come out and preach for us."

I started for home on Monday. There was an appointment for Tuesday evening. I can give no further account, but I trust the best of the wine was kept for the last of the feast.

I solicit the prayers of the church, that I may hold out faithful.

Yours, in the bonds of love,

HENRY SCHERICH.

Letter from Elder J. Haifleigh.

UNIONTOWN, MD., *Dec.* 3, 1847.

BROTHER WINEBRENNER:—

Enclosed I send you $1 25 for JOHN H. GEORGE's *Advocate*. Please give him credit for the same, and send him all the back numbers if you can. In looking over the list of acknowledgments in the *Advocate*, I did not see JAMES MCLANAHAN* credited for $1 25, which I paid to you at the Eldership. Please give him credit yet, so that all things may be straight.

The Lord is reviving his work in different parts of old Maryland, and I look up for better times. I held a protracted meeting at one of my appointments, which commenced on the 19th ult., assisted by brothers KELLER and FLEGLE. At this meeting three professed religion, and two were baptized. The United Brethren commenced a meeting near Uniontown on last Saturday, and it is still in progress. The brethren of the Church of God are the principle laborers at this meeting: the United Brethren preachers have left, and left the meeting in our hands. Brother KELLER preached last night: five or six have already professed, and about that number are still crying for mercy. Brother KELLER and myself are compelled to leave this morning. Brother STRAYER will preach to-night. May the good Lord carry on his good work until scores shall be brought into his fold. Pray for us.

Yours, in love,

JESSE HAIFLEIGH.

*This name was credited, by mistake, *James Maginnis*. All is right.

NEWS DEPARTMENT.

EMANCIPATION MOVE.

We stated some six weeks since, that an "Emancipation move" would be made in less than three months, in West Virginia, and mentioned the grounds on which that move would be based. We have now the pleasure to inform our readers that the first step has been taken—and that an *organized* effort will be made to rid this portion of the Old Dominion of slavery.

The first important circumstances to be noticed, is, that this step has been taken by *slave-holders themselves*. The chief actor is the Rev. HENRY RUFFNER, D.D. He is well known personally or by character, throughout Virginia and Kentucky, as an able Divine of the Presbyterian Church, and one of the learned men of the South. With him are associated S. McD. Moore, John Letcher, David B. Curry, James G. Hamilton, George A. Baker, J. H. Lacy, John Echols, James R. Gordon, Jacob Fuller, Jr., D. E. Moore, and John W. Fuller. All these are men of character, and nearly all of them we know to be slave-holders.

The second important circumstance is, the principle on which this move rests. It is, that every State, and every great division of a State, ought to, and, of right, may, in a matter of such great domestic importance as that of slavery, judge and act for itself.—*Christian Observer.*

Missions of Southern Methodists.—From the Annual Report of the Missionary Society of the M. E. Church, South, it appears that they have 282 Domestic and Indian Missions, in which are 297 missionaries, and 63,885 Church members. Of the missionaries, 129 are employed among the people of color, 32 among the Indians, and 6 among the German population. One missionary has been appointed for China, but has not yet sailed for his destination. The contributions for the year amounted to $73,667 66.

Monster Vegetables.—Mr. J. C. Taney, of Rockville, Md., has raised on his place, this fall, a turnip which weighed 15 pounds. Mr. Andrew Lysinger, of Millington, Md., has raised a red beet, which weighed, when dug, 19 pounds; and Mr. Daniel Haines, a radish, which weighed 6¼ pounds.

THE THIRTIETH CONGRESS.

We are indebted to the Pittsburg Gazette for the following "carefully compiled" list, giving the politics of the Senators and Representatives of the 30th Congress:

THE SENATE.

GEORGE M. DALLAS, *President.*

	W.	L.		W.	L.
Alabama	0	1	Mississippi	0	2
Arkansas	0	2	Missouri	0	2
Connecticut	1	1	N. Hampshire	1*	1
Delaware	2	0	New Jersey	2	0
Florida	0	2	New York	0	2
Georgia	1	1	N. Carolina	2	0
Illinois	0	2	Ohio	1	1
Indiana	0	2	Pennsylvania	0	2
Iowa	0	2	Rhode Island	2	0
Kentucky	2	0	S. Carolina	0	2
Louisiana	1	1	Tennessee	1	1
Maine	0	2	Texas	0	2
Maryland	2	0	Vermont	2	0
Massachusetts	2	0	Virginia	0	2
Michigan	0	2			
* Independent			Total	20	31

HOUSE OF REPRESENTATIVES.

	W.	L.		W.	L.
Maine	1	6	Ohio	11	10
N. Hampshire	2	2	Louisiana	1	3
Vermont	3	1	Indiana	4	6
Massachusetts	10	0	Mississippi	1	3
Rhode Island	1	1	Illinois	1	6
Connecticut	4	0	Alabama	2	5
New York	23	11	Missouri	0	5
New Jersey	4	1	Arkansas	0	1
Pennsylvania	16	7*	Michigan	0	3
Delaware	1	0	Florida	1	0
Maryland	4	2	Texas	0	2
Virginia	6	9	Iowa	0	2
N. Carolina	6	3	Wisconsin	1	0
S. Carolina	0	7	*Pa. Native	1	0
Georgia	4	4			
Tennessee	5	6	Total	116	108
Kentucky	6	4			

Terrible Accident.—*Burning of the Propeller Phœnix on Lake Michigan—Two Hundred Lives Lost.*—The Philadelphia Daily News has received the following telegraphic dispatch from Pittsburg:

News has just reached here, by way of the Lakes, of a sad catastrophe which happened on lake Michigan, by which nearly two hundred human beings have been hurried into an untimely grave.

On Sunday morning last, the Propeller Phœnix, bound up to the Lakes, was discovered to be on fire, when within 19 miles of Sheboygan. The fire broke out under the deck, and a fresh wind prevailing, spread with fearful rapidity. The utmost consternation prevailed among the passengers, and it was impossible amidst the excitement which followed, to make the proper efforts to stay the flames and save the boat.

There were over two hundred passengers on board, and the scene was heart-rending in the extreme. Mothers crying in frantic madness for their children—wives clinging to their husbands, and crying aloud for mercy from above. Some in desperation plunged into the lake—others in their wild delirium rushed headlong into the flames.

It was a harrowing spectacle, and humanity shudders at the recital of it. Most of the passengers succeeded in escaping in the boats, and the rest either perished in the flames, or were drowned.

Capt. Sweet, who was lying on a bed of sickness, was saved in one of the boats.

Those who so miraculously escaped in the boats, were shortly after picked up by the steamer Delaware, which hove in sight just in time to witness the dreadful fate of those on board the ill-starred Phœnix, but too late to render them any earthly assistance. Every attention was paid to the survivors by the officers and crew of the Delaware. One hundred and fifty of the passengers were German emigrants. The Phœnix was owned by Pease & Allen, at Cleveland, and insured for $15,000.

The St. Augustine Church Case.—This case has been under trial before Justice Rogers, in the Court of Nisi Prius. The evidence on the part of the plaintiffs was brought to a close on Friday. It has been directed almost entirely to show the amount of damage incurred by the destruction of the building and contents. On the part of the defence, the case was opened on Friday, by H. M. Phillips, Esq., who said that the evidence would be directed to establish two points—first, that notice was not given to the sheriff of the intended attachment upon the church, as the law required—there having been ample time so to do, and second, that the damage sustained was not so great as the amount claimed, $83,000. At the close of Mr. Phillips' remarks, the Court adjourned until Saturday, at 10 o'clock, A. M.

On Monday the Jury returned a verdict, giving $47,433 87 damages to the Roman Catholics.

Baptists in the United States.—The number of Baptist Associations in the United States, according to the Baptist Almanac for 1845, is 564, churches, 9888. Of these, 149 Associations, 1968 Churches, 905 Ministers, 118 Licentiates, and 67,240 members are ranked as antimission. The total in North America is, 11,778 Churches, 6,950 Ministers, 873,495 members. In Europe there are 1,912 Churches, 1,426 Ministers, 149,025 members. In Asia, 96 Churches, 95 Ministers, 8,246 members. In Africa, 18 Churches, 18 Ministers. 1080 members. The grand total is 13,804 Churches, 8,169 Ministers, 1,031,836 members. There are 14 Baptist Colleges and 8 Theological Seminaries in the United States; 2 Colleges in the British Provinces, and 5 in Great Britain.

New Route to the Pacific.—A writer in the Washington Union says a railroad 600 miles long, from Presidio de Rio Grande to Guayames in the Gulf of California, would secure a continuous steam navigation from the Atlantic to the Pacific. He thinks it much preferable to the rout by the Isthmus of Tehuantepec, or that of Darien. The expense would be slight, compared with Mr. Whitney's project of a railroad across the continent.

Great Newspaper Feat.—The President's message entire will probably be published this morning, Dec. 8th, in all the Eastern cities, from Richmond to Boston and as far West as Louisville. This great newspaper feat will be accomplished by express and the telegraph.—The whole message is to be sent by telegraph to Louisville, which will be the greatest telegraphic performance that has ever yet occurred.

The Waste of War.—The New Orleans Bulletin states that the Rifle Regiment, which landed in Mexico 700 strong, is now reduced to only 250 men fit for duty. The Voltgigeur Regiment, under Col. Andrews, landed 650, of whom only 280 can now be mustered. The South Carolina Regiment, which numbered upwards of 900, is also destroyed, and can muster but 150. Death, wounds, and disease account for the remainder. Other regiments suffered severely.

Great Freshet in James River.—There has been a great freshet in the James River. The water rose to an unusual height, and swept off the bridge connecting the city of Richmond with Manchester. A great deal of damage has been done along the river by the overflowing of low lands. The property destroyed is said to be immense. So far, however, as has been ascertained, no lives have been lost.

Commencement of the Great Western Rail Road.—This important undertaking has been commenced; the ceremony took place an Saturday before last, at London, Canada West. The meeting was addressed by several of the most influential gentlemen in the West.

Damages Against a Rail Road.—A man named Richardson, recovered a verdict of $222 25 damages against the Boston & Lowell Railroad Company, last week, for injuries sustained in 1840, when jumping from the cars during an accident. The amount claimed was $30,000.

Tobacco.—In Ohio, the quantity raised this season is supposed to be not over 6,000 or 8,000 hhds. against 20,000 hhds. last year. A good deal of last year's crop will be kept at home on account of the break in the Pennsylvania canal, and will be sent to market the coming summer with the new.

The Taylor Convention.—This body met at Philadelphia on the 1st instant, and elected Delegates to the Convention to be held in this borough on the 22d of Febuary next. The gentlemen elected, are described as having acted heretofore with both the old parties.

Michigan Capital.—We learn from the Detroit Free Press, that the State Departments will be removed from Detroit to Michigan City about the middle of December, at which time the Capital will be ready.

Earthquake.—On Monday night last, says the Richmond (Ky.) Chronicle, of the 18th, about half-past eleven o'clock, many of our citizens distinctly heard the roar and sensibly felt the shock of an earthquake.

Oregon Rail Road.—The Legislature of New York State have adopted resolutions to promote the construction of this road on Whitney's plan.

Shad in November.—A fine fat Shad—weighing near 4 pounds—was caught Wednesday week, near the Narrows, Staten Island.

Sugar.—It is estimated that this year's sugar crop in Louisiana will excede last year's 50,000 hogsheads.

☞A great freshet occurred in the Kanawha river, which has caused immense damage to the salt works located there. The water rose 6 inches higher than at any previous freshet for the last 18 years.

☞The Legislature of Georgia have, in addition to highly complimentary resolutions, voted to veteran Brig. Gen. Twiggs an elegant sword in honor of the distinguished services of her native son.

☞The town of Columbus, Indiana, has been destroyed by fire; it was a place containing about six hundred inhabitants.

☞The Bible Society of Virginia have authorized the presentation of the Bible to all colored members of the Church who are able to read and unable to buy a copy. A better day is dawning.

☞The Supreme Court of the United States assembled, as usual, at Washington, on the first day of the session of Congress.

FOREIGN NEWS.

Great apprehensions are felt that famine will again visit Ireland. Government officers in Ireland declare their conviction that charity must again be extended, or thousands will die of starvation. A general collection for the relief of the Irish was taken up in the English Churches on Sunday, the 17th of October,

The French Government has permitted Prince Jerome Bonaparte to return to France after a long exile of thirty-two years.

The Pope has issued a decree for organizing a Municipal Council of Rome which is to be called a Senate. This council will consist of one hundred members taken from the different classes of Society, only four of whom are ecclesiastics.

The cause of Liberty seems to be really advancing in Italy.

Switzerland is all in a ferment. We may expect to hear of bloody conflicts between the Cantons before long.

MISCELLANEOUS.

BUILDING COAL FIRES.

As anthracite is now used it makes a fire that is unpleasant, expensive, and irregular in temperature, and productive of great dust and disagreeable and unhealthy gases, which are wafted about to the great inconvenience and annoyance of the inmates of every house in which it is used. If properly and judiciously used, the anthracite fire is of uniform temperature, free from deleterious gases and annoying dust and ashes, and at a saving of from twenty to thirty per cent., as may be seen by the experiment. Anthracite should be broken into pieces of the size of a nut, and in kindling the fire in the morning as little charcoal or other kindlers used as will assist in starting the ignition with a blower. When the whole is properly ignited, cover it over with the cinders obtained by riddling or sifting the extinguised contents of yesterday's grate, including those of the size of a pea or even smaller. When this, too, has become partially ignited, the whole should be covered from an inch to an inch and a half, or even two inches thick, with a paste or morter made by mixing the ashes sifted from the cinders with water to the consistance of morter for plastering, The fire should be left in this situation undisturbed until almost bedtime, or until the room gets cool. The crust should then be broken in pieces of the size of an egg, levelled, well wet with water, beat or patted down in an even cover, and left until the next morning.—Thus the poking of the fire is disposed with altogether, and the only moving of the ashes is the removing them from the fireplace or grate into the hods to be carried out of doors, to be sifted preparatory to making the fire. Fires built in this manner are of even temperature, free from dust and disagreeable and deleirious gases, and at a saving of twenty to thirty per cent, in the expense of coal.—*National Intelligencer.*

RULES FOR THE JOURNEY OF LIFE.

The following rules, from the papers of Dr. West, were, according to his memorandum, thrown together as general waymarks in the journey of life:—

Never to ridicule sacred things, or what others esteem such, however absurd it may appear to be.

Never to show levity when the people are professedly engaged in worship.

Never to resent a supposed injury till I know the views and motives of the author of it; nor on any occasion to retaliate.

Never to judge a person's character by external appearance.

Always to take the part of an absent person who is censured in company, so far as truth and propriety will allow.

Never to think the worse of another on account of his differing from me in political or religious opinions.

Not to dispute with a man more than seventy years of age, nor with a woman, nor an enthusiast.

Not to affect to be witty, or to jest, so as to wound the feelings of another.

To say as little as possible of myself, and those who are near to me.

To aim at cheerfulness without levity.

Not to obtrude my advice unasked.

Never to court the favor of the rich by flattering either their vanity or their vices.

To speak with calmness and deliberation, on all occasions; especially in circumstances which tend to irritate.

Frequently to review my conduct and note my failings.

In all occasions to have in prospect the end of life and a future state.

KIND WORDS DO NOT COST MUCH.

They never blister the tongue or lips. And we have never heard of any mental trouble arising from this quarter.

Though they do not cost much, yet they accomplish much.

1. They help one's own good nature and good will. Soft words soften our own soul. Angry words are fuel to the flame of wrath, and make it blaze the more fiercely.

2. Kind words make other people good natured. Cold words freeze people, and hot words scorch them, and sarcastic words irritate them, and bitter words make them bitter, and wrathful words make them wrathful.

There is such a rush of all other kinds of words, in our days, that it seems desirable to give kind words a chance among them. There are vain words, and idle words, and hasty words, and spiteful words, and silly words, and empty words, and profane words, and boisterous words, and war-like words.

Kind words also produce their own image on men's souls. And a beautiful image it is. They soothe, and quiet, and comfort the hearer. They shame him out of his sour, morose, unkind feelings. We have not yet begun to use kind words in such abundance as they ought to be used.—*Pascal.*

SOFT GINGERBREAD—*Very Nice.*—Four teacups of flour, two cups of molasses, half a cup of butter, two cups of buttermilk, a cup of thick cream, three eggs, a table-spoon full of ginger, and the same of salæratus. Mix them all together, with the exception of the butter-milk, in which the salæratus must be dissolved, and then added to the rest. It must not stand long before being sent to bake.

IMMIGRATION TO IOWA.

A gentleman just returned to Buffalo from Iowa, informs the Express, (Buffalo) that thirty or forty wagons, loaded with emigrants, are frequently ferried over at Burlington in a single day. In Marion, one of the western counties, an important settlement of Hollanders has just been commenced; about eight hundred have already located there, and many more are expected in the spring. They left Holland on account of political and religious persecution. They have purchased two townships, 40,080 acres. Many of them are wealthy, well educated and intelligent, and are of a better class than most of our foreign emigrants. The President of this association of settlers is a man of education and intellect. He was a student at the Leyden University at the time of the Belgian revolution, and took an active part in that event. He is the author of several works, and edited a periodical at Utrecht, where he was persecuted and imprisonde on account of his liberal views. Near two hundred of these Hollanders declared their intentions to become citizens of the United States at the late term of the Marion County Court. They are generally very attentive to business, and accumulate property when others scarce gain a subsistence; but they are sometimes too economical.

DAILY PRAYER.

We cannot live in health and comfort without our daily bread. Nor can our souls prosper and be in health without daily supplies of grace. Every day has its own trials, temptations, labors and sorrows.—Every day therefore needs a new supply of Divine strength and heavenly consolation. He that is content to pass a single day without some sweet tokens of the Saviour's presence is living far below his privileges. It is faith and prayer that makes life happy and useful, and death glorious. David on the throne found time to praise God seven timse a day, because of his righteous judgments. Daniel in the court of Babylon fell on his knees three times a day to pray and give thanks before his God. Peter and John had regular hours for prayer every day. The duties of religion should make a prominent part of our daily plan of living. Our religion should be a thing of life, living and moving and having its being in our hearts and in our lives.

GETTING GOOD BY DOING GOOD.

Benevolence is a fundamental law of our moral being; and the man who labors for his fellow-men secures thereby the gratification of his most commanding principles of action; but he who labors for himself alone, stirs up against his own peace some of the most operative elements of his nature. The Deity knew well that a disposition to labor for selfish ends is destructive of man's true interests; and that a disposition to labor for the common good, is the only sure way of securing good for self; therefore has he devolved on us many acts of beneficence which he might himself have performed as easily as omitted.

BEES.—The Bee Moth is best prevented by keeping the swarms full and strong, so that the bees may protect themselves. If the hive is too large for the swarm, the bees are unable to guard each point successfully.

COMFORT OF ANIMALS.

An animal may be well fed, and apparently well attended, and yet be uncomfortable, owing to an uneven floor to stand or rest on, a back rack or manger, or some other inconvenience in the stable. There may be a want of exercise, or condiments, change of food, pure air, currying, pure water, or something else necessary to comfort. He may breathe on his food, and render it offensive; something not very apparent may incommode, vex, tease, or render the animal in some way uncomfortable. Of course, his digestion is impaired, his appetite declines, he will not grow or fatten, and is unfit for labor, and the female will not be in good condition for propagation, or yielding plentiful good, wholesome milk. Therefore, *make your animals comfortable.*

CEMENT.

It may be of importance to some of our readers to know that a valuable cement, capable of withstanding the action of water and the atmosphere for a long time, may be made by mixing the following ingredients in the manner prescribed below:

To a quart of vinegar add the same quantity of new milk. Separate the curd, and add to it the white of twenty eggs.—These should be beaten well together, and sufficient quicklime sifted in to give the mixture the consistency of common paste. Fractured and broken vessels, mended with this composition, seldom separate when exposed to the action either of fire or water.

POPERY FOR CORN.—It appears from the reports of the Romish Society for the Propagation of the Faith, that while this country was contributing supplies to the starving Irish, the poor people of Ireland have contributed to that Society $28,000; to be spent in the spread of Romanism in this country.

BUCKWHEAT CAKES are less tough, and not as liable to sour, when mixed with saltrising instead of hop yeast.

LINES

TO THE MEMORY OF ELDER JOHN C. BOOTH.

By J. F. Weishampel.

FARE-THEE-WELL, thou friendly brother,
Fare-thee-well—a long fare-well,
From this world unto another
Thou hast gone in bliss to dwell.

Fare-thee-well, kind husband, father;
Hearts bereaved have sighed fare-well.
Thine may once around thee gather;
All with thee in bliss to dwell.

Fare-thee-well, thou faithful teacher;
Thy lone flock has wept fare-well.
They have lost their well-loved preacher;
But again may with thee dwell.

Fare-thee-well,—the word is spoken;—
Sinners sadly moan fare-well.
They had oft their hearts upbroken,
When of Christ thou didst them tell.

"Fare-thee-well" we hear thee saying,
With thy last departing breath,
Whilst with fervor thou wert praying:
"Lord receive my soul in death."

Fare-thee-well, then; live forever;
We will heed thy teachings well;
Till we meet again, where never,
We shall part, but safely dwell.

M'ALLISTER'S OINTMENT.

It has POWER to cause all EXTERNAL SORES, SCROFULOUS humors, SKIN DISEASES, POISONOUS WOUNDS to discharge their putrid matters, and then heals them.

It is rightly termed All-healing, for there is scarcely a disease, external or internal, that it will not benefit. I have used it for the last fourteen years for all diseases of the chest, consumption and liver, involving the utmost danger and responsibility, and I declare before Heaven and man, that not in one single case has it failed to benefit when the patient was within the reach of mortal means.

I have had physicians, learned in the profession. I have had ministers of the Gospel, judges of the bench, aldermen, lawyers, gentlemen of the highest erudition, and multitudes of the poor use it in every variety of way, and there has been but one voice—one universal voice—saying: "M'Allister, your Ointment is GOOD."

CONSUMPTION—It can hardly be credited that a salve can have any effect upon the lungs, seated as they are, within the system. But, if placed upon the chest, it penetrates to the lungs, separates the poisonous particles that are consuming them, and expels them from the system. It is curing persons of Consumption continually.

HEADACHE—The salve has cured persons of the headache of twelve year's standing, and who had it regular every week, so that vomiting took place.

Deafness and Ear ache are helped with like success.

RHEUMATISM—It removes almost immediately the inflammation and swelling, when the pain ceases. Read the Directions around the box.

COLD FEET—Consumption, Liver Complaint, pain in the chest or side, falling off of the hair, one or the other always accompanies cold feet. (This Ointment is the true remedy.) It is a sure sign of disease to have cold feet.

In Scrofula, Old Sores, Erysipelas, Saltrheum, Liver Complaint, Sore Eyes, Quinsy, Sore Throat, Bronchitis, Broken or Sore Breast, Piles, all Chest Diseases, such as Asthma, Oppression, Pain—also Sore Lips, Chapped Hands, Tumors, Cutaneous Eruptions, Nervous Diseases and of the Spine, there is no medicine now known as good.

SCALD HEAD—We have cured cases that actually defied every thing known, as well as the ability of fifteen or twenty doctors. One man told us he had spent five hundred dollars on his children without any benefit, when a few boxes of Ointment cured them.

BURNS—It is the best thing in the world for Burns. (Read the Directions around the box.)

WORMS—It will drive every vestige of them away. (Read the Directions around the box.)

CORNS—Occasional use of the Ointment will always keep Corns from growing. People need never be troubled with them, if they will use it.

PILES—Thousands are yearly cured by this Ointment.

JAMES M'ALLISTER & CO.,
Sole Proprietors of the above Medicine.

CAUTION—No OINTMENT will be genuine unless the name of James M'Allister, or James M'Allister & Co., are written with a pen on every label.

☞ PRICE, 25 CENTS PER BOX. ☜

AGENTS: Wm. Bell, Harrisburg; M. Lutz, do.; Jacob Bener, Middletown; M. M'Barren, Portsmouth; J. & L. Reigel, Mechanicsburg; G. W. Singiser, Churchtown; Smith & Henry, Lebanon; C. Roth, Bloomfield; Jacob Keiser, Petersburg; Clemins & Parvin, Pottsville; Samuel P. Sterret, Mount Joy; George Ross, Elizabethtown; Henry Thatcher, Newport; Brown & Ritter, Pittsburg; John Lloyd, Mount Pleasant; Jacob Welty, Greensburg; Stephen Culbertson, Shippensburg; John Diller, Newville; and sold by the Druggists in Philadelphia, and our Agents in every town in the State. Dec 15—1t.

THE MARKETS.

Corrected semi-monthly for the Advocate,
By Funk & Miller, Commission Merchants.

HARRISBURG.

FLOUR—Wheat, per barrel,			$6	00	*a*	6 25
Do.	Rye,	do. - -	4	75	*a*	4 80
Do.	Corn,	do. - -	2	87½	*a*	3 00
GRAIN—Wheat, per bushel,			1	20	*a*	1 25
Do.	Rye,	do. - -		75	*a*	75
Do.	Corn, old	do. - -		50	*a*	60
Do.	Corn, new	do. - -		48	*a*	50
Do.	Oats,	do. - -		40	*a*	42
Do.	Barley,	do. - -		—	*a*	75
SEEDS—Clover,		do. - -	3	75	*a*	3 87½
Do.	Timothy,	do. - -	2	55	*a*	2 60
Do.	Flax,	do. - -	1	10	*a*	1 12½
BEEF, per cwt.		- - - -	5	00	*a*	5 50
PORK,	do.	- - - - -	5	00	*a*	5 25
HAMS, per pound,		- - -		12½	*a*	15
BUTTER,	do.	- - - - -		12½	*a*	15
LARD,	do.	- - - - -		10	*a*	12½
TALLOW,	do.	- - - - -		8	*a*	10
HARD SOAP, (Dried) per lb.				6	*a*	7
EGGS, per dozen,		- - - -		10	*a*	12½
POTATOES, per bushel,		- -		45	*a*	50
ONIONS,	do.	- - -		75	*a*	87½
APPLES,	do.	- - -		40	*a*	50
PEACHES, (Dried) per bush.			1	50	*a*	2 00
FEATHERS, per pound,		- -		37½	*a*	45
WOOL,	do.	- - -		30	*a*	50
SALT, per sack,		- - - -	1	55	*a*	1 60
HAY, per ton,		- - - - -	10	00	*a*	12 00
PLASTER, per ton,		- - -	5	00	*a*	5 50

PHILADELPHIA.

FLOUR—Wheat, per barrel,			$6	37½	*a*	6 50
Do.	Rye,	do. - -	5	00	*a*	5 25
Do.	Corn,	do. - -	3	12½	*a*	3 25
GRAIN—Wheat, per bushel,			1	35	*a*	1 40
Do.	Rye,	do. - -		80	*a*	87½
Do.	Corn, old	do. - -		70	*a*	72
Do.	Corn, new	do. - -		55	*a*	60
Do.	Oats,	do. - -		45	*a*	48
Do.	Barley,	do. - -		85	*a*	90
SEEDS—Clover,		do. - -	4	25	*a*	4 50
Do.	Timothy,	do. - -	3	75	*a*	3 80
Do.	Flax,	do. - -	1	40	*a*	1 45
BEEF, per cwt.,		- - - -	7	00	*a*	8 75
PORK,	do.	- - - - -	7	00	*a*	7 25

RELIGIOUS NOTICES.

A protracted meeting will be held, Providence permitting, at Bainbridge, Lancaster county, commencing on the 25th inst., (Christmas.)

The brethren of the neighboring churches, and the public in general, are invited to attend. J. McAllister, *Deacon.*

The following protracted meetings will be held on the York circuit, viz:

1. At Morris' school-house, to commence on Friday evening the 7th of January.

2. At Maish's school house, to commence on Friday evening the 17th.

3. At Siddenstown, to commence on Friday evening the 24th.

4. At the River school house, to commence on Friday evening the 31st.

Preachers and people are respectfully invited to attend. S. Crawford.

Sundry protracted meetings, on the Danphin circuit, will be held as follows, viz:

1. Highspire, commencing on the 18th of December.

2. Linglestown, commencing on the 25th, (Chrisimas.)

3. Millerstown, commencing on the 1st of January, (new year.)

4. Whitley's school house, commencing on the 7th.

5. Matamoras, (Paul's Valley) commencing on the 14th.

Ministerial brethren, and others, are invited to attend. T. Strohm,
J. H. Hurley.

MARRIAGE NOTICES.

"I saw two clouds at morning,
Tinged w th the rising sun,
And in the dawn they floated on,
And mingled into one."

MARRIED—On the 2d inst., by John Winebrenner, V. D. M, Mr. Samuel H. Antrim, of Middletown, to Miss Margaret Ann Stevens, of Highspire.

On the 9th inst., by Elder Wm. McFadden, Mr. Samuel B. Shultz to Miss Susanna Whisler, both of Harrisburg.

On the 30th ult., by Elder David Maxwell, Mr. Israel Jasseph to Miss Susanna Strominger, both of York county.

On the 9th of December, by Elder Thomas Strohm, Mr. Israel Peters to Miss Elizabeth Uhler, both of Millerstown, Lebanon county, Pa.

OBITUARY NOTICES.

"Leaves have their time to fall,
And flowers to wither at the north wind's breath,
And stars to set, but all,
Thou hast all seasons for thine own, O Death!"

DIED—On the 13th ult., near Auburn, Schuylkill county, of inflammation in the lungs, brother Michael Slenker; aged about 42 years.

His life was exemplary, his death peaceful, and his faith triumphant.

On the 10th inst., in this place, of consumption, Mr. Tobias Lemer; aged about 35 years.

PETERS' CHEAP BOOK STORE.

No. 22, Market Street, Harrisburg.

THE public are respectfully informed that the undersigned are now the proprietors of the Book Store and Binding Establishment of the late G. S. Peters, deceased; and that they have added to the former stock a large assortment of BOOKS in the various branches of Literature: among which are *Religious, Medical, Historical and Miscellaneous Books;* besides all kinds of

SCHOOL BOOKS

and Writing Materials, used by Scholars; all of which will be sold at the lowest Cash prices by the dozen, or single. Also, for sale a large assortment of

GERMAN BOOKS;

such as Bibles, Testaments, Prayer-books, Hymn-books, Reading and Spelling-books, Toy-books, &c. &c. Besides,

Kuust's English and German Dictionary,

a very valuable work, particularly for those desirons of studying either language.

Store-keepers, Pedlars, Teachers and others, who wish to purchase Books, &c., by the quantity, will find it their interest to give us a call. LUTZ & SCHEFFER.

December 15, 1847.—1y.

TYPE FOR SALE.

THE Editor of the Advocate offers for sale the following fonts of type:

1. One font of second-hand Long Primer, weighing about 150 lbs., at 12½ cts. per pound.

2. One font of second-hand Brevier, weighing about 200 lbs., at 18¾ cents per pound.

3. One font of second-hand Small Pica, of from 150 to 200 lbs., in weight, at 15 cents per pound.

4. One font of German Pica, at 20 cents per pound.

5. Several small fonts of Agate and bold-faced Minion, to suit purchasers, at 50 cents per pound.

DOW'S FAMILY MEDICINE.

AS sundry persons, here and there, are beginning to complain of Bilious Fevers, Dysentery, Fever & Ague, &c., we would advise them to call and get Dow's Medicine, which is a most excellent remedy for these and other complaints.

For sale at the office of the *Church Advocate.* Price 50 cents per bottle. Aug. 1.

MRS. McNEAL'S FAMILY PILLS.

THESE celebrated Pills are prepared and sold by Mrs. McNeal, of Harrisburg, Pa. They are confidently recommended for the prevention and cure of Female Complaints, Sick Headache, Dyspepsia or Indigestion, Costiveness, Boils, Eruptions of the Skin, Colic, Foul Stomach, Dysentery, Billious Complaints, Tape Worm, Nervous Diseases, Fevers, &c.

They are made of purely vegetable matter, and are in no case or stage of disease dangerous or hurtful; but always safe, easy and efficacious in the removal and cure of the aforenamed diseases, especially the first named, and all such as arise from a disordered stomach and impurities of the blood. These Pills have been in private use for many years, and are known to be good, as many in and about Harrisburg can testify. Recommendations and puffs have never been sought after. The merits of the Pills will be the best and the only recommedation relied on.

DIRECTIONS FOR USE.

Adults will take from one to five Pills about one hour after meal, once or twice a day; children, in proportion to their age, will take from one-half to two or three Pills.

For sale at her residence, Tanner's alley, in Walnut street, between Fourth and Fifth sts. Also, by Jacob Bener, Middletown; Abraham Brenneman, Elizabethtown; Jacob P. Brady and John Server, Mount Joy; John C. Landis, Landisville; Christian Kauffman, Washington; Pinkerton & Smeltz, Lancaster; Frederick May, Bainbridge; Mr. Boak, New Cumberland; J. Miller, Lisburn; T. Reeme, Shiremanstown; H. Lees, Mechanicsburg; Singiser & Paul, Churchtown; H. Hollar, Shippensburg; Mr. Reeme, Linglestown; Henry Wingart, Landisburg; Jno. Habensack, Broad Axe, Montgomery county; George K. Smith, No. 296 North 2d street, Philadelphia; J. P. Shoemaker, North 2d street, Philadelphia; and at this office.

Price, 25 cents per box.

P. S.—Mrs. McNeal also cures the Piles, Rheumatism, Wild-fire, Wounds, Sores, and Pains of all kinds, by words or otherwise, almost instantaneously. Terms moderate.

Mrs. McNeal's PILE SALVE is warranted to cure the Piles in an easy and speedy way. For sale as above. Price 25 cents.

Harrisburg, October 15, 1845.

PROSPECTUS.

J. WINEBRENNER & CO. propose publishing, by subscription, a work entitled

A Pronouncing and Pictorial

Bible and Theological Dicionary.

1. This work shall contain a short but comprehensive explanation of all the principal Bible and Theological terms.

2. It shall give a Classical Pronunciation of the same, which has hitherto been a great desideratum in all similar works.

3. It will be embellished with numerous engravings, illustrative of ancient places, customs and things.

CONDITIONS.

1. The work will be about the size of the *History of Denominations*, containing about the same number of pages.

2. It shall be well printed and bound, and delivered to subscribers at *Two Dollars and fifty cents* per copy, payable on the delivery of the same.

3. Whenever three thousand names shall have been procured by the different Agents, the work shall be put to press. A list of the names of subscribers shall be appended to the work.

P. S.—Fifty or more Agents wanted for the sale of the above, and the *He Pasa Ekklesia.*

☞ Any person sending us four good subscribers for the above work, and becoming responsible for the payment of the same, shall be entitled to one copy.

AGENTS WANTED.

SUITABLE persons can find employment for the sale of the "*He Pasa Ekklesia,*" in this and other States. Apply to the Editor of the Advocate. [May 1.

LIST OF THE GENERAL AGENTS.

We hereby announce the following brethren General Agents for the Church Advocate, viz:

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Brother JOHN SHULER, of Ottawa, Illinois, is our General Agent for that State.—Persons in said State, wishing to order the paper, or to pay for it, are requested to address brother J. Shuler.

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Elder JOHN MARTIN, Marcy, Larange county, Indiana, is our Agent for the Northern part of Indiana; him, therefore, the people of that part of the State will address.

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☞ In addition to these General Agents, we wish it distinctly understood, that all the accredited ministers of the Church of God, in all the different Elderships, (as stated in our terms,) are our regular and standing agents for the Advocate.

JOB PRINTING

NEATLY EXECUTED AT THIS OFFICE.

JOSEPH J. WELTMER, Printer.

THE CHURCH ADVOCATE.

A FAMILY PAPER---Devoted to the Diffusion of Bible Truth, Religious News and General Intelligence.

ONE DOLLAR AND TWENTY-FIVE CENTS A YEAR.

"EARNESTLY CONTEND FOR THE FAITH WHICH WAS ONCE DELIVERED TO THE SAINTS."

PAYABLE ALWAYS IN ADVANCE.

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TERMS AND REGULATIONS.

The Church Advocate will be printed and published semi-monthly, on a large super-royal sheet, at $1,25 per volume, payable always in advance, or within the first three months of taking the paper.

All persons failing to comply with these terms, shall have their papers stopped at the expiration of the first quarter, from the time the paper is sent, and be held accountable for two quarters; that is to say, for 62½ cents; which sum shall be invariably exacted before the paper will be re-sent.

All the accredited ministers of the Church of God, and such other persons as shall have regular certificates of their appointment from the Editor, shall be the only authorized agents for this paper.

☞ Letters and communications addressed to the Editor, through the Post Office, must be *post-paid*, except those containing remittances.

EDITORIAL DEPARTMENT.

Pennsylvania State Temperance Convention.

The Temperance Associations of Pennsylvania, of every description, are hereby notified that in pursuance of the following resolution, adopted at the Convention held at Harrisburg, in January last, a State Temperance Convention will again be held at Harrisburg, on the third Wednesday, being the *nineteenth day of January*, 1848.

"*Resolved*, That it is expedient to hold a State Temperance Convention at Harrisburg on the third Wednesday of January next, 1848."

Revivals.

We are highly pleased to hear, from different quarters, that the Lord is reviving his work among the churches. Both here and in the West there are, in sundry places, seasons of refreshing from the presence of the Lord.—The meetings here, and in Lancaster, are still kept up, and the work of God is going on. When shall we have authentic accounts from the pastors of these Churches? Please write soon, and let us have a correct account of what the Lord has done for the churches.

Canal, Weather and River.

The weather has now got to be cold and winterly, and yet our Canal is still open, or has been till Thursday last. The River has been up very high, for the third time this last Autumn. The last freshet was higher than the one in November, but not quite so high as the October freshet.

New Year.

We salute our courteous Patrons, by wishing them a happy New Year. But, that it may be a happy year in reality, it is necessary to enter upon it suitably prepared for all its toils and vicissitudes. To this end it may be well to consider a few things, which revolving years are calculated to suggest. And,

1st. The rapid flight of time. There is much solemn truth in the adage, "Time and tide waits for no one." Still more solemn and impressive is the truth, expressed by the Poet, in the following stanzas:

"O! time, how few thy value weigh,
How few will estimate a day!
Days, months, and years, are rolling on,
The soul neglected and undone.

Lo! an eternity there is,
Of endless wo or endless bliss:
And swift as time fulfils its round,
We to eternity are bound."

2d. The high value of time; is also suggested by the New Year. Time is a talent. Its price, like wisdom, and a virtuous woman is far above rubies. Queen Elizabeth, of England, on her dying bed, cried and said: "Millions of money for an inch of time."

3d. A suitable improvement of time; is another thing suggested by the return of the New Year. Time, more than any thing else, deserves a wise and faithful improvement, especially the seventh portion of time—the Sabbaths of the Lord. These are precious and golden days. Happy is he who learns their rightful improvement; but woe to him who neglects the improvement of his time and talents.

4th. The New Year suggests, moreover, the duty and obligation of praise and gratitude to God for mercies past, by which our golden years have been crowned. All our years have been acceptable years; but some of them have been, emphatically, years of the right hand of our God—in which marvellous and great things were done for us. For these, let us laud, glorify, and magnify the name of the Lord. And that this may be approvingly done, let us resolve on doing more for God and His cause than ever. Let us do good to all men as we have opportunity, and especially to the household of faith. Let us take care of the poor saints—visit the fatherless and widows in their afflictions—support the missionaries and ministers of the cross—attend to the duties of the sanctuary—write for and patronize the *Advocate*—in a word, let us do justly, love mercy, and walk humbly with our God.

Journal of the Indiana Eldership.

This Journal has just come to hand, but too late for this paper. It shall appear in our next.

Another Agent in the Field.

Brother David Maxwell has consented to assist brothers Weishampel and Strayer in doing up the Relief Subscription. We congratulate the Eldership upon their good fortune in securing the services of such a valuable adjunct in the relief cause. Brother Maxwell is favorably known throughout the Church, as an able workman in every good cause which he espouses. We confidently expect, therefore, that if this project is likely to succeed at all, it will be made to do so in his diligent hands.

We hope that all those who have any sympathy for us, or any Christian regard for the Church of God, and for the Eldership in particular, will now lend a helping hand, in this renewed effort, to settle up this old and vexatious debt.

The Agents, we are authorized to say, will enter upon their respective fields of operation immediately after the holidays, and try to do up their business without delay. They request again, that the brethren generally lay up their Christmas and New Year's gifts for them, so that their may be no necessity for them to call a second time. They request this as a matter both of favor and justice.

They wish it also to be remembered, that this is a joint and common debt; as much so as our State debt; that all, therefore, are morally bound for it, and hence should be willing to do something towards its liquidation. Besides, the Lord has made it the duty of his children to bear each others burdens, and so fulfil the law of Christ: and when they do so, He has promised to bless them. Hence, He says, "give, and it shall be given to you again"—"inasmuch as ye done it to one of the least of these my brethren, ye have done it to me." Here, then, is work for faith. Let those who can and will trust the Lord, show their faith by their works.

Report of the Postmaster General.

The following statistics, gathered from the Report of the Postmaster General, is from a Baltimore paper:

Revenue received during the year,	$3.545,893
Expenditures during the year,	3,979,570
Excess of the receipts this year over the last, (or 13 15-1000 per cent.)	458,693
Deficiencies of the year,	33,677
Letter postage received during the year,	3,251,512
Number of letters passing through the mail,	52,173,489
Free letters annually,	5,000,000
Newspapers do	5?,000,000
Pamphlets do	2,000,000
Dead letters do	1,800,000
Post routes do	183,818
Annual transportation, miles,	38,087,988
Receipts by mail for two years,	7,360,000

Of the amount due in this time, the delinquencies are only $21,948, and the delinquents 154 postmasters, of an aggregate number of fifteen thousand one hundred and forty-six.—The postmasters changed during the year number 3450.

The Postmaster General, in the course of his report, recommends that newspapers be taxed by weight, and enters upon a grave argument in defence of this position.

Report of the Secretary of the Treasury.

The Secretary of the Treasury has given to the public quite a lengthy report—it occupies over ten columns in the Washington Union. It was accomplished not without great labor and mental anxiety on the part of Mr. Walker, whose health, it is said, was, in part, sacrificed in the task. On the 9th ult., the Secretary was so much overcome by his arduous labors in getting out his annual report, examining documents, statistics, &c., &c., night and day for some weeks, that he was worn out and exhausted physically, so much so, that he fainted in the Treasury Department, and had to be carried home. Later accounts say he has, in a great measure, recovered. The following is his report of the finances of the government:

The *receipts* of the Treasury, including treasury notes, loans and the balance of $9,000,000 from last year, are $61,152,428 90 for the year, ending June 30, 1847. The *expenditures*, for the same fiscal year, were $59,451,177 65.

Synopsis of the Report of the Secretary of War.

It appears by this document, which is of great length, that the whole military force at present employed under this government, numbers—

Of regulars,	21,509	
Of volunteers,	22,027	
Total,		43,536
With General Scott—		
At Tampico, now on route, and on the line from Vera Cruz to headquarters,	32,156	
With General Taylor,	6,727	
In Santa Fe, on the Oregon and Santa Fe routes and Indian territory,	3,634	
In California & on route thither,	1,019	
		43,536

The actual strength, it appears, is much less than this amount, but the number not in active service cannot be precisely ascertained.

Legislature.

The Legislature of this State will meet on next Tuesday a week. We hope they will copy the example of the Legislature last year, and do up their work in short metre.

Vacating Tavern Licenses.

Judges Parsons and Kelly, of the Philadelphia Court of Quarter Sessions, recently vacated the license of a tavern-keeper, named Mason, on the ground that the house was kept open on Sunday, in violation of the Act of Assembly of 1794. Judge Kelley contended that, as artisans in every branch of business were obliged to suspend their labors upon the Sabbath, the tavern keeper was not entitled to privileges denied to others.

Judge Parsons made the following announcement: "That if it is established that any tavern keeper keeps his house open on Sunday, and suffers persons to congregate therein for the purpose of drinking, the fact will be considered sufficient to vacate his license."

A few weeks since, the license of Thomas Patterson was also vacated by the same Judges; the allegation against Patterson being that he sold liquor to minors in small quantities.

Report of the Secretary of the Navy.

The appropriations for the fiscal year, ending June 30, 1847, says J. Y. Mason, Secretary of the Navy, amount to $10,052,636 10, which estimate includes an item of $1,200,000 to complete the four war steamers authorized by the act of 3d March last, and also $350,000 for the prosecution of the work on the dry dock at New York. The unexpended balances of the appropriations for the fiscal year, the Secretary informs us, will, without doubt, prove adequate to all the wants of the service.

CONTRIBUTORS' DEPART'T.

Sketch of a Sermon.

"By grace are ye saved, through faith; and that not of yourselves: it is the gift of God."—Eph. 2: 8.

Few passages, apparently so plain, have given rise to more discussion than this. But it is to be feared that most of the difficulty has arisen from attempting to adjust it to a preconceived hypothesis, rather than from any ambiguity in the text itself.

Calvinists confidently assert that it settles the point that faith essentially and practically is the gift of God. It is readily conceded that the power to believe is a gift of God. But is this alone, faith? Must I necessarily believe because I have the power to believe? It is very manifest that the power or capacity of believing is one thing, and its exercise, which constitutes faith, quite another. If faith is essentially and practically the gift of God, then not only is the power to believe a gift of God, but the believing itself. But believing is clearly an act of the individual, hence it cannot be at the same time a gift of God. Were it a gift of God then those who are unbelieving would be so only because God had not given them faith; and the infidel, as well as every other unbeliever, has a just excuse. In other words, unbelief can be no sin. Only discredit the Bible, or the existence of Deity and one is safe; which is tantamount to affirming that sin has no actual existence. Such a dogma is kindred to that which affirmed, that "God doth know that in the day thou eatest thereof, thou shalt not surely die."

A little attention to the text will evince that it does not necessarily support such a hypothesis; and not only so, but that it teaches quite another thing. It affirms that we are "saved by grace, through faith;" and then adds, "and that (—what! why most evidently, *salvation*, through, or by means of faith—) not of yourselves: it is the gift of God." It is an example of common occurrence, of a pronoun referring to a clause, or sentence, instead of a single word. This is still more evident in the Greek original where the passage stands thus, "*Te gar chariti este sesosmenoi dia tes pisteos; kai touto ouk ex humon; Theou to doron.*" The nouns *chariti* (grace) and *pisteos* (faith) are both in the feminine gender, and *touto* (that) and *doron* (gift) in opposition with it, are in the neuter gender; and hence, according to Greek syntax, cannot refer to either of them alone, but must come under the rule that pronouns referring to a clause or sentence, are put in the neuter gender. The text then, teaches that *salvation by faith*, is the gift of God.

That salvation is the gift of God, none can deny. It is clearly evident from the following considerations:

1. That as created beings, and sinners, we had nothing with which to purchase salvation. As our Creator, God justly demanded the whole service of our hearts: and hence, for the sin which was past we had no opportunity or ability to atone.

2. Salvation is *priceless* in its cost. It cost no less than the shame, reproach, suffering, death, and resurrection of the incarnate Deity.

3. Its own intrinsic worth is beyond all estimation. Eternity alone, with its ceaseless duration, can even approximate to the value of that salvation, which saves the soul, with its unending interests. It is not a salvation for a paltry "threescore years and ten," but for long, *long*, long eternity.

4. No remuneration is asked. "The spirit and the bride say, come, and let him that is athirst come, and whosoever will, let him come, and take the water of life *freely*."

This salvation, we are informed, is "*dia tes pisteos*," (by means of faith.) We are then to obtain salvation by the exercise of faith. Justification by faith alone is the great and true doctrine of Martin Luther, and of the Bible. Luther, however, mistook the nature of faith, as is manifested by his rejection of the Epistle of James; because he imagined some discrepancy between it and the writings of the Apostle Paul. Had he clearly perceived the nature of true faith, he would have found a beautiful harmony between these two brother Apostles. Paul deals sturdy and effective blows at the doctrines of those self-righteous judaizing teachers who affirmed that justification came by obedience to the law. Using the term faith as synonymous with the Gospel, he maintained that "grace and truth came by Jesus Christ," alone; and could only be enjoyed by faith in him. James maintains, in meeting another class of errorists, that if this faith is actually possessed, certain results will flow therefrom. In other words, that if there is true faith it will be manifested by works; and hence he is in perfect harmony with Paul, and with the whole Scriptures. A. D. W.

An Incident in the Early History of the Free Communion Baptists.

The first church in New York was organized at Stephentown by Elders Babcock and Crandall from the East. Elder Crandall had been reported as a man of more than ordinary abilities, and consequently a very large congregation assembled to hear him, with wondering eyes, and mouths all agape. Expectation was on tiptoe, and Christians had lost sight of the cause in its advocate—of the Master in the servant.

After the usual preliminaries, Elder Crandall arose, named his text, and commenced his discourse. But his thoughts seemed to have fled, and his tongue was slow to perform its wonted duty. He endeavored to rally himself, but becoming more and more confused, was finally compelled to stop short and resume his seat.

Immediately a pious female sprang to her feet, and clapping her hands exclaimed, "Thank God! *thank God!* thank God, that there is one preacher who cannot preach without God;" and without adding more, sat down.

The whole congregation started as with an electric shock, and then succeeded that peculiar broken stillness which manifests an intense pitch of mental excitement. In a few moments Elder Crandall again arose. Every eye was instantly upon him. There was such an expression upon his countenance, such a quivering of his lips, as told most plainly that man's fond boast was gone, and God was in his soul. Every feature kindled as he proceeded, and words poured forth with all the unction of the Spirit's power. All was attention and interest in the congregation, and many were pricked in the heart, and will bless God in eternity for this triumph of the cause in the defeat of its advocate. A. D. W.

Correspondence.--No. 5.

Disappointment--Albany--Aristocracy--Exchange of Evils—State Buildings—Cabinet of Natural History—Education—New York State Temperance Convention—Spirited Discussions—Under Current—Temperance in New York—Secret Society Influence, &c.

Clinton, *November*, 1847.

On my way hither from New York, an unexpected detention on the river caused a day's delay in Albany. Falling in with an old friend who kindly accompanied me to some of the interesting localities of the city, it was far from being lost time. Like the story, oft conned in my more juvenile days, if we know "How to make the best of it," we may indeed content, and even enjoy ourselves under any providential disappointment. The thing consists entirely in our frame of mind, and consequently is within our control.

Albany was first settled by Dutch, who so shaped the current of influence as to effectually exclude others from their society: thus creating an aristocracy of birth not unlike that of the Patrons and, in later times, the Patricians of Rome. It is almost needless to add that this was long since broken up, and another, of a different phase substituted in its stead. So it is in the world. One form of evil is crushed only to make room for another, more dangerous, because less known and suspected. The Devil himself when seen in his own proper character is seldom or never successful. It is only by counterfeiting the semblance of truth, that error wins its way to the heart.

My friend conducted me to several places of interest, such as the State House, Capitol, Medical University, State Geological Cabinet, etc., etc., of which I can by no means give you anything like a full account. All of these are interesting, and will richly repay a few hours stroll. The public buildings are large, and in a delightful situation, overlooking the city and river, but are not equal in appearance and taste to the Pennsylvania Capitol in your place.

My visit to the State Cabinet of its Natural History was quite too short to at all satisfy my feelings and desires. Aside from the mirrored reflection of the Deity himself in His own precious book, I am nowhere so delighted as in "looking through nature to nature's God!" in the study of the Natural Sciences. Some tell us we must not, especially as ministers, study these. My answer is, It is but the contemplation of my Father's handiwork.—May I not study this? Away with the objection, and the kindred notion that "ignorance is the mother of devotion." True education is, and can only be, the hand-maid of true religion; and ignorance can only be the author of fanaticism and spiritual despotism. To worship in ignorance, a God infinite in wisdom and knowledge, is a thought supremely absurd to all but the wilfully ignorant, and these are of little importance. They are almost ciphers in society. At most they can be but like the eddy which continually whirls in one little circle, while the mass of waters hurries on to their destined home.

The State Temperance Convention was also in session in the Hudson street Methodist Church. The number of delegates present was more than usually large; and was made up of men of the best talent, and holding the highest positions in society. Nor was there any want of interest. Each one evidently watched the movements of the Convention with eagle eye, while as each speaker resumed his seat a dozen voices were ready to claim the floor. As a consequence, the discussions were unusually interesting, and yet unfortunately they were unable to agree upon any definite course of action with sufficient unanimity to give a very flattering prospect of success. An under current was evidently flowing, but how and for what? were questions whose answers were not so apparent.

The history of the Temperance cause in this State is quite anomalous. Here has been the arena of some of the ablest and most spirited discussions of the question, and truth has never lost by the contest. Here too have arisen some of the ablest advocates of the cause; and here, in 1846, the people gave an overwhelming suffrage to a law similar to the one which has caused such happy results in Massachusetts and Rhode Island; and yet the law was this year almost as unanimously voted down in many of the towns. Drunkenness too is still among us with its brazen effrontery, and what is more, seems to be gaining upon us; while there is an almost universal apathy upon the subject. There is a reason for all this, but still it is not plainly apparent. Every one who says anything upon the subject, asks mournfully, "why is it?"

The full answer to this I cannot give you; but I will not withhold my conviction that it has some connection with the secret associations which have recently arisen. They profess powerfully to affect the cause, and they undoubtedly do; but of late, since influence has become considerable, it has seemed to be on the wane. To be sure, their zeal is ardent, but it has seemed to degenerate into a mere love of party instead of truth. The enquiry does not seem to be, how shall we save that poor drunkard? or how shall we stop the rum traffic? but how shall we induce that respectable man to join us? how shall we advance the interests of our societies? It may be that all this is the mistake of an evil eye; but if

so, it is unwittingly. To trace out the subject fully, and clearly expose the cause, is a work of no ordinary labor, and yet it should be done. To fully perceive the cause, is more than half the battle. But I must close.

As ever, in love, A. D. W.

Letters on the Wing.--No. 2.

Return from the Eldership—Church difficulties—Treasury for the poor—Elder Miller's flood-fence—New system of Oratory, &c., &c.

Brother Winebrenner:—

In my last I noticed a few things, but had no room for others. After leaving Elizabethtown in company with Elder Swartz, we reached Middletown, where all who stopped, were kindly entertained by the brethren there. I visited a number of families, and among others that of brother G. Sheller, and was pained to find they had for a long time been much afflicted. I also visited that cheerful man, brother P. Erwin, whose warm hand, with his heart, gave me a cordial welcome. And so did all the rest. Thence, passing through Harrisburg, I visited, in company with brother Strayer, brother John Bowman, where we stopped for the night, and were kindly entertained. I find the brethren there have not yet built a meeting house. They will certainly never get done talking about it till they build one.

We next went to Shiremanstown. I regret that I did not find all things there as prosperous and united as they were in former years. May they soon all be one again in the Lord; and may all attempts to divide the flock hereafter fail. We saw old father George Roop. I love that man; and who could hate him? The Lord be with him in his bodily afflictions.

At Mechanicsburg we stopped with brother Hinny; aye, and sister Hinny: for I cannot help mentioning her name as well as his. He is a clever, kind man and brother; but she is a more clever woman and sister. My feelings towards that family would prompt me to say more than I have room for; so I must pause.

I regret that that unfortunate difficulty occurred in the church there which caused a separation of several of the members. I have often thought of what one of the brethren there (now out of the church) once said at the Eldership: "I always like," said he, "to go *half way*, in settling differences; and if I cannot get peace, I am willing to go a little *further* than half way." I have often followed his precept; but as he has not illustrated it by his example in this difference in the church, I cannot follow his example. How I loved that brother—and I love him still. I once saw him shout praises to God upon (as I supposed then) his dying bed. How it melted my soul! How I always cherished his advice! How firm, thought I, is his love for and union with the church! But alas! for the sake of a subject, of which he can know but little, and one which may do no harm, but more good than he is aware of; a subject not worthy, however good it may be, of being the cause of separating God's people, he—but I will pause again: My heart is full! I pray God for the peace of Zion, and the union of her children in that town.

I was pleased to learn that Elder Swartz's preaching is daly appreciated on this circuit. Passing through Churchtown, we stopped at brothers Joseph and G. W. Bricker's, whose kind hearts received us. We had meeting there, but only a small turn out. Next day we passed through Carlisle, saw Elder Hoover, and then rode on to father Bear's, at Smoketown. I never had seen him before. He has several intelligent sons, and is himself by no means an uninteresting old man. He believes the Sons of Temperance are a wicked society, and that Christians have no right to hold membership among them. But he admits that many do join them, because the church is remiss in her duty to provide for the poor, distressed and sick within her own borders. We both concluded that if the churches of our times would do as they did in the days of the Apostles, have a treasury for the poor and sick, supplied with a *liberal hand*—then our brethren would feel secure against every emergency of the kind provided for by these worldly beneficial societies; and would consequently refrain from joining. I understand the church at Orwigsburg has such a fund. That is right; and I suggest that all the churches follow her, as she follows the primitive churches.

We next passed Newville on our way to Newburg, stopping over night at brother Kennig's, who treated us after the good old fashion of hospitality.

At Newburg we aided our late lamented brother, John C. Booth, to hold meeting over Sabbath. Elder James Wenner was also there. Our intercourse with brother Booth was very agreeable; and little did any of us think we should so soon lose him. But "the ways of God are not our ways."

Here we also saw brother Henry S. Fisher, whose generous heart bid us welcome to Christian hospitality. I should like to see the apparent wishes of the brethren there realized, in the re-union of this brother with the church. I believe he is beloved and esteemed by the brethren as much as ever. He does not preach at present, but maintains his Christian integrity; though, from some misunderstanding, he is severed from the church.

Orrstown was our next place to visit. I stopped with brother Wm. Miller, whom I found as kind, good natured and old-fashioned as ever. I was much pleased with that useful production of his ingenious mind, his newly invented *flood-fence*. Farmers can now build fences which, though they will not *stand* before a flood, still will not *run* (or *float*) away. I consider his fence of vast importance to the country; and as he has it protected by law against infringement, I hope it will yield him a good recompense of earthly reward, to be devoted to the good of mankind and to God's glory. I stopped too with brother D. Spencer, whose smiles greeted me as in former days. Brother Strayer stopped with brother S. Diehl, who treated him very kindly.

We next came to Shippensburg. And one of the first things I learned here was, that the church was not willing to give up their present pastor, Elder J. C. Owens, next year. It argues well for a preacher when his charge decline to let him go. But I think they should not be selfish. I stopped at my old "hotel," brother James Wenner's hospitable home, where you will always be made welcome by a kind family. It was this brother who, many years ago, won me over to a partiality for the brethren. I visited father Mackey, whose silvery locks proclaim him to be ripening for the grave, from whence, I trust, he will arise in the resurrection, an immortal being, to dwell in the garden of Paradise forever. Besides his kind family, I visited brother Owens; and after partaking of the hospitality of his amiable companion, we attended prayer meeting, and had a good, refreshing time. I found there sister —— ——, who was as happy as usual, making the house ring with her shouts. I also found old mother Reichert still in the land amongst the living, and zealous on the good old way. Lastly, I visited brother Angle's, and found his kind companion very ill. After consoling her in her afflictions, we left for Fayetteville, stopping with good old brother D. Markley, and after spending two nights—having meeting—we left next day for brother J. Young's, where we tarried over Sabbath, having several meetings at his house. We found him old brother Jonathan, as of former days, still disposed to help on the cause of God.

From there we came to Westminster, and stopped over night with the kind family of Dr. S. L. Swormstedt, who introduced us to a gentleman by the name of Bushrod Pool, professor of a new system of Oratory. He gave us several specimens, and I was much pleased with them. He has a book written on the subject, with plates, which he intends to publish. I think arrangements might be made with him to publish the work, which would possibly yield him and our Eldership some considerable revenue.

Lastly, some of your readers have heard of the new Coal Stove, (or rather only a *Cylinder Grate*,) for which I am about obtaining a patent right. Well, I think it will be the best kind of cylinder in use, and will finally supersede all others. After a while I will give you a description of it, with an engraving, for publication. Now I close in great haste, lest I weary your readers beyond forbearance.

I remain yours truly, J. F. W.

Letter from Elder J. H. Hurley.

Frederick county, Md., *November* 3, 1847.

Brother Winebrenner:—

You perceive I am yet alive, and though off my circuit, not yet off the stage of action. I am once more within the borders of old Maryland, with my parents and relatives. I am enjoying good health, and trying to keep in good spirits also. This is very important for the Gospel minister, but by times very difficult. The longer I labor, and the more I become acquainted with the instrumentality which is placed in the hands of the Gospel minister, the more I am constrained to cry out in the language of one who had much experience in a work not so very different from that of preaching Christ, "Now Lord, who is sufficient for these things?" How great is the work, and how important the duties devolving upon the minister of Christ! Yet, how frequently is he placed in unfavorable circumstances. Were it not for the consoling promise, "Lo I am with you," he would faint by the way, lay down his commission, retire to some monastic seclusion to live a single life.

Since I left our Eldership, which was a season of unspeakable consolation to me, I have came in contact with persons of every description, and almost every condition in life. We are visiting from house to house, conversing with the dear people upon the subject of their soul's best interests. Some of these dear fellow mortals seldom visit the house of God, and are seldom, if ever visited by the minister of Jesus, or by the pious layman, and pointed to the Lamb of God, which taketh away the sin of the whole world. This visit of ours to our native county, perhaps may be the last. And but very few of the hundreds, yea thousands with whom we come in contact, and with whom we converse, do we expect to see again, or have the privilege of conversing or praying with, on the shores of mortality. Taking these considerations into account, together with the fact that the great mass are unconverted, and that "without holiness of heart no man can see the Lord," and that the soul is immortal, and that this immortality must be spent—if not with the blessed, with the Saviour and with God in Heaven—in eternal torments with all the accursed in hell—we feel as though we could sound the exhortation to every one in the land who loves the cause of the Redeemer, Brethren, pray for us. These souls it is the work and design of the herald of the Cross to benefit; and for this we need much encouragement and aid from those who have a love for these souls. I need scarcely say that we need much grace, and much of the spirit of Him who sent us, in order to accomplish much in this responsible work. The harvest is now greater than it was when our blessed Saviour was in the world, consequently we are called upon to make more vigorous efforts or exertions, and offer more ardent prayers "that the Lord of the harvest would send forth more laborers into his harvest."

Should this piece elicit the attention, the serious consideration, and the ardent prayers of God's people in behalf of the work of the ministry, we shall console ourself with the consideration that we have gained our object The Lord willing, I will soon return to Pennsylvania.

Yours, in the bonds of the Gospel,

JOSIAH H. HURLEY.

Letter from Elder John Gillespie.

Little Red Stone, *Oct.* 19, 1847.

Brother Winebrenner:—

I am now sitting in brother Genos's, near by the old shattered, tattered, and almost forsaken meeting house, once occupied by the old regular Baptists, but for a long time unoccupied by any, till lately I paid a visit to this place; and from the appearance of the people, and the liberty which my Lord gave me on that occasion, I concluded to put forth an effort in the name of the God of Israel; so I left an appointment for a protracted meeting, which resulted in a most glorious revival.

I would just mention, that I met with a man who is a teacher in Israel, by the name of Joseph Kenady, who I took to be a good man, and hope that I may never have any reason to think otherwise. He stands alone, with a single church, under the title of the *Second Free-Will Baptist Church*. He united with me in this protracted meeting on these conditions: That we would labor together for the conversion of sinners, and leave them to make their own choice as to where they would make their homes as it regarded church membership. So, after a considerable number had given evidence of a saving change of heart, we gave an invitation for baptism and fellowship, when eight came forward, seven of whom I baptized and received into fellowship with the Church of God. Our meeting lasted for eleven days and nights, and there were 20 professed a change of heart.

At my next appointment, which is at present, I baptized three more, and the work is still going on. Several have professed a change on this occasion. But one thing I must here mention that no little disturbed my mind was, to find that my union friend was missing, and

though living not very far from the place, did not come near the meeting house. God only knows his reasons for it. If I have done him wrong, I hope he will come and tell me of it. However, God sent Elder JORDAN, of the Free-Will Baptist order, and he preached for me some. He is what I would call a first rate man. The friends of the good cause in this place, are repairing this house for regular worship. We hope to have more good news to send you before long.

I herein send you the name of a six month's subscriber, with the money for the same.

Yours, as ever, in love,

JOHN GILLESPIE.

Letter from Elder A. Snyder.

MOUNT JOY, LANCASTER COUNTY, *December* 9, 1847.

ESTEEMED BROTHER WINEBRENNER:—

I rejoice to read in the *Advocate*, that the Lord is reviving his work in different places. May the Lord roll on the wheels of his Gospel chariot, and spread the glorious news of salvation throughout this world's remotest bounds; causing the nations from afar to rally around his glorious standard, and bring yet many dear, blood-bought souls to know Him in the pardoning of their sins!

I drop a few lines, giving you a short account of our revival at Landisville, Lancaster county. The good Lord saw proper, in his goodness, to visit his little church there, and to enlarge her number. May He daily add to the church such as shall be saved.

For several weeks past brother HILCHER, of Elizabethtown, has preached for them, and on Sunday there were some deeply affected. On Monday evening following, the brethren had prayer meeting, and two came forward to be prayed for. On the evening following I tried, in my weakness, to preach to them, when four came to the altar of prayer—among them was the wife of a man who was, at the same time, deeply convicted of his lost and ruined state, but still would not yield. The next evening I preached again. I saw the man in the congregation again, so deeply convicted that he was almost constrained to weep aloud. After preaching I went and conversed with him, and, blessed be God, he, and four others, presented themselves at the throne of grace.—Thus there is one family altar more erected in that little village, and one house more is become a house of prayer, and one altar more from which the offerings of prayer and praise may ascend to the Lord.

During this meeting there were eleven that found the Lord precious to their souls, and seven followed their Savior down into the rolling stream, and were baptized. Several have found the Lord since the meeting broke up. May God keep them faithful.

Lovely Jesus! mighty Saviour!
Thou great Shepherd of thy sheep;
Keep those lambs within thy favor,
Thy tempted lambs in safety keep.

Give them grace for days of trial,
Of which they'll many have to meet;
To thy tender care and keeping,
Now dear Jesus we commend them.

Give them grace to persevere,
While this world is their abode;
And when before Thee they appear,
May they be at peace with God.

Our meeting in Maytown commenced, according to appointment, on the 26th of November. The meeting was well attended. The school-house was crowded on Saturday and Sunday evenings, so that many left, because there was no room. The behavior of the people was very good. I never preached to such a crowded congregation, where there was better attention than there. One poor prodigal returned to his Father's house, and the brethren seem to be revived. May the good Lord remember the few brethren and sisters at Maytown.

No more at present, but I remain yours in Christian love,

A. SNYDER.

Letter from Elder John Martin.

MILFORD, LAGRANGE COUNTY, IND'A., *November* 29, 1847.

BROTHER JOHN WINEBRENNER:—

I WOULD drop a few words, to let you know that we are still trying to spread Gospel truth in our Western country, which is filled with sin and error, as well as some other places. We have to contend with all kinds of opposition, such as sectarianism and formalism.—The ministers in this country are going in so strong for having their peculiar notions and sectarian dogmas established, that they form churches with converted and unconverted persons. That this is heart-rending I need not tell you, for you well know of such things in the East; but it appears to me the condition of the people will soon be like those in the days of darkness, in earlier times. It brings to my mind those days of my youth when it was the custom to take people into the church without religion. I consider this to be the work of anti-Christ. However, knowing it to be anti-Biblical, and also injurious to the cause of my Master, which I am trying to advocate, I shall strenuously oppose it. The principles which the Church of God advocate are pure and Scriptuaral, and I will, by the grace of God, try, with my brethren in the East, to spread and advocate them while I live. My experience, as well as my Bible, has told me that the blessings of God shall rest upon the faithful.

Yours, in the bonds of the Gospel,

JOHN MARTIN.

Letter from Brother Jacob Mygrants.

YORKTOWN, TUSCARAWAS CO., O., *October* 24, 1847.

DEAR BROTHER WINEBRENNER:—

IT has been the feeling of my heart to drop a few lines to you, but as I was somewhat afraid of my brethren in the East, I delayed it until now. But if you think these few lines are worthy of a place in your paper, you may insert them. This is a praise-worthy paper. I have taken it nearly two years, and am much pleased with it. I would like to see more of my brethren take this good paper—it is the best that ever I got hold of. Come brethren. lay yourselves out for usefulness. I would like to see you go in unanimously for the paper by the commencement of the next volume. It is cheap, and the more that take it, the cheaper it will be. I can hardly do without it, and let all who take it, calculate to pay for it. Friends, mark this! No more on this subject.

But I would inform the brethren in the East, that ever since brothers KELLER and T. HICKERNELL organized a church in this place, there are still a goodly number striving for the rest that remains for the people of God. I, for my part, have had to wade through many deep waters, yet I do not feel discouraged. By the grace of God I intend to fight on. I often wonder why brother JACOB KELLER does not write. Oh, how I would love to hear him preach once more. May God bless him and my brethren in and out of the stand.

We have some glorious times at our prayer meetings. A few weeks since we had a Penticostial shower from the presence of God, when one of our young friends, a cousin to my wife, came forward to be prayed for. We sung and prayed with and for him, and whilst heartily engaged he sprang to his feet, happily converted. This is a young man, much esteemed, and since that time has taken up the cross in prayer. Brethren, be faithful. I believe that the Lord will revive his work. Never did I feel for a poor soul as I did for the one mentioned. Oh, how our hearts were drawn out after his soul. Would to God I always felt for sinners as I felt for him.

I will now soon come to a close, hoping my brethren will bear with me, as I am one that loves my brethren. My mind has often been carried down East. Brethren, I daily remember you at a throne of grace. Pray for me. You, my brethren, who have been instrumental in the hands of God in erecting this good old plan; you who were first in this cause, pray that your last days may be the best.

I remain your brother in the Lord,

JACOB MYGRANTS.

Letter from Brother Henry Shuler.

MADISON, WESTMORL'D COUNTY, PA., *November* 2, 1847.

DEAR BROTHER WINEBRENNER:—

I TAKE this opportunity of taking my pen in hand to drop you a few lines, to inform you that we are well at present. Enclosed I send you one dollar for your valuable sheet, the *Church Advocate*, which will be a welcome messenger to me, as it should be to every Christian who desires to see truth prevail. I am living eight miles from the Church, destitute of hearing the ministers of the Gospel of the Church of God proclaiming the truth as it is in Christ Jesus; but, nevertheless, by the help of God, and relying upon the grace and promises which He hath declared shall be verified to those who continue to seek and serve Him in sincerity and truth, we shall continue to love and serve Him who will enlighten the understanding and illuminate the path that leads from this vale of tears and wo, to the never fading mansions of glory at God's right hand.

The neighborhood here consists of Methodists, Presbyterians, Lutherans and United Brethren. I have been talking with some of the latter class about Union, and they appear to be a very free and sociable people. Union, how great a blessing, how amiable a quality, how sacred a tie! what incomparable advantages are contained in the one sweet word, *Union*. Oh! when shall the strifes, the animosities, the contentions and divisions which distract and divide the Protestant people be done away? When shall God's people arise in their might and strength to put down the arch enemy of their souls? Oh! that those who profess to he the ministers of Christ, and all those who profess to be His followers, were united heart and hand in the great work of Salvation. Then would we see the cause of Christ prevailing—then would we see the glorious time "when every knee shall bow, and every tongue confess." Then men should cease to imbue their hands in each other's blood. Wars would cease and universal peace would reign. Then all the inhabitants of the earth would unite with one voice and mind and "sing hosannah's to the Lamb of God, who taketh away the sins of the world." That the hastening of this glorious time may be the heart-felt and gracious prayer of ALL God's people, is my sincere wish.

Yours, affectionately,

HENRY SHULER.

Letter from Elder A. Megrew.

JEROMEVILLE, ASHLAND COUNTY, O., *December* 4, 1847.

BROTHER WINEBRENNER:—

As it becomes necessary for me to write to you at this time on business, I thought it proper to drop a few lines for the *Advocate*.

I am at home at this time, engaged in holding a protracted meeting. The meeting commenced on the 27th of November, and is still in progress. We had in attendance, in the first part of the meeting, brothers BRIGGLE, SIMON and S. N. MILLER. Elder MILLER is still with us. There has been nothing very special as yet. However, the meeting has been good, and the interest appears to be increasing. One man has been happily converted to God, and promises to be useful to the cause here. Many more are under deep and pungent conviction, and we trust will yet come out upon the side of truth. One thing which characterizes the meeting is, the good attention of the people to the preaching of the Word, and the excellent conduct throughout. May the good Lord carry on the well begun work in Jeromeville, and to Him shall be all the glory. More, by and by.

Yours, in Christian love,

A. MEGREW.

NEWS DEPARTMENT.

The Bridge over the Niagara Falls.—The American and Canadian companies, which have been chartered for the purpose of constructing a bridge over the Falls, have met and made joint arrangements for commencing the work. The directors, after allowing liberal estimates for labor, materials, expenses and contingents, came to a conclusion that the structure could be completed for a sum not in any event exceeding $190,000. They appointed Charles Ellet, Jr., of Philadelphia, engineer, to construct the bridge, and bound him by contract to have the bridge ready for use on or before one year from the first day of May next. The bridge is to be suspended across the river at the narrow gorge between the cataract and the whirlpool, in view of both, immediately over the rapids, about 230 feet above the water, by sixteen wire cables, about eleven hundred feet long, and upward of twelve inches in circumference each. Its length is to be equal to six thousand five hundred tons tension strain, and to be subjected to the most severe and conclusive tests before used, so as to render it safe, beyond any possible contingency. There is to be a railroad track through the centre, so as to pass locomotives and trains, to accommodate the two railroads that terminate there.

Reception of General Taylor.—The grand reception of Major General Taylor took place in New Orleans on the 3d ult. It was magnificent and enthusiastic. When he landed, the Mayor invited him to become the guest of the city. General Taylor briefly and appropriately rep ied. He then proceeded to the Cathedral. Bishop Blane appropriately addressed him. Old Rough and Ready made an eloquent reply.

More of the Ill-fated Phoenix.—The Propeller Delaware arrived yesterday, bringing a few additional particulars to what we have published before. The number of lives lost by the last advices are somewhat increased. The clerk, Mr. Donahoe, states the number of steerage and cabin passengers on board at the time of the disaster, to have been 275—and a crew of 25. The number saved was 45. This makes the number lost 255. The two boats of the Phoenix reached the shore with 42 persons, and the three others were picked up in the vicinity of the wreck.

The Delaware sent her boats in search of bodies, and proceeded with the wreck back to Sheboygan. The boats recovered five bodies and a quantity of baggage and furniture. After rendering all the assistance in her power, the Delaware left for this port. In passing the scene of the disaster, they discovered a large number of floating bodies, supposed to be about 50, in the various conditions as to clothing in which they betook themselves to the water. Some half clad—some full dressed, and others entirely naked. As boats were about picking them up, the propeller passed by the sickening sight.

When the passengers became aware of the imminent danger which surrounded them, and that almost certain death awaited them, a scene was presented which beggars description. Some betook themselves to quiet prayer, others *howled* for help, whilst others still bowed in meek submission to the fiat of a ruling power. As the fire progressed, one after another of the voices were hushed in death, and a stillness awful and profound succeeded.

It appears probable that 240 lives were lost. One hundred and fifty of the passengers had recently arrived from Holland. This is a greater destruction of life than has ever occurred at one time upon these Lakes.

There was on board a large amount of merchandize including 40 or 50 hogsheads of sugar, and a great quantity of dry goods, &c. It is estimated that the loss is not less than $80,000 or $100,000.—*Buffalo Express.*

Central Ohio Railroad.—The report of Jonathan Knight, Engineer to the Central Ohio Railroad Company, making a reconnoisance of the route between Wheeling, Va., and Columbus, Ohio, is published in the Zanesville Republican, of the 19th ult. The distances are as follows:

From Wheeling to Zanesville,	90	miles.
" Zanesville to Newark,	26	"
" Newark to Columbus,	34	"
Total from Wheeling to Columbus,	150	"

The total rise and fall in this 150 miles may be about 2400 feet. Mr. Knight estimates the cost at $10,000 per mile for gradation, masonry and bridging of a width for a double track between Wheeling and Zanesville, and $5,000 per mile from Zanesville to Columbus.

The First Post Office.—The Phœnixville Pioneer says that the first post office in America was established in 1683, by William Penn, who appointed Henry Waldy, of Speakony, Postmaster, with power to supply passengers with horses from Philadelphia to New Castle, or to the Falls of the Delaware. A mail went once a week, and its movements were published on the meeting house door, and other public places. The rates of postage were fixed at 3d. from the Falls to Philadelphia, 5d. to Chester, 7d. to New Castle, and 9d. to Maryland.

Dreadful Steamboat Collission—*One Hundred and Thirty Lives Lost—Steamboat Talisman Sunk.*—We learn from the St. Louis Era, of Nov. 12th, that the steamer Lucy Bertram, up that morning from below, brought the painful intelligence of the loss of the steamer Talisman, and the lives of about 130 of her passengers. The Talisman was from Pittsburg, and bound to St. Louis, with a heavy cargo of merchandize and near 300 passengers. About 5 o'clock, on the morning of the 19th inst., when five miles below Cape Girardeau, she came in collission with the steamer Tempest, bound down, by which accident she sunk in a few moments to her hurricane roof. At the time of the accident the Talisman was crossing the main channel of the river to the Missouri shore. The engines of the Tempest were stopped, but not in time to avoid a collission. There were some one hundred and fifty deck passengers on board the Talisman, all of whom, with a few exceptions, are supposed to have been drowned. From all we can learn, but five or six cabin passengers were lost. None of her officers are missing. The Tempest received no injury, and passengers who come up on the Lucy Bertram say that no blame can be attached to her officers. She remained by the wreck of the ill-fated boat, and took off her surviving passengers and brought them to Cape Girardeau, from whence some forty arrived this morning on the Lucy Bertram. None of the officers of the Talisman have arrived. We learn, however, that the books and papers of the boat have been saved, but her cargo will prove nearly, if not quite, a total loss. When the Lucy Bertram passed up she had settled down to her hurricane roof. We learn that the passengers, with few exceptions, lost all their effects—one gentleman in particular, lost nine negroes (who were on deck) and fourteen horses. The consternation and alarm in the cabin of the sinking steamer, as mentioned to us beggar all description. Mothers with children in their arms ran frantic through the cabin of the boat, and in some instances threw themselves overboard and were rescued with difficulty. Many male passengers threw chairs and tables overboard, to which they clung until rescued.

The Catholics in the United States.—We learn from the Catholic Almanac for 1848, that the Catholic population in this country is estimated at 1,190,700. Within the United States there are 3 Catholic Archbishops, 24 Bishops, 890 Priests, and 907 Churches.—Twenty Priests died last year. There has been in the same period of time an accession of 76 to the number of Priests, and 95 additional Churches have been erected or dedicated.

Depopulation of the South.—The Greensborough, (Ala.,) Beacon says, than an unusually large number of movers have passed through that village within the past two or three weeks. On one day upwards of thirty wagons and other vehicles belonging to emigrants, mostly from Georgia and South Carolina, passed through, most of them bound to Texas.

What Ireland is doing for America.—During the time that we have been furnishing the starving Irish with food, they have been sending to *Benighted America* $28,000 to convert us to Popery—generous indeed, but we think it had better been spent at home.

Election of Officers and Teachers of the Girard College.—The Board of Directors of Girard College met at the office of the Commissioners of the Girard Trust, in Fifth street, opposite Minor, and elected the following Officers of the Girard College, agreeably to the ordinance of Councils in such case made and provided:

Hon. Joel Jones, President Judge of the District Court of the City and County of Philadelphia, President.

Mrs. Ann C. Tilghman, a daughter of the late Edward Shoemaker, and at present the principal of a large School, near Baltimore, Matron.

Jane Mitchell, Principal of the North-west Girls' Public Grammar School, Principal Female Teacher.

Mary H. Turner, principal of Palmer street Girls' Public Grammar School, Kensington, First Assistant Female Teacher.

Mary Ann Lynch, Teacher of one of the Secondary Public Schools in Moyamensing, Second do. do. do.

Samuel Overn, Steward.

Dr. F. W. Sargent and Dr. S. L. Hollingsworth, Physicians.

Mary A. Bateman, Eliza Linn, Elizabeth Willis and Susan Wrigley, Governessess.

Ohio.—The Legislature of Ohio assembled on Monday, and Gov. Bibb sent in his message, and it shows a flourishing condition of the finances; the treasury receipts from all sources, during the year, amount to $2,314,075 67; the disbursements, including interest on the public debt, is $1,604,255 32; the balance applicable to the payment of this temporary and funded debt of the State, is $407,820 46. The governor is no more a territory advocate and in favor of the Wilmot proviso.

The Cholera at the East.—The Universal Gazette of Prussia, publishes a letter of the 17th, from St. Petersburg, stating that "the cholera makes fresh progress in the two directions in Russia. It has just broken out in Simbrisk, Kazan, Nijni-Novogorod, Riasan, Poltawa, and Tamboff. Without counting Georgia, Caucases, and the country of the Cossacks of the Black Sea, it already reigns in sixteen governments. On the 30th ult., it broke out in Moscow."

Commutation of Punishment.—The sentence of death passed on Tillott, (found guilty of the murder of a man in Suffolk county, by striking him, we believe, with an axe, and on whose behalf an unsuccessful application was afterwards made by Messrs. David Graham and Henry L. Clinton, to the Supreme Court,) has been commuted by the Governor, on personal solicitation of Mr. C., to imprisonment in the State Prison for life.

Romish Priesthood.—A correspondent of the Augsburg Gazette, at Rome, mentions an official census, just published at Rome, from which it appears that there are now in the 51 parishes of Rome 37,531 families, 39 Bishops, 1514 priests, 2171 monks, 1754 nuns, 521 seminaries—together, 175,883 souls. The Jews are estimated at 8,000 souls. In 1846 the population was less by 5684.

Poor Fellows.—Louis Phillippi, King of the French, is said to be worth $150,000,000! Sir Robert Peel, $90,000,000. John Jacob Astor, $30,000,000.

Mackerel Fisheries.—The catch of mackerel thus far this season, says the Gloucester Telegraph has been small in comparison with that of the two last years. The force that have arrived at this port, are readily sold at good prices as soon as landed, and are immediately shipped to the great markets of New York and Philadelphia. The last sales here have been for No. 1's, from $10 to $11; No. 3's, from $6 to $7.

Apples for China.—A year ago much publicity was given to the transcendent excellence of the Newtown pippins, produced on the Pelham farm, in Ulster county. A large exportation of them was then made to England, where they brought high prices. They are now in the market again, and a shipment of them to China has just been made—the first apples sent to that country from the remote barbarian region.

Brooklyn, N. Y.—In 1814, this place contained only 3,805 inhabitants; in 1847, it contains 70,000, or even more. It has doubled in the last seven years—an unexampled advance. For forty years after its settlement it did not contain a single church edifice, the people worshipping in New York; they are now so numerous that Brooklyn is called "the city of churches."

The Posthumous Works of Dr. Chalmers.—An exchange paper says: It will be agreeable intelligence to many, that an American republication of the Posthumous Writings of Dr. Chalmers, is about to appear, from the press of Messrs. Harper & Brothers, simultaneously with the original edition, from duplicate stereotype plates.

Religious Revival.—A great revival of religion is now in progress at Uniontown, Pa. The Democrat of that place, says, that it is confined for the most part to the Methodist Episcopal Church, some ninety or more having professed to find peace, and united as probationary members of said church, in addition to twenty of the Sunday School scholars.

Astonishing Improvement.—The "Electric Company" of England have invented a machine, that will communicate intelligence at the same time to forty or fifty British cities. It can transmit from one to two thousand letters per minute to each place.

The Gospel has gone to Mexico.—Rev. S. Corley is now in Mexico, and Rev. Mr. Harris, a Presbyterian minister, is on his way to Vera Cruz, to preach there. May the seed sown take root, and bear much fruit.

Missions in Mexico.—The Synod of Mississippi, at its late meeting at Oakland College, prepared a memorial to the Board of Foreign Missions, to send missionaries to those parts of Mexico occupied by our armies.

The Lewistown Bank.—A writer in the Lewistown Gazette says, that from present appearances, not only is the Bank ruined, but numerous individuals will suffer by a loss of all they have.

Another Railroad.—At a meeting of the Pittsburg Board of trade, on the 2d ult., the making of a Railroad from Pittsburg to Cleveland, was considered and approved.

Another Renunciation of Popery.—Rev. W. A. Riedl has fled from Vienna, and openly renounced the Romish faith, and joined the German Catholics.

☞ "The Sons of Temperance are doing great good" in Kentucky. So writes an esteemed minister. Almost every member of the Synod of Kentucky had occasion to speak of the cause of Temperance as advancing, in connection with their efforts. So says the Christian Observer.

☞ The Rev. J. Breckenridge preached a thanksgiving sermon in Lexington, Ky., in which he rebuked the idea, in the strongest manner, of any treaty with Mexico which did not secure to us greater advantages in our future intercourse than we had heretofore enjoyed.

☞ The Roman Catholic Mission at Siam has been established 200 years or more. Yet they have not given to the people a Bible or Testament in their own language. This is probably true of the Catholic Missions throughout the East.

☞ The 2d Pennsylvania Regiment has been incorporated into Gen. Worth's division. They were at the city of Mexico on the 8th of November. The 1st Regiment remains at Perote. The general health of both is said to be good.

☞ The receipts of the American Colonization Society last month, amounted to $5,639. The income of the American Bible Society last month was $29,846.

☞ Girard College will be opened on the 1st of January, for the reception of orpans, under the provisions of Mr. Girard's will.

☞ There are upwards of one hundred religious newspapers published in this country. Thirty-five years ago there were none.

MISCELLANEOUS.

A COVETOUS CHRISTIAN.

Yes, I recollect something of him. He lived in Moses' day. He coveted a goodly Babylonish garment and a wedge of gold. It was a sad thing, however. It brought him to a fearful death, and involved others in a dire calamity. I am not quite certain, however, that Achan was a Christian.—Perhaps he is not the person to whom reference is made. Balaam may be the person intended. He was sufficiently covetous; but though he said, "Let me die the death of the righteous, and let my last end be like his," I think it far from clear that Balaam was a Christian. Ahab was remarkably covetous. So much so that he committed murder to secure the coveted vineyard. But probably no one would think of calling him a Christian. Gehazi had something of the same lust. His covetousness led him into falsehoods and made him a leper, and brought the same dreadful disease on his posterity. Is it certain that Gehazi, though he had a pious master, was a true believer? There was one, of wretched memory, who lived in the days of the Lord. Judas was one of the original twelve professed disciples. He was so covetous as to betray his Lord for the pitiful sum of thirty pieces of silver. I know that there are those who positively affirm that Judas was a Christian, and is now in heaven. They are not certain of it. Judas betrayed the Lord and died a suicide. Ananias and Sapphira made a profession, but their end has left us little evidence that they were Christians. They were *professors*. And I would suggest whether it would not be better to say a covetous *professor*, than a covetous Christian. The Bible calls covetousness *idolatry*. What sort of a Christian is an idolator? I know there are not a few in the Church visible, who are covetous to a proverb. Whether they belong to the church *invisible*, is altogether another matter.

Perhaps there is some risk in speaking thus plainly of a popular class. There are many of the rich and influential among them. I fear they are more accustomed to flattery than rebuke. But were it not as well that the truth should be told, though it give offence to some? "The wicked boasteth of his heart's desire, and blesseth the covetous whom the Lord abhorreth." We are assured that the covetous shall not inherit the kingdom of God. If it is so, they are not Christians.

And yet there is a covetousness which is lawful and good. A Christian may cherish it without reproach. Paul cherished it. He coveted no man's silver, or gold, or apparel. But he coveted, and enjoined on others to do the same. He says, "Covet earnestly the best gifts." Yes, that will do very well. If men will covet holiness of heart, a blameless life, meekness, humility, zeal, communion with God. If they covet the labors, self-denials and sacrifices of a truly religious life, it is very well. Such covetousness is praiseworthy and profitable. It wrongs no one in fact or intent. Would that there were many who were thus covetous. They who covet earnestly these things are not likely to have inordinate desires for the inferior things. "The love of gold, that vile idolatry," will not have a place in their hearts. Love of the heavenly is the best of all remedies for the love of the earthly.

He who shows very strong attachment for the riches of the world, gives reason to fear that he knows nothing of treasure laid up in heaven. Anxious desires for both the earthly and the heavenly cannot be cherished in the same heart. There are many who strive hard to unite the service of God and Mammon together. But it is as vain as it is impious. Professing Christian, it is you of whom I now speak? Let me urge you to abandon your covetousness, or give up your profession of religion. It would be wise to cease from the former.—*New York Evangelist.*

GREAT MORTALITY AT SIERRA LEONE.

The captain of a Sierra Leone vessel, direct from that place, informs us, says the Monrovia Luminary, that the yellow fever, and a disease known on this coast by the name of the black vomit, are raging there—cutting down more or less of all classes. They are more fatal, however, among foreigners.

Some idea may be formed of the extent of the plague, from the fact that by order of the Board of Health, five graves are constantly yawning to receive their victims!

Few of the citizens are aware of the number who are buried nightly. This is a precaution, to prevent if possible, the fatal effects of alarm.

REMARKABLE PESTILENTIAL PERIODS.

We gather from a historical work a few of the many remarkable pestilential periods in the last few hundred years, which are appalling to the readers of history, are wholly unknown. Pishorious states that there was an earthquake in Italy in 1456, which demolished forty towns and destroyed 60,000 lives. Forty thousand perished in Paris in 1477, by the plague. In 1484, Denmark lost nearly one half of its inhabitants by the common plague which raged terribly for two years. 30,000 persons were carried off by the same disease in London in 1500. In 1517 appeared "the sweating plague," about midsummer, by which one half the people of England perished. A large district of country in China was sunk, with all its inhabitants, and became a lake by an earthquake in 1556. In 1580 there broke out in Grand Cairo one of the most desolating plagues ever known. Prosper Alpinus reports 50,000 deaths from November to July. In 1598, 1599, and especially in 1600, the plague raged with terrible fury in Asia and Europe. In Europe there was a failure of the crops, while the plague committed most desolating ravages. Parents devoured their dying children; cats, rats, and every unclean thing was used to sustain life. 50,000 persons were supposed to have perished in Muscovy by the famine and pestilence. In 1618, according to an account in Elder Cushing's sermon, preached at Plymouth, just after the colony arrived in Massachusetts, occurred a terrible pestilence which so wasted the American Indians that one out of twenty was scarcely left alive. 30,000 of the Massachusetts tribe alone were reduced to 300. This was supposed to have been the yellow fever.

IMPORTANT DECISION.

A Runaway Slave may not be employed in Pennsylvania, except under Penalty.—In the U. S. Circuit Court, at Pittsburg, a penalty of $500 has been awarded against Dr. Mitchell, of Indiana county, for enticing a slave from his master. The case was tried under the act of Congress of 1763, and for the penalty imposed by that act. The decision in this case goes somewhat further than the famous Van Zandt case of Ohio.

In the case decided at Pittsburg, there was no proof of any attempts on the part of Dr. Mitchell to entice the slaves away from their masters. Nor was there any proven interference to prevent their return to their owners. He gave them employment, however, knowing them to be slaves, and according to the charge of the Judge, and the inference of the jury from the charge, there was room for the verdict rendered.

TO KEEP APPLES FOR WINTER.

Put them in casks or bins, in layers well covered with dry sand; each layer being covered. This preserves them from the air, from moisture, and from frost; it prevents their perishing by their own perspiration, their moisture being absorbed by the sand; at the same time it preserves the flavor of the apples, and prevents their wilting. Pippens have been kept in this manner sound and fresh, till midsummer, and how much longer they would have kept is not known. Any kind of sand will answer, *but it must be perfectly dry.*

ONE WAY TO DO GOOD.

One way in which a pastor may do good is by introducing into the families under his charge, a good periodical. The pastor should make the press an auxiliary in his labors.

Where does the minister find the most intelligent members of his congregation? those upon whose piety, consistency, and steadfastness he can place the most reliance? We venture to assert, they will be found in those families where a well conducted religious paper is taken. There, too, will be found those who feel the deepest interest in the cause of Christ and are are most ready to make sacrifices for its support.

The power of the press is often spoken of, and acknowledged by all. The influence of that power for good, and not for evil, should be brought to bear upon the membership of the Church in every possible way. Every pastor should make it a point in his labors, to introduce a religious paper into every family of his charge.—*Western Christian Journal.*

"EARING-TIME."

Many readers of the Bible mistake the meaning of this term, understanding by it the time of gathering the *ears* of corn; that is, the time of harvest. But the Scriptures speak of earing-time and harvest as two distinct periods. "In earing-time *and* in harvest thou shalt rest." It is evident that the sound of the word has led to an error both as to its meaning and its derivation. It means by ploughing or harrowing to prepare the ground for the reception of seed. Thence it comes to mean "seed-time." It is not derived, as many suppose, from the common English word "ear," meaning that of corn; but from the Anglo Saxon word *erian*, "to plough." "Seed-time and harvest."—This is the true meaning of the above quoted phrase.

CURE FOR A COUGH.

As the season for coughs and colds is at hand, we recommend, says the Delawarian, the following remedy, which we have used for several years, and never knew it to fail in relieving the most troublesome cough, in a few days time. It is a pleasant, cheap, and almost infallible cure:

Put a quart of hoarhound to a quart of water, and boil it down to a pint. Strain it, and put the water to a pint of molasses, and simmer the whole down to a pint.—Then add two or three sticks of liquorice, and a table spoonfull of essence of lemon. Take a table spoonfull of the syrup three times a day, or as often as the cough may be troublesome.

HIGH VIEWS OF THE MINISTRY.

"The moment we permit ourselves," says Robert Hall, "to think lightly of the Christian ministry, our right arm is withered; nothing but imbecility and relaxation remains. For no man ever excelled in a profession to which he did not feel an attachment bordering on enthusiasm;—though what in other professions is enthusiasm, is in ours the dictate of sobriety and truth."

A CHURCH ORGANIZED.—On the fifth Sabbath in October, a committee of the Presbytery of Muhlenburg, organized an interesting Church at Cadiz, Ky.

SILAS WRIGHT ON THE WILMOT PROVISO.

If the question had been propounded to me at any period of my public life, shall the arms of the Union be employed to conquer, or the money of the Union be used to purchase territory now constitutionally free, for the purpose of planting slavery upon it, I should have answered, No! And this answer to this question is the Wilmot Proviso, as I understand it. I am surprised that any one should suppose me capable of entertaining any other opinion or giving any other answer to such a proposition.

POETRY.

THERE'S JOY IN HEAVEN.

By J F Weishampel.

TUNE—"*A life on the ocean wave.*"

There's joy in Heav'n above,
There's joy on earth below,
For those who Jesus love,
And his salvation know;
Then, all who seek in vain,
Unceasing joys to gain,
For Christ leave sin behind,
And then true joy you'll find.
There's joy in Heav'n above,
There's joy on Earth below,
For those who Jesus love,
And his salvation know.

This world can but afford
A transitory bliss:
But he who loves the Lord,
Perpetual joy is his;—
'Tis his while life shall last,
'Tis his when life is past,
'Tis his on Canaan's shore,
'Tis his forevermore.
There's joy in Heav'n above, &c.

When life is past and gone,
And in our graves we lie:
If there we be alone,
We shall forever die;
But who on Christ believe,
Though dead, again shall live:
Their Guide through death he'll be
To immortality.
There's joy in Heav'n above, &c.

And when the trump shall sound,
And all the saints shall rise,—
Who sleep beneath the ground;—
With unbeclouded eyes
Then they their Lord shall see,
And ever with him be,
And sing the Saviour's praise,
Aloud, through endless days.
There's joy in Heav'n above, &c.

With endless joy in view,—
O what a happy thought!—
I bid the world adieu,
And seek its pleasures not.
Nay, give me Jesus here,
And give me Jesus there:
Without him all is pain,
But with him all is gain.
There's joy in Heav'n above, &c.

There's joy in Heav'n for me,
A crown of glory bright;
And I shall honor'd be,
By Him, who is the Light.
My soul shall ever bloom,
My body leave the tomb,
And raise the anthem high'r,
With the angelic choir.
There's joy in Heav'n above, &c.

THE CARRIER'S ADDRESS
TO THE
Patrons of the "Church Advocate."

[JANUARY 1, 1848.]

CHANGE, label-like, marks earth and sky,
"And rock, and hill, and brook, and vale;"
'Tis heard in every zephyr's sigh,
And felt in every rushing gale.

Go where you will, he has been there,
For lo! these many fleeting years:—
Unmov'd by sympathy or care,
He looks alike on joys or tears.

He frowns—and scepter'd monarchs bow,
And noblest superstructures fall:
The man whose trade was Empires, now
Is robbed, deprived and shorn of all.

He smiles—and dust, that lowly thing,
That slept beneath, for ages past;
Mounts upward on some hidden wing,
And sports amid the "stormy blast."

Whilst others seek for sweet repose;
Their day of toil and labor done;
His wakeful eyelids never close,
His motto—"ON! FOREVER ON!"

But like some men, your poet fears,
That change a wayward course has run;
A tale of some six thousand years
Would weary you; we'll sing of one.

Bereaved friends speak most of those,
Who latest from the earth have pass'd;
So let us deal, when years repose,
Remember all; but sing the last.

Change in the widow's lonely cot,
Where earth's exalted entered not,
Where joys and crusts were few:
For these she humbly bless'd the Lord:
For these, and His sustaining Word,
For these, "and Jesus too!"

Her treasures long were hid above,
There were the objects of her love,
And her "abiding home;"
Alone for years she wander'd on,
An exiled and deserted one,
Alone—yet not alone.

Amid her hours of gloom and care,
The Angel's her companions were,
And Jesus Christ her friend;
Though tempest-toss'd and tempest-driven,
She died at last in sight of Heaven;
Mine be her happy end.

Change roamed with death from land to land,
And saw his desolating hand,
"Make countless thousands" weep;
Some frantic died;—of hope bereft,
Some fled by faith to mercy's cleft,
And calmly went to sleep!

He saw the towering watchman fall,
Who preached salvation once to all,
And FELT salvation STILL!
Who smiled at the approach of death,
And whispered "with his latest breath,"
Mine be my FATHER'S will!

He saw the strong and mighty die,
And heard the proud for pardon sigh,
Who pardon spurned before;
"Despair, with raven wing" was there,
Oh what a fearful doom:—despair,
And time forever o'er.

Oh what a change shall millions know,
When thunders shake the world below,
And Jesus shall descend!
The sky shall "like a parchment scroll"
Remove. Time's latest bell will toll,
The end, the awful end.

Time then shall "heave her dying groan,"
And death surrender up his throne,
The dead again shall live;
The dead in Christ shall FIRST arise,
To claim their "mansions in the skies,"
Their portions to receive.

"There friends again shall re-unite,"
And ever "walk with Him in white,"
Who shed for them his blood;
One song inspires the host above,
Their endless theme is dying love,
"Worthy the Lamb of God!"

Ah, who shall sing those fearful woes,
That then shall break the dark repose,
Of such as die in sin?
The earth and sky, their anger tell
Beneath; a deep and yawning hell,
An endless hell within.

Some years ago a curious thought,
That struck the Nation's dumb,
Was brought to light; and some believed
That men need not drink Rum:
At least they said they so believed;
I'd better put that in;
And if the world has been deceived,
Then their's—not mine the sin.

Their teachings like the comet blazed,
And light beam'd all around:
The dead in drunkenness were raised,
The guilty lost were found:
And wives, and babes that wept and griev'd,
Through anxious years of pain:
The Father, Husband, Friend, received,
He was a MAN again!

Change has come o'er that light, I fear,
As clouds obscure the sun:
And caus'd its beams to disappear,
E'er half its course was run.
Oh may those slumbering men awake,
Who once have ventured all;
And *Alcohol's* dominions shake,
And see the tyrant fall!

Beneath Italia's sky was born,
And dwelt a thousand years,
A beauteous maid: They banish'd her,
She left her home in tears:
She left in tears, but not in wrath,
To tread an unfrequented path.

Through earth's dominions vast she hied,
For friends and home she sought;
But princes scoff'd, and morarch's jeer'd,
They lov'd, they prized her not;
And FREEDOM, scorn'd, abus'd and spurn'd,
Her feeble footsteps Westward turn'd.

Where civilization scarce had dawned,
She found a place of rest:
And now, her glorious banners wave,
O'er all the distant West!
That world, so new, supplies the home,
Denied by proud and ancient Rome.

But FREEDOM asks for "all, or none!"
She is a "saucy jade;"
And threatens that she 'll shortly leave,
Unless we cease to trade
In souls, and intellect and blood,
In men, the workmanship of GOD.

Oh may her warning voice be heard,
'Till fetters break and fall;
And stars that on our banners shine,
Their light disperse to all!
Thus shine the trembling orbs of light,
That penetrate the gloom of Night.

'Tis said that she's invited back,
To see her childhood home;
To bask beneath Italia's sun,
To bless and cherish Rome!
Oh may she such a blessing give,
As only FREEMEN can receive!

Change fills the olden world with wo,
And empties all her store;
The death-like wail, that calls for bread,
Peals out from every shore.

There, scores of pampered Nabob's groan,
With loads of earthly good:
There groan the "toiling millions" too,
They groan alas, for food!

There gaunt and dread starvation reigns,
And famine stalks abroad:
The scourge of Europe and her sons,
The instrument of GOD!

Stand, Europe, in thy mighty strength:
Thy hosts are marshalled now;
The laurels of ten thousand fields,
Are blooming on thy brow.

Ten thousand pages speak thy fame,
Through ages that are gone;
Remember that thine all 's at stake,
The universe looks on!

Why hesitate? Thy foes are there,
Their banners stream on high;
Thy home 's usurp'd, thy fields are waste,
Thy lov'd ones droop and die.

One voice peals out from hill and dale,
One voice from vale and glen,
One voice from youth and beauty's lips,
One voice from stalwart men:

The living speak in thunder tones,
In silence speak the dead;
It calls not for the pelf of earth,
That voice implores for bread.

God help thee, Europe; other help
Cannot supply thy need;
O may'st thou seek in HIM a friend,
And find a FRIEND INDEED!

E'er parting, I would just suggest,
That this inclement weather,
Reminds me there's a kind of change,
That jingles when together.

I would say less, but I might find
My revenue deficient;
I would say more, but that a hint
To wise men is sufficient.

ON SOLITUDE.

BY HENRY H. VANDERBEER.

"O Solitude! romantic maid!"
In consolations robe array'd
The envy of the great!
Thy presence is most sweet to me
And in some calm retreat, on thee
I love to meditate.

Of thee the prudent make their choice,
Because thou hast a bard like voice;
Relating things Divine.
They court fair wisdom (heavenly maid!)
By thy pure streams, or in thy shade,
And worship at her shrine.

O that thou wert my constant guest;
With thee each day could be at rest,
With business unperplex'd.
Regarding not this world of snares,
And free from troubles, toil, and cares;
Strive to ensure the next.

From impious men, whose ways are vain,
Whose pleasures are not free from pain,
Save me, thou Great and Good!
And let me in thy presence find,
A balm to soothe the troubled mind
In secret, (Solitude!)

THE MARKETS.

Corrected semi-monthly for the Advocate,
By Funk & Miller, Commission Merchants.

HARRISBURG.

FLOUR—Wheat, per barrel,	$6	00	a 6	12½
Do. Rye, do. - -	4	25	a 4	50
Do. Corn, do. - -	2	87½	a 3	00
GRAIN—Wheat, per bushel,	1	25	a 1	30
Do. Rye, do. - -		75	a	75
Do. Corn, old do. - -		50	a	60
Do. Corn, new do. - -		48	a	52
Do. Oats, do. - -		40	a	42
Do. Barley, do. - -		—	a	75
SEEDS—Clover, do. - -	3	75	a 3	87½
Do. Timothy, do. - -	2	55	a 2	60
Do. Flax, do. - -	1	10	a 1	12½
BEEF, per cwt. - - - - -	5	00	a 5	50
PORK, do. - - - - - -	5	00	a 5	25
HAMS, per pound, - - -		12½	a	15
BUTTER, do. - - - - -		12½	a	15
LARD, do. - - - - -		10	a	12½
TALLOW, do. - - - - -		8	a	10
HARD SOAP, (Dried) per lb.		6	a	7
EGGS, per dozen, - - - -		10	a	12½
POTATOES, per bushel, - -		45	a	50
ONIONS, do. - - -		75	a	87½
APPLES, do. - - -		40	a	50
PEACHES. (Dried) per bush.	1	50	a 2	00
FEATHERS, per pound, - -		37½	a	45
WOOL, do. - - -		30	a	50
SALT, per sack, - - - - -	1	55	a 1	60
HAY, per ton, - - - - - -	10	00	a12	00
PLASTER, per ton, - - -	5	00	a 5	50

PHILADELPHIA.

FLOUR—Wheat, per barrel,	$6	50	a 6	62½
Do. Rye, do. - -	4	75	a 4	80
Do. Corn, do. - -	3	37½	a 3	50
GRAIN—Wheat, per bushel,	1	40	a 1	46
Do. Rye, do. - -		80	a	85
Do. Corn, old do. - -		70	a	72
Do. Corn, new do. - -		55	a	60
Do. Oats, do. - -		42	a	43
Do. Barley, do. - -		85	a	90
SEEDS—Clover, do. - -	4	25	a 4	50
Do. Timothy, do. - -	3	75	a 3	80
Do. Flax, do. - -	1	40	a 1	45
BEEF, per cwt., - - - -	7	00	a 8	75
PORK, do. - - - - - -	7	00	a 7	25

RELIGIOUS NOTICES.

A special meeting will be held, Providence permitting, at Lisburn, Cumberland county, on Saturday and Sunday, the 15th and 16th instants.

The brethren of the neighboring churches, and the public in general, are invited to attend.

The following protracted meetings will be held on the York circuit, Providence permitting, viz:

1. At the River school house, to commence on Friday evening the 31st of December, 1847.

2. At Moore's school-house, to commence on Friday evening the 7th of January.

3. At Newberry, to commence on Friday evening the 21st January.

Preachers and people generally, are respectfully invited to attend.

S. Crawford.

Sundry protracted meetings, on the Dauphin circuit, will be held, Providence permitting, as follows, viz:

1. Millerstown, commencing on the 1st of January, (new year.)

2. Whitley's school house, commencing on the 7th.

3. Matamoras, (Paul's Valley) commencing on the 14th.

Ministerial brethren, and others, are invited to attend.

T. Strohm,
J. H. Hurley.

MARRIAGE NOTICES.

"[illegible]
[illegible]
And in the dawn [illegible] on
And mingled into one"

MARRIED—On the 11th of October, 1847, by Elder Wm. Mooney, Mr. Joseph Engle, of Conoy township, to Miss Barbara Brenneman, of West Donegal, Lancaster county.

On the 9th of December, by the same, Mr. Charles McLean to Miss Martha Kolp, both of Mount Joy, Lancaster county.

OBITUARY NOTICES.

"Leaves have their time to fall,
And flowers to wither at the north wind's breath,
And stars to set, but all,
Thou hast all seasons for thine own, O Death!"

DIED—On the 21st ult., William Wingert, in the 30th year of his age.

On the 14th ult., Winfield Scott, infant son of Henry and Harriet Radabaugh, aged 4 months and 6 days.

NOTICE.

Estate of JOHN C. BOOTH, deceased.

LETTERS Testamentary on the Estate of John C. Booth, late of Newburg, Cumberland county, deceased, having been granted to the subscriber, residing in said place, he therefore requests all persons indebted to said Estate to make immediate payment of their respective dues; and all persons having claims or demands against said Estate, to present the same properly authenticated for settlement.

DANIEL M'COY,
Jan 1—6w Executor.

PETERS' CHEAP BOOK STORE.

No. 22, Market Street, Harrisburg.

THE public are respectfully informed that the undersigned are now the proprietors of the Book Store and Printing Establishment of the late G. S. Peters, deceased; and that they have added to the former stock a large assortment of BOOKS in the various branches of Literature: among which are *Religious, Medical, Historical and Miscellaneous Books;* besides all kinds of

SCHOOL BOOKS

and Writing Materials, used by Scholars; all of which will be sold at the lowest Cash prices by the dozen, or single. Also, for sale a large assortment of

GERMAN BOOKS;

such as Bibles, Testaments, Prayer-books, Hymn-books, Reading and Spelling-books, Toy-books, &c. &c. Besides,

Kunst's English and German Dictionary,

a very valuable work, particularly for those desirous of studying either language.

Store-keepers, Pedlars, Teachers and others, who wish to purchase Books, &c., by the quantity, will find it their interest to give us a call.

LUTZ & SCHEFFER.
December 15, 1847.—1y.

COLPORTEURS WANTED.

THE Editor of this paper wishes to employ several good hands to act as Colporteurs for the sale of his works: such as the *History of all Denominations, Wandering Soul, Treatise on Regeneration, German and English Testaments and Hymn-books,* together with several other choice and valuable books. Those who come well recommended can find immediate employment on liberal and accommodating terms.

January 1, 1848.

APPLE TREES FOR SALE.

JOHN SHERICH wishes us to give notice that he has for sale at his residence, near Lisburn, in York county, about one thousand fine Apple Trees of choice varieties. He will sell them, single or by the quantity, on reasonable terms.

AGENTS WANTED.

SUITABLE persons can find employment for the sale of the *"He Pasa Ekk'esia,"* in this and other States. Apply to the Editor of the Advocate. [May 1.

M'ALLISTER'S OINTMENT.

It has POWER to cause all external SORES, SCROFULOUS humors, SKIN DISEASES, POISONOUS WOUNDS to discharge their putrid matters, and then heals them.

It is rightly termed All-healing, for there is scarcely a disease, external or internal, that it will not benefit. I have used it for the last fourteen years for all diseases of the chest, consumption and liver, involving the utmost danger and responsibility, and I declare before Heaven and man, that not in one single case has it failed to benefit when the patient was within the reach of mortal means.

I have had physicians, learned in the profession. I have had ministers of the Gospel, judges of the bench, aldermen, lawyers, gentlemen of the highest erudition, and multitudes of the poor use it in every variety of way, and there has been but one voice—one universal voice—saying: "M'Allister, your Ointment is GOOD."

CONSUMPTION—It can hardly be credited that a salve can have any effect upon the lungs, seated as they are, within the system. But, if placed upon the chest, it penetrates to the lungs, separates the poisonous particles that are consuming them, and expels them from the system. It is curing persons of Consumption continually.

HEADACHE—The salve has cured persons of the headache of twelve year's standing, and who had it regular every week, so that vomiting took place.

Deafness and Ear ache are helped with like success.

RHEUMATISM—It removes almost immediately the inflammation and swelling, when the pain ceases. Read the Directions around the box.

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LIST OF THE GENERAL AGENTS.

We hereby announce the following brethren General Agents for the Church Advocate, viz:

Elder EMANUEL LOGUE, of Trenton, Iowa, is our General Agent for that State.—All persons, therefore, wishing to subscribe for the Advocate, or to make remittances for the same, will please address him as above.

Brother JOHN SHULER, of Ottawa, Illinois, is our General Agent for that State.—Persons in said State, wishing to order the paper, or to pay for it, are requested to address brother J. Shuler.

Dr. J. BOBBS, of Indianapolis, Indiana, is our Agent for the Southern and Central part of Indiana.

Elder JOHN MARTIN, Marcy, Larange county, Indiana, is our Agent for the Northern part of Indiana; him, therefore, the people of that part of the State will address.

Brother JOHN ACHEY, of Dayton, and CHRISTIAN WINEBRENNER, of Miamiesburg, Montgomery county, Ohio, are our General Agents for the south-western part of Ohio. To them the people of that quarter will apply, who may have business with the Advocate office.

Elder THOMAS HICKERNELL, of Mendon, Mercer county, Ohio, is our General Agent for the North-western part of Ohio.

Mr. JOHN P. WINEBRENNER, of Wooster, Wayne county, Ohio, is our General Agent for Eastern and Southern Ohio. To him payments can be made, or orders sent by sub-agents and others, in that part of the State.

Elder JACOB MYERS, of Pittsburg, Pa., is our general Agent for the West Penn'a Eldership. To him the sub-agents and others will address orders and make payments.

Brother SAMUEL HINNY, of Springville, Lancaster county, Pa., is our agent for Mount Joy, Richland, Springville, and the surrounding neighborhood.

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Brother JOHN K. BUSER, of Highspire, Dauphin county, Pa., is our general agent for Highspire and the neighborhood.

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Brother GEORGE ROSS, is our Agent for Elizabethtown and neighborhood.

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Brother A. J. KAUFFMAN, is our Agent for Washington and neighborhood.

Brother GEO MARTIN, is our Agent for Lancaster and vicinity.

Brother GEORGE SINGISER, is our Agent for Churchtown and neighborhood.

Brother JACOB HICKERNELL, is our agent for Lisburn and vicinity.

Brother HENRY WINGERT, is our agent for Landisburg and surrounding country.

Brother JOHN GORE, is our general agent for Uniontown, Md., and neighborhood.

Elder THOS. BEAN, is our general agent for the Broad Fording neighborhood, Md.

Brother JOHN KIBLER, is our agent for Newport and neighborhood.

☞ In addition to these General Agents, we wish it distinctly understood, that all the accredited ministers of the Church of God, in all the different Elderships, (as stated in our terms,) are our regular and standing agents for the Advocate.

JOB PRINTING

NEATLY EXECUTED AT THIS OFFICE.

J. B. G. KINSLOE, Printer.

THE CHURCH ADVOCATE.

A FAMILY PAPER---Devoted to the Diffusion of Bible Truth, Religious News and General Intelligence.

ONE DOLLAR AND TWENTY-FIVE CENTS A YEAR. "EARNESTLY CONTEND FOR THE FAITH WHICH WAS ONCE DELIVERED TO THE SAINTS." PAYABLE ALWAYS IN ADVANCE.

VOLUME XII. HARRISBURG, Pa., JANUARY 15, 1848. NUMBER 18.

THE CHURCH ADVOCATE

Is printed and published in Mulberry street, near the Railroad Bridge, Harrisburg, Pa.,

By JOHN WINEBRENNER, V. D. M., Editor.

TERMS AND REGULATIONS.

The Church Advocate will be printed and published semi-monthly, on a large super-royal sheet, at $1,25 per volume, payable always in advance, or within the first three months of taking the paper.

All persons failing to comply with these terms, shall have their papers stopped at the expiration of the first quarter, from the time the paper is sent, and be held accountable for two quarters; that is to say, for 62½ cents; which sum shall be invariably exacted before the paper will be re-sent.

All the accredited ministers of the Church of God, and such other persons as shall have regular certificates of their appointment from the Editor, shall be the only authorized agents for this paper.

☞ Letters and communications addressed to the Editor, through the Post Office, must be *post-paid*, except those containing remittances.

EDITORIAL DEPARTMENT.

LIST OF ACKNOWLEDGEMENTS.

Names	Am't. paid	Names.	Am't paid
Bigham, Solomon	$1 25	Moyer Jacob,	50
Bratton, George	1 25	Meloy, John	50
Brandt, David	50	Mooney, John	62
Charlton, James	62	Miller Elder J J	62
Comp, Henry, vol 12	37	Plank Jonathan	50
Do. do vol 13	62	Sheckler, Susan	50
Fasig, Saml	25	Sheckler Catharine	50
George, John J	1 25	Wright, Elizabeth	31
Grindle, Abraham	25	Weltmer, Joseph	62
Getter, George	1 25	Winebrenner, John A	1 00
Garman, Rebecca	50	Young, Jacob	1 00
Huston, Levi	62	Yon, Lewis	1 25
Huston, Mary L	62		

Reviewers Wanted.

There are two or three pieces in this paper that ought to be reviewed. Who will undertake this work, and show the things which are more excellent?

Job Work.

We beg leave to remind our friends, that we do Job Work at the Advocate Office, on moderate terms. If they will be kind enough to allow us a share of their patronage, we shall feel obliged.

Pennsylvania State Temperance Convention.

The Temperance Associations of Pennsylvania, of every description, are hereby notified that in pursuance of the following resolution, adopted at the Convention held at Harrisburg, in January last, a State Temperance Convention will again be held at Harrisburg, on the third Wednesday, being the *nineteenth day of January*, 1848.

"*Resolved*, That it is expedient to hold a State Temperance Convention at Harrisburg on the third Wednesday of January next, 1848."

Our Paper.

The following resolution was passed by the late Indiana Eldership, respecting the *Church Advocate*, to wit:

"*Resolved*, That it be recommended to the preachers and churches connected with this Eldership to double their diligence in procuring subscribers for the Church Advocate."

We are much gratified to learn that our Indiana friends have not lost sight of our mutual interests connected with the success of the Advocate.

Their "double diligence" will, we hope, result in an accession of a long list of new subscribers to the *Advocate Office book*.

Besides, we should be much pleased to see this "double diligence" leaven diffuse its fermentations throughout the whole church, so that the whole body might soon become leavened by it.

Should it happily produce this effect, then we doubt not but what the next volume will yield a snug revenue to the funds of the General Eldership. No one would rejoice more to see this than ourselves. Let the "double diligence" principle be tried, and we will soon see and note the happy result.

"Render to all their dues."

With this injunction the Eldership of the Church of God are disposed to comply: but in order to do so they have appealed to the members of the Church, through their Agents, for aid to enable them to pay off all demands against them, and so render to all their dues.

The largest claim is our own. We have a demand against the Eldership for the sum of $2,000. The most of this is borrowed money, on account of the Printing Establisnment.—More than ten years ago we made large loans for the use and benefit of the Establishment. These loans are still unpaid. We are anxious to pay them, yea, we have long been very anxious to do so, but could not, hitherto, because the Eldership has been in default with us.

This is a simple statement of facts. We make this statement at the request of one of the Eldership's Agents, who says that some people wish to know how much the Eldership are in debt, and how they got in debt, &c.

The Committee, appointed by the late Eldership to ascertain the precise amount of the balance due us, and to publish the same, ought to have made this statement, to prepare the way for the Agents. But as they have neglected to do so, we have done it ourselves, subject to examination and revision, at any time they may see proper.

We regret to learn that some of the subscribers on the old relief subscription refuse to pay, because it was not collected sooner, or because the Printing Establishment was wound up, or because they paid to some one of the board, to help him out, &c., &c. Now, we have only to say that all these things, in our opinion, amount to poor and petty excuses. Yet, if these brethren can think it right and honorable to back out from their own voluntary engagements, and pay little or nothing, whilst other brethren suffer the loss of hundreds, and ourselves some two thousand dollars, why be it so. We leave them to God and their own consciences—there to answer it in a coming day.

But one thing we confidently believe and affirm, that there are noble and generous minded brethren enough in the Eldership and the Church of God, who will not rest satisfied until this debt is paid, and fully and fairly paid, should they even have to do it themselves, in addition to what they have already done. If in this we are disappointed, then, we shall frankly confess that we have entirely mistook their characters; a thing we are not at all prepared now to admit.

The Agents are now all out, and expect to canvass the ground as fast as they can.—Those brethren who are sympathising and willing hearted in this matter, will please to hold themselves in readiness and do what they can without grudging.

Journal Corrected.

The Journal of the West Pennsylvania Eldership needs some correction, according to Elder J. Hickernell's account. He says brother J. M. Klein, instead of himself, was appointed delegate to the next General Eldership. Again, he says that the Venango, Harmony and Columbiana circuit, to which brothers Klein, Hovis & Cobaugh were appointed, is omitted in the Journal.

We have referred to the manuscript, and find that the fault is mainly attributable to the Clerk of that body.

We are always gratified when errors occur, to receive the aid of our friends in correcting them.

Colporteurs in Mexico.

The American Tract Society has received two donations, one of two hundred, and another of five hundred dollars, for the support of colporteurs in Mexico. Large quantities of the publications of that Society have already been sent out and distributed among the army, in the hospitals, and through the cities occupied by the army of the United States.—Officers of the army have, it is said, in several instances, given the work their decided countenance. The Bishop also, of Vera Cruz, is represented as favoring the design. Here then, is a new and widely extended field open for the dissemination of Gospel truth.

Bible Agency.

Elder Wm. M'Fadden has taken the Agency of the Lancaster County Bible Society, and has entered on the duties thereof, at the commencement of this year. His business will be to canvass the whole county regularly and thoroughly, from house to house, without respect to denominations or persons, and solicit subscriptions, donations and collections in aid of the Society—supply the destitute with Bibles and Testaments, either by sale or otherwise, as circumstances may require, and to preach on the Bible cause wherever times and circumstances may offer suitable opportunities.

We hope the members of the "Church of God" will not be a whit behind the foremost in sustaining the Bible cause. This noble cause is emphatically the cause of God, entrusted to the hands of His church and people. If the church does not sustain this glorious and world reforming cause, who will do it? Angels doubtless would, if they were charged with it; but it is not their work; it is the Churches work. Those who know the truth and whom the truth has made free, are mainly charged with the duty of disseminating the word of truth among the people. We hope it will be done cheerfully and liberally.

Riotous Affray.

The original contractors for building the Railroad Bridge over the Susquehanna, about five miles above this place, have had a large force upon the work for some months—since August. From some cause, while they were still driving on their work, their contract was revoked, and the job given to a new company. Immediately upon this being known, a creditor, to whom a considerable sum was owing, proceeded to levy upon the stores, tools, and other effects of the company, but upon the Sheriff's appearing, the laborers, some of whom had not received their pay, gathered in large numbers, and would not allow the Sheriff to take the property levied upon from the premises.

On Wednesday morning, the 29th ult., the Sheriff resolved to go with sufficient force to remove the property, and accordingly summoned and armed a "posse" of one hundred and thirty men, with a brass six pounder from the Arsenal, under command of Gen. Seiler. They were marched up in martial array, with music of drum, fife and bugle, muskets loaded with buckshot and ball, bayonets fixed, and generally well charged for the fray. But, unluckily for a trial of their valor, when they arrived at the works the enemy was not to be found; only here and there an Irishman who sat demurely upon the rocks, was all that could be seen.

To our Book Agents.

We deem it our duty to explain to our Book Agents the cause of the delay in the publication of the "History of Denominations."

In the first place, Mr. Mochrimer, our Stereotyper, failed in getting out the work, by the latter end of October last, according to his written contract.

In the next place, Elder G. B. Ide, of Philadelphia, who undertook to furnish a new article on the Baptist church, failed to prepare it according to promise. He first promised it in October, then in November, afterwards in December, and finally by the first week in this month; but, in the end, has disappointed us altogether; so that new arrangements had to be made with another man for an article. The gentleman who is now engaged to write the article is Dr. Joseph Belcher, of Philadelphia. He has engaged to finish it in two weeks. So that if we are not disappointed again, we may venture to promise the books by the latter part of this month.

The following extracts from several letters will show that it is not through our neglect the work is delayed.

Philadelphia, Dec. 20, 1847.

Brother Winebrenner:—Agreeably to your request, I called on Mr. Ide to-day. He says that he has not been well, and has so much to attend to, that he has not yet been able to finish his sketch of the Baptist people. I had a long and interesting conversation with him on important matters.

He told me before I came away, to say, that he would endeavor to have the article finished by the first week in January.

Your brother in Christ,
JACOB FLAKE.

Philadelphia, Dec. 31, 1847—*Evening.*

Brother Winebrenner:—I had the pleasure of seeing Mr. Ide to-day, and repeated to him what you said in your letter. He has not been able to accomplish for you what he intended to furnish; and on account of his having so much to attend to at present, he will not be able to do it; and so you must not look for it.

He suggests that you should print the article written by Mr. Gillette; and also the article in the Encyclopedia of Religious Knowledge. He says it ought to have a short introduction, stating what it is, and where it comes from,—and that it might be a little altered in phraseology. He also says, that after the above, there should be a piece with statistics, and things of that kind, relative to the state and doings of the Baptist people, up to the present time. This, he says, he would furnish himself, or get a man to do it, while the other parts are being stereotyped. Yours, &c.,
J. FLAKE.

Philadelphia, Jan'y. 5, 1848.

Brother Winebrenner:—In accordance with your request I endeavored to see several Baptist ministers to-day. I met with several at the Book Depository, but Mr. Malcom was not present. I stated to them what you said in your letter, relative to printing Mr. Gillette's article, and the Encyclopedia article. They rather hesitated, and appeared to wish to have something specially adapted to the Book—but did not object particularly.

Among those present was Joseph Belcher, an old English preacher—at present stationed in the Northern part of this city. He has been four years in this country. He expressed his willingness to write an article for you immediately. I suppose he is a writer by profession.

I told him I would write to you this evening, and you would reply to-morrow; so that on Friday he could know your wishes.

Yours, in love, J. FLAKE.

Missionary Pledge.

We, the undersigned subscribers, pledge ourselves to pay the sums affixed to our names, to John S. Gance, the Treasurer of the General Eldership, on or before the first of April next, to be appropriated to the support of brother Hann as a Missionary in the State of Illinois, for one year from the first of April next.

Said pledges to become valid and binding, provided the sum of $200 shall be pledged for this purpose, between this and the first of April.

Samuel Bowman, - - -	$5 00
John B. Coover, - - -	5 00
John Winebrenner, - -	5 00

Now brethren, send in your pledges as soon, and for as much as you can.

Opening of Girard College.

We learn by the Philadelphia Ledger, that on Saturday, the 1st inst., Girard College was formally opened with interesting and appropriate proceedings. Several hundred ladies and gentlemen were assembled in one of the large rooms of the magnificent building. Opposite to the main entrance a stage had been erected for the accommodation of the speakers, the members of City Councils, and the Board of Directors of the College. The Hon. Joel Jones, President elect of the College, and the Matron, occupied positions on the right of Joseph R. Chandler, Esq., President of the Board. The front seats were well filled with the pupils who have already been admitted into the institution. The appearance of the boys were strikingly prepossessing. They were uniformly clad, and their presence added not a little interest to the occasion.

An appropriate address was delivered by Joseph R. Chandler, Esq.

News from Mexico.

Advices from Vera Cruz are to the 20th ult. It is stated that a quorum of the Mexican Congress was in session in Queretaro, on the 6th of December, and rumors were afloat that the government would send Commissioners to meet others on the part of the United States, for the purpose of arranging the terms of a treaty of peace.

A correspondent of the Picayune, under date of Mexico, Dec. 10, says:—"I was assured yesterday by an intelligent Mexican, and one, who from his position is doubtless correctly informed, that the Mexican Government had determined to send propositions to Washington for Commissioners to meet at Havana and arrange the terms of a treaty of peace, and that these propositions had actually gone down by a special courier, who accompanied the train which left yesterday."

Legislature.

The Legislature assembled at the Capitol on Tuesday; the 4th inst. The House met at 12 o'clock, M., and organized by the election of Wm. F. Packer, as Speaker. The Senate met at 3 o'clock, P. M., and organized by the re-election of Wm. Williamson, Esq., who presided over the Senate at the close of the last session.

From England.

The Hibernia arrived at Boston on the 25th ult. She left Liverpool on the 4th, and had a very severe passage. A marked improvement has taken place in commercial affairs as it regards the money market, but Corn and Flour had declined, the best American flour being quoted at 29 shillings.

The British Parliament, for some days, had been engaged with the subject of trade, and the financial condition of the country. It is expected that measures of a salutary character would be introduced.

The state of Ireland is truly frightful. The land reeks with assassination from one end to the other. Government has proposed a coercion bill, of a very mild and moderate character.

In Switzerland the Federal party had prevailed, and the troops and defences of Sonderbund were generally beaten down. Neufchatel and the adjoining townships had declared their neutrality, which had been confirmed by the King of Prussia. The principal powers of Europe had interfered to stop the warfare.

The affairs of Italy are in a fair way for adjustment. The Pope has opened the new Council of State of the Vatican, and his speech elicited unmixed approbation.

The Royal Bank of Liverpool, the stoppage of which caused so much excitement at the time, has resumed business under favorable circumstances.

The Asiatic cholera is stated to have advanced to the Prussian frontier.

Compliments to Gen. Scott.

The following resolution of thanks to Maj. Gen. Scott, and authorizing the presentation of a medal by Congress, were offered in the House on the 28th ult., by Mr. Hunt. Similar resolutions of thanks are pending for the battle of Buena Vista and the victory of General Taylor:

Resolved, &c. That the thanks of Congress be and they are hereby presented to Winfield Scott, Major General commanding in Chief the Army in Mexico, and through him to the officers and men of the regular and volunteer corps, for their uniform gallantry and good conduct, conspicuously displayed at the siege and capture of Vera Cruz and Castle of San Juan d'Ulloa, March 29, 1847; and in the successful battles of Cerro Gordo, April 18th, Contreras, San Antonio, Churubusco, August 19th and 20th; and for the victory achieved in front of the city of Mexico, Sept. 8th, 11th, 12th, 13th, and the capture of the Metropolis, Sept. 14th, 1847; in which the Mexican troops, greatly superior in numbers, and with every advantage of position, were in every conflict signally defeated by the American Army.

Resolved, That the President of the United States be and he hereby is requested to cause a gold medal to be struck with devices emblematic of the series of brilliant victories achieved by the Army, and presented to Major General Scott, in testimony of the high sense entertained by Congress of his valor, skill and judicious conduct in the campaign of 1847.

Resolved, That the President of the United States be requested to cause the foregoing resolutions to be communicated to General Scott, in such terms as he may deem best calculated to give effect to the objects thereof.

James Peacock, Esq. our late Post Master, has become joint proprietor with Mr. Comstock, in the publication of the Philadelphia Bulletin.

CONTRIBUTOLS' DEPART'T.

Two Months' Experience.

BY J. FLAKE.

The Eldership—Lancaster Special Meeting.

Two months ago I left home for the Eldership, at Elizabethtown, Lancaster county.—Early next morning I arrived there, and found a very friendly reception among the preachers, and other brethren.

Now the idea of going among the "Brotherhood" ought to be very pleasant, considering that they come from far and near to this their Yearly Meeting. One ought to be able to say, "I love you all, but am afraid of none of you"—as the English preacher said.

Being afraid of your brethren is not a very pleasant feeling: as perhaps too many have found. However, the Lord can give rest and peace to the soul that cleaves to Him in humble faith and love.

"Trust in the Lord, forever trust,
And banish all your fears."

So agreeably to the request of the last Eldership, I opened the Session by preaching a discourse from the words of the Psalmist, 122 Psalm, "Pray for the peace of Jerusalem; they shall prosper that love thee." Now that is a good text; and I believe what I said was acceptable and edifying.

The Eldership began in a good spirit, and continued so until the end. The business meetings were held through the day, and the meetings for worship at night. The preaching I thought was more than usual in ability, and goodness.

I have endeavored heretofore, and especially at this Eldership, to promote the welfare and peace of the body. I try to look at all things in the clear light of truth, and eternity. I remember that I am to cast off all bigotry and sectarianism. I belong to Christ, and to the great body of his people, as well as to this little branch of his church, called the Eldership. And I feel glad that all things passed off so well as they did.

The Eldership was in session a week, and then adjourned, *sine die.** I was not present at the closing meeting which was held late at night. I was not well.

Those brethren will not all meet again at a similar Yearly Meeting. One is gone already from this vale of tears. To all appearance, brother Booth was strong and well in body, as he was in mind and heart. But he is gone, and we shall follow, to an everlasting home. O to be prepared—to die—or else, to hear the solemn midnight cry, "Behold the Bridegroom cometh."

Lancaster Special Meeting.—When the Eldership closed I set my face Eastward again. I hope my dear friends at Middletown and Harrisburg will excuse my not coming to see them this last summer and fall—I will try to make amends in the coming spring.

So I came to Lancaster, and put up with my esteemed friends, brother and sister Gable. There was a special meeting appointed for Lancaster, but I had no invitation. But this

*Not exactly *sine die*; *i. e.* without day, for they adjourned to meet on Wednesday, the 1st of November, 1848. This piece was too late for our last number.—[Ed.

makes no great difference to me, when I wish to visit a place, and know there are those who will be glad to see me. At any rate I venture.

And so I staid, and listened to good preaching and exhortations from several brethren.

Indeed I staid six weeks, and tried to help on with the good work of calling sinners to repentance, and preaching sanctification to believers.

I suppose near thirty souls professed repentance, and as many as thirty were received as members added to the church. The effect of the meeting was very good, in reviving and encouraging the church and congregation.

Among those who came forward was the keeper of a public house, noted for scenes of revelry and dancing.

On last Monday I came home to Philadelphia; and here I am, hoping in the Lord, and waiting to know His will.

This morning I went to the First Presbyterian Church here, and listened to a discourse from Albert Barnes, on the words of Isaiah, "A man of sorrows." It was their communion Sabbath, and so I thankfully accepted the invitation given, and joined with perhaps five hundred, in eating of the bread, and drinking of the cup, which shews forth the Lord's death, until He come. It was a solemn and profitable time, to me.

Philadelphia, *Dec.* 19, 1847.

Conviction, Repentance, and Faith.

Conviction for sin is the work of the Holy Spirit. Whatever may be the *means* of the sinner's awakening, whether by any dispensation of divine providence, or by the exhibition of divine truth, either read in the Bible or heard in preaching; it is the Holy Spirit which makes the application of it, by enlightening the mind to see the holiness of God's law, and the exceeding sinfulness of the heart. It is the Holy Spirit that produces godly sorrow which "*worketh repentance* not to be repented of."

Repentance is an act of the sinner, an act which he is enabled to perform by the Holy Spirit, which has awakened conviction in his heart. Repentance consists of a painful regret for our past conduct, a determination of the mind to forsake sin, an actual effort to forsake sin, a desire of restitution to our fellow creatures for any injuries we may have done them, and fervent prayer to God for mercy. Conviction for sin must precede repentance, and repentance must precede justifying faith; no impenitent sinner can exercise justifying faith.

Faith is an exercise of the human mind, performed by divine assistance. It consists in believing that Jesus Christ, the Son of God, died for me, and is *able*, and *willing*, and *ready*, to save me. I speak now of that faith which is exercised by a *penitent sinner* at the moment he receives the pardon of his sins,—the faith by which a sinner is justified, and by which he receives peace with God, according to Romans v, 1.

1. If the foregoing views are correct, our salvation, from first to last, has its foundation in the grace of God; for unless the Holy Spirit had enlightened our minds we should never have felt nor seen the claims of God's law, nor had any knowledge of our danger or our remedy. And this divine influence, which has enlightened our understanding, is the result of the atonement, which atonement had its origin in the infinite love of God; so that we must say with the prophet. "Salvation is of the Lord," and with the Apostle, "By grace ye are saved."

2. Although we are saved by grace, and God's infinite goodness lies at the bottom and constitutes the foundation of our hopes of heaven: yet in order to secure that salvation even its first degree, viz: the pardon of our sins, we must do something; that is, we must repent. Repentance is the condition of justifying faith. I say the *condition*, because an *impenitent* sinner cannot believe in Christ in the sense that we must believe in order to be saved. So then, while the Holy Spirit worketh in us both to will and to do, we are exhorted by St. Paul to work out our salvation. "God hath *commanded* all men everywhere to *repent*." Repentance is absolutely necessary to salvation.

3. If we take a Scriptural view of faith, and a view in accordance with our own experience, we shall find that faith is as much the exercise of the mind as walking is an exercise of the feet. It is not however an exercise of the understanding merely, but an exercise of the heart. It is not merely an assent of the mind to the truth of a proposition, but a reliance on God, through Jesus Christ—an exercise which excludes everything as a ground of hope but the merits of the Redeemer, and his gracious promises.

So then, while we affirm that salvation is "by grace," we must add with the Apostle, it is "through faith." God's infinite love is the fountain from which salvation flows. The atonement of Christ is the *meritorious* cause of our salvation: the influence of the Holy Spirit is the efficient cause, divine truth is the instrumental cause; but faith in Christ is the conditional cause. Therefore repentance and faith are as necessary to secure our salvation, as are the influences of the Holy Spirit, the atonement of Christ, or the infinite goodness of God. The latter will not, cannot save us, without the former. T. S.

Impropriety of Joining Benevolent Societies.

Is it right for a Christian to connect himself with the various Benevolent Institutions of the age?

Ans.—A Christian ought always to be engaged in benevolent operations. He already belongs to a society which was founded by Him who so loved this world that He gave his only begotten Son, that guilty, perishing sinners might be saved, and which is based upon principles of the most unbounded philanthropy and benevolence; an institution which has not for its object the removal of one, nor even of a few of the evils which infest the world, or the dissemination of a few scanty and imperfect blessings amongst a particular portion of the human family, but, which aims at the destruction of all sin, and all its consequences, and is designed to bestow upon the race of Adam the liberty, the joys, the riches, and the honors of heaven.

The prudent and devoted Christian should then never forget the superior excellence of the Gospel of God, as a cure for all sin, and all its consequences, and should seriously enquire whether or not it is possible for his knowledge of evil, or his responsibility to be increased by connecting himself with any institutions merely human. We have many such societies devoted to the removal of the consequences of sin, not one of them can reach the cause of it, and it appears to be vain and unprofitable for a Christian, who is acquainted with a remedy for the cause of all sin, to spend his time in endeavoring to remove the consequences of a few.

It cannot be urged that he may still be engaged in the work of the Lord. It is not to be expected, it is not in human nature. Who does not know that when a Christian gives up to a party, that is, when he becomes a zealous advocate to any human institution, ostensibly benevolent, his mind is necessarily and unavoidably engrossed in a great degree with the peculiar interests of this system, or this society; his time occupied in perusing the voluminous publications poured forth in favor of its unrivalled claims; his feelings diverted from their usual channel in which they were directed to the general good of mankind, and made to swell the torrent of agitated waters, which either carry destruction over the land, or at best can be only of partial benefit. and is almost always made the means of private emolument, or the personal aggrandizement of a few unworthy individuals. Who does not know that while his resources and energies and affections are thus almost sure to be misdirected; his feelings of universal philanthrophy contracted within a narrow compass, and monopolized by a single object, that emotions of passions, dislike, and even hatred, towards certain portions or classes of our fellow-men are insensibly introduced to fill up the space once occupied by affections of a far higher and noble character, by feelings which were inspired by divine teaching, and were consonant with the character and love of God.

Let no one who believes in Christianity presume to imagine that this divine institution is inadequate to the task of accomplishing every good purpose, it cannot only do it, but it can do it in the best manner. Man, the child of passion, the slave of ignorance, requires to be divinely (d)instructed as much how to do, as what to do, and in attempting to remove moral evils by any other means than those dictated by heaven, generally creates more misery than they cure. Nor is Christianity to be blamed, or supposed incompetent to its object, because a few who pretend to be governed by it indulge in intemperance, or exercise tyranny or oppression. Such find no justification in its precepts, and if it does not acquire over *all*, can these societies do better, or as well? Do they furnish higher motives or stronger inducements to duty? or can societies judge more righteously, or administer rewards and punishments more discreetly, that they should usurp the exclusive privilege of heaven? All that can be done by any, or all these Societies, can be done by pure Christianity, and in a far better way.

The Christian then should not be diverted from his course, but should imitate "God, who causes his sun to rise on the evil and on the good." The world may not understand him, neither did they know nor understand his Master. To the different parties and societies of the day, to the oppressors and the oppressed, to the zealots for temperance and the slaves of intemperance, he can but use the same language, "Repent and believe the Gospel," etc., etc.

Excite no political disturbances, enlarge the benevolence of your hearts, "obey magistrates, and be ready to do every good work," for the goodness and philanthropy of God our Saviour has shone forth, teaching us that denying ungodliness and worldly lusts we should live soberly, righteously and Godly in this present world, "looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ, who gave himself for us, that he might redeem us from iniquity, and purify unto himself a peculiar people, zealous of good works."

If the temperance society has the power to obliterate one sin, the same power can obliterate all sin, consequently it would entirely displace the merits of Jesus Christ.

JOHN HINCKEL.

Phonography.

Kingston, R. I., *Dec.* 21st, 1847.

Brother Winebrenner:—

I noticed in No. 11 of the present volume of the *Advocate*, an article with the above caption, copied from the Boston Recorder, in which the writer endeavors to explain the meaning of the word, etc. As this article is of such a character as to mislead those who are not otherwise informed with regard to the matter, I have thought it might be an acceptable service to examine it a little, and give some further information upon the subject.

First, then, we will premise that there are in the English language 42 different sounds, and in the alphabet only 26 letters, of which 5 (c, j, q, x and z) are redundant, or useless, their sounds being represented by other letters; leaving only 21 letters which are available to represent *twice* the number of sounds! Appropriating to each of these letters *one* sound, we have a surplus of 21 sounds for which we have no symbols. These are distributed among the 21 letters in the most arbitrary and absurd manner imaginable. For instance the letter *a* in different words represents 9 different sounds, *o* as many, *e* 7, *i* 5, *s* 2 &c., while *b*, *d*, *t*, *v*, etc., each have but *one* sound; and sometimes 2, 3, or 4 letters are used together to represent one sound. Each of these combinations also is used for 2, 3, 4, or more different sounds. And what is worse, the *same* sound is represented frequently by several different letters, or combination of letters. The sound of *a* in the word *late*, is designated by 12 different symbols! that of *e* in the word *me* by 21, that of *i* in time by 17, etc!! That is in writing a word containing the sound of *e* in *me*, we have to choose between 21 different ways of representing it! The result of all this is, that every person who *learns to spell* in English with *tolerable correctness* spends at least 5 years in learning, and some persons twice that time.

No man learns to spell all the words of the language correctly; and *no* man, not even the man of the Boston Recorder knows how to spell a word which he has *heard*, but has not *seen*, or to pronounce a word which he has *seen*, but has not *heard!*

Now Phonography proposes to drop the useless letters from the alphabet, and add new ones enough to make the number equal to the number of sounds, *and then* in spelling any word to use only the letters representing the sounds of that word. The result of this is, that any child, having learned the alphabet, may be taught in *six weeks* to spell any word in the language correctly, upon hearing it pronounced, and to pronounce any word correctly at first sight!

These things being so, we may be able to appreciate the sneer of the man of the Recorder about "*simplifying the matter for the ben-*

efit of children by adding" some letters to the alphabet.

But it is going "*to destroy all the beauty and analogy of the language!!*" Horrible!!! It would be too bad, surely, to spoil the *beauty* of such a system(?) of orthography(!) as that above described! But perhaps long words are beautiful! Then how beautiful the Russian language must be! Shall we not adopt it instead of our own! But the *analogy!* Well, so far as analogies are used to determine how to spell words, we shall not need them. But they will not be lost. And so far as they assist in determining the meaning of words, they will be just as serviceable as they are now. Does not *rufly* show its relationship to *ruf* quite as plainly as *roughly* does to *rough?* Or to take the Recorder's favorite example, does no "*Noley*" show as much analogy to "*No*," as "*Knowledge*" does to "*Know?*" Again, the analogy of words is preserved much more perfectly in the *sound*, or *pronunciation*, than in *spelling*. This will be found an important idea, but I cannot enlarge.

But, finally, the Recorder pretends to give some specimens of Phonography; or, more strictly Phonotypy; and in these he betrays either gross ignorance of the subject, or a culpable design to deceive the public. Not having types for the new letters, (if indeed he was aware of their existence,) he *could not* have given a fair specimen of the proposed improvement in spelling, if he had desired to do so. And he has not adhered to the Phonetic principle as far as he might have done with ordinary types. He has also represented Phonography as establishing such vulgarisms in pronunciation as "*forerd*," for "*forward*," etc. This leads directly to a remark with which I will close, viz: that Phonography or Phonotyny does not propose to alter, or interfere with the *pronunciation of a single word in the language*, but simply to represent accurately the received pronunciation according to the best standard authorities.

Yours, truly,

W. COLEGROVE.

A Brief Account of a Short Trip.

With your permission, Mr. Editor, I will give the readers of the *Advocate* the history of a journey I made a short time since, into the country. On the 10th of November I started from Baltimore, in company with Elder John Strayer, for Uniontown, the latter being one of the "Relief Fund collectors."

I saw nothing worth communicating on this road, unless it be one thing, which struck me with peculiar force. A traveller has, very frequently, nothing to look upon but dilapidated old buildings, log and stone, and miserable, worn-out, ruined fields, filled with thistles, and encompassed by rotten fences, or none at all. This argues bad for Maryland.

At the close of the day we arrived at Westminster, where we were kindly kept over night by Dr. S. L. Sworxetedt, a Thomsonian physician, of, we believe, considerable practice in the neighborhood.

Westminster is a flourishing town, of about 2000 inhabitants, the seat of justice of Carroll county, well situated, and about 28 miles from Baltimore. On the next morning we proceeded over a somewhat rough road to Uniontown, some 8 miles distant. Here we stopped at Mr. Jacob Christ's.

Whilst there I canvassed the town, exerting myself to sell some pictures, which I brought along, and a variety of books, of which my companion was the agent, such as the Revival Hymn Book, Testaments, Bibles, Wandering Soul, &c.

When the Illustrated History of Denominations is offered through the country, I think many will be disposed of by the agents.

On Friday we left Uniontown for the hospitable mansion of Mr. Abraham Garner, a couple of miles from the town. Leaving there on Saturday morning, we went to Frizzlesburg, where the meeting in the evening, at the church, was addressed by Elder Strayer. This town is a pleasant place, but it is small. Leaving the excellent family of Mr. Benjamin Fegole, on Sunday morning, at 10 o'clock, we found ourselves again at Uniontown, where Elder Strayer preached a discourse to an attentive audience. Sunday evening there was service again. We were entertained well at this town, and I tender my thanks, through this medium, to the families we stopped with at the different places.

On Tuesday we again went to Mr. A. Garner's, where we were compelled to stop a few days on account of rain, which caused quite a flood in some parts of the neighborhood. One night we stopped at Mr. George Garner's, from whence I commenced a walk through the woods to Taneytown. After walking a while in the wet, stumbling on some clearings, with log houses, and walking about 10 instead of 3 miles, I got to the place, settled pretty well with Catholics; a Roman church being the first object I saw. I soon returned, and in a couple of days went to Mr. Hollenderry's Mill, a mile further. We hereby return thanks to both families, (John and William H's.,) for their kindness to us during our stay. The flour, and saw-mills are situated on Big Pipe Creek, and the country around is fine.

On Sunday the meetings at the School-house were well attended, and addressed morning and night by Rev. Mr. Foul, of the United Brethren denomination.

On Tuesday morning, (leaving my friend Strayer,) I commenced a journey of 40 miles on foot, homeward, my baggage being carried in the wagon of a farmer of the neighborhood, a nephew of Gov. Shunk, of Pennsylvania, to whom I am much obliged. Slept all night on the floor, at a tavern near Reisterstown--the prevailing conversation being upon Henry Clay's late speech at Lexington, which seemed of considerable interest to the "bar-room politicians." Next day I trudged the other fourteen miles, and arrived safe and sound at home.

I purpose making a trip towards Harrisburg shortly, where, perhaps, I may get the History of Denominations to sell, from whence I may accompany my father on his "Relief" collecting tour. I have a good assortment of lithographic pictures, (colored finely,) among which are "Christ Washing the Disciples' Feet," "Immersion of Christ," and a variety of others, which I dispose of.

My wish in writing, being principally, as I said before, to express my gratitude to those who treated us so well on the trip, I will now cease to trespass on your room, and close by subscribing myself

Yours, respectfully,

JOHN F. WEISHAMPEL, Jr.

Baltimore, Md., *Dec.* 5, 1847.

P. S. It was my intention to keep in company with Elder Strayer in his "collecting tour," but in consequence of his *ill-health* we were compelled to separate, as above stated.

J. F. W., Jr.

Letter from Bishop Geo. U. Harn.

Cherry Grove, Carroll Co., Ill., *December*, 1847.

Brother John Winebrenner:—

I wish to communicate a few facts and items more, respecting my operations here, in the "far West."

My next effort was at North Grove, Ogle county. This is denominated the "Maryland Colony," in consequence of a great majority being emigrants from that State. I delivered seven discourses there, but to very little visible effect. The community professional are, Lutherans, United Brethren, and a good number of the advocates of the doctrine of *dead ghosts*, and that the wicked will be raised at the final judgment to be cast into the lake of fire, where they will be punished with *everlasting punishment*, for the fearful space of five or ten minutes, when there will be no more of them than if they had never been!

The following week proceeded to Phelps' Grove, and on the 15th of October began a meeting which lasted till Thursday evening. Here I spoke seven lengthy discourses. They were well listened to, and much feeling was manifested, but not much action. I was here hospitably entertained by the Waggoner's, who, though they are not professors, are very fine people, and quite friendly to our views. An ardent desire was expressed to hear you here. Quite a wealthy and well improved neighborhood lies around here. In it is situated Mount Morris and the Methodist Seminary. Its repute is but ordinary.

Thence to a school house near Grandatour, called the Ridge. Here I was welcomed by a little church of Free-Will Baptists, and preached seven times to the audience. My Sunday discourse was near three hours in length, giving an outline of what were our views. I was informed, by some of the leading members, that they only differed with me in two points, and in one of them they were certain we were right; that is, the title we give a church. They say it was their original practice, but they condescended to take the name their opponents gave them. But how to change was a difficulty? I told them to resolve, by consent of the church, that they would take the Bible name, and if they wanted still to cooperate with the Free-Will Baptist Conferences, I would advise them so to do under existing circumstances.

The second point was about our not making baptism a condition of membership. They do. They do not make it a condition of communion, but of membership. Now I do not see the consistency of such a course. If a man is fit for sitting down at the table of the Lord, why not to be a regular member of a local church? The reply is, we endanger the immersionist principles of the church by letting a majority of pedobaptists into the congregation. To this I reply, I have more confidence in the potency of truth. But bring men in conjunction with it divested of all extraneous opposition, and if candid, they will soon be convinced and obey.

A small number, of about half a dozen, a part of whom were not immersed, then proposed to me to organize themselves as a Church of God, stating they could not be admitted to the Free-Will Baptist church unless baptized, and they had not yet been convinced of that being their duty. And as for the sects around them, they felt no disposition to unite with them.

I objected to this course in the heart of the other organization, for it is not my duty to disorganize, but to set in order the things that are *wanting*, and especially among a people so near our own views as the Free-Will Baptists. I advised them first to give the Bible a complete investigation, and get convinced of duty and obey. This will remove all difficulty. Secondly, should they not succeed in convincing themselves of duty, then try and get the church to admit them on the ground of Christian character.

Some Pedobaptists have pronounced me inconsistent on this subject, because I would not consent to sprinkle their children also. Now, I think this would be *religious despotism*, instead of *religious liberty*. I grant him the right of exercising his own conscience, and also of getting that little work done if he can, but he has no right to trample on *my* privileges, by demanding *me* to do it.

From there I returned to Cherry Grove, and held another protracted meeting. On the 31st organized the few brethren and sisters into a church, numbering, in all, 12 members; there are several more who could not attend the meeting. We also attended to the ordinances for the first time. On Monday one female, of some influence, professed to embrace the Lord, and next day was baptized. I have done a great deal of preaching at this place, and always have good attendance, but I lament that the people cannot be moved to act. They approbate and feel, but will not do. These are hard times to preach.

Tuesday, 9th November, started on my way to Ottoway, where I arrived on Friday, and proceeded to introduce myself to brother John Shulen and family, by whom I was received courteously, and hospitably entertained. During my stay there I only preached four times, and then to small audiences. The state of religion in Ohio is low. I visited the Methodist and Baptist congregations, and found them both small for the place. It numbers 1702 inhabitants, and has a Methodist, Baptist, Congregationalist, Episcopalian and Catholic Roman congregation in it. The situation is remarkably beautiful, on the Western banks of the Illinois and Fox rivers, at the mouth of the latter. Steamboats sometimes run up to it, and the Illinois and Michigan Canal is now nearly completed. It is the seat of justice of La Salle county.

There are about a dozen of brethren and sisters in and around it, formerly of Pennsylvania, but they are very inactive. I regretted to see this, and advised them to get to work. I am partly under promise, should they desire it, to return that way in the Spring, and hold another big meeting.

During my stay I had the pleasure of several social interviews with Elders Higby, Edwards and Wernen, all Baptists; the first, pastor of the church in Ottoway, whose pulpit I occupied twice. They appeared to be men of a good spirit, and free in their intercourse.

And now permit me to state that, in looking over the list of appointments and the number of licensed unemployed ministers, my soul has been grieved and deeply distressed, that so much ground should pass uncultivated. Is it not enough to shake the confidence in men's pretensions, of one who suffers himself to be bereaved of many endearments, to see so little concern about the cause they profess to love above all others? Depend on it, these are some of my most fruitful causes of grief. God knows, I am willing to go ahead and brook danger and toil, if I could only see others wil-

ling to follow suit. I am sorry! I am pained!! I am grieved!!! I am distressed!!!! But I may be answered, that men can't preach and live on nothing. Well, I see not why I should not offer the same apology, and all others who are willing to do what the Lord demands of them. But the facts are, there is a want of care and interest for the salvation of men, and a feeling prevalent among ministers and people that the office of a Bishop, or an Evangelist, is not an honorable and desirable one any farther than it helps in ordinary life, or when filled by one whose name is sounded from Dan to Beersheba. This course of many very frequently relaxes my nerves.

Fraternally, yours,

G. U. HARN.

Letter from Brother Daniel Long.

CANTON, Fulton county. Ill., *December* 6, 1847.

BROTHER WINEBRENNER:—

There are a few things which came under my notice in looking over my late paper, which moved me to take up my pen to write you a few lines.

First, I was solemnly struck in noticing that brother J. C. BOOTH is dead. This appears as though it could not be; but alas! it is even so, no doubt. Brother BOOTH was much beloved by all who knew him. I, for one, had a special regard for him. He was much beloved by me and my family. When I think of it, that he was converted a few days after me, at the same revival, in the village of Springville, Lancaster county, Pa., in the year of our Lord, 1838, almost ten years ago; that he has since been called to the ministry and now is dead, I marvel—I grieve, and often think it cannot be. But, so it is. Amen! be it even so. Thy will be done, O! Lord.

I notice that the brethren of the East Pennsylvania Eldership have made some provisions to supply Illinois with a preacher for the next Eldership year. I feel truly thankful for this timely and generous arrangement. I notice that brother G. U. HARN asks whether there is not some one that will take it on him to go to Quincy, Adams county, Ill., and also states that there is a field open between Ottoway and Peoria. I believe that much good can be done in this western country; not only in Adams county, but also in Fulton, and other counties.

We live in Fulton county, about 25 miles South of Peoria city, ten miles West of the Illinois river, and 4 miles North-east of the town of Canton. In this place we expect to remain. We hope as brother HARN is going East in the Spring, the Lord willing, that he will not go by without hunting us up. If he, or any other brother wishes to find us, they will please call on J. H. STIFF, merchant, in Canton, and inquire for DAVID RUSSLE or THOMAS D. LOND: from them he can learn where we live. We would be very glad to see brother HARN; and if there are any brethren in this county, or neighborhood, that will make themselves acquainted with us, we would be glad to learn to know them; or if there are any brethren that we could make ourselves acquainted with, we should be much pleased.

There are good societies in this part of the country, of different denominations. There are the Close Communion Baptists, the Congregationalists, Presbyterians, and three different kinds of Methodists. The Methodists have, at different times, requested us to join their society, but this does not suit us. We want to find those brethren who hold the same doctrines that we do, or believe to be the nearest right, according to the Scriptures. So long as this is not the case, we will bind ourselves to no denomination, but stand aloof and serve God the best way we can. We hope, however, that this need not long be the case. We pray the Lord to bless the efforts of the brethren in the East, in trying to supply Illinois with ministerial labours. May the Lord bless us all, is my prayer. Brethren, pray for us; pray for the outpouring of God's spirit in the West.

Yours, in Christian love,

DANIEL LONG.

Letter from Elder A. Holms.

MILTON, Stark county, Ohio, *December* 7, 1847.

BROTHER WINEBRENNER:—

I TAKE up my pen for the purpose of expressing my mind with regard to the Constitution of the General Eldership. That this instrument has produced considerable contention and division, is a fact too notorious to be denied.

The Ohio Eldership, of 1847, has been challenged by a few of its members, who are favorable to the Constitution, to discuss its merits, and give our reasons for not adopting it. The reason why it was not discussed is, that the subject was not introduced until the last day of the meeting, and we could not get a majority of the members to say that we should continue the meeting another day for that purpose.

I did expect some of my brethren would have written on the subject, but I have hitherto been disappointed. I have finally concluded to express my mind on this subject, although it may be thought presumption in me to venture out against wiser heads, and superlative talents. But, be it understood, I do not challenge discussion, but simply claim it as a duty to give my opinion. All men are created equal. I claim it, then, as a privilege to express my mind on any and every subject of a moral nature.

My first reason for not adopting it is, that it is a departure, and a very gross departure from original principles. We have seen the time that our ministers would have shuddered at the idea of adopting anything of the kind. They have denounced them as creeds, human traditions, and as the doctrines and commandments of men. That the Constitution is a human invention, cannot, I think, be disputed. At least we do not suppose that those who formed it were inspired, or if they were, they have not yet performed any miracle to establish the fact; and until this is done we must consider it human, and human only.

I ask, has a man, or any set of men, the right, ecclesiastically, to legislate a law for the "better government of Christ's house, and the declarative glory of God," as the members of the General Eldership have professed to do? (See the first resolution on page 13 of the Constitution.) Most denominations have, in their origin, been more or less zealous, pious, and God-fearing; but as they increased in numbers, wealth, and popularity, they have retrograded, instead of travelling towards the standard of truth and becoming more and more conformed to it. They have usually become dissatisfied with the old paths and simple ways of the Lord. Hence they have added creed to creed, and formed constitutions, contending for the doctrines and commandments of men, supposing that in all this they have had nothing in view but the declarative glory of God, and the better government of themselves. But what has been the consequence? I answer, that their human laws have but created new sects and parties. I am fearful that the Constitution, and some resolutions, (that I shall not name at present) are the beginning of such things. The Lord save us from evil.—*Amen.*

No more at present.

Yours, with respect,

A. HOLMS.

Letter from Elder T. Hickernell.

ZANESFIELD, Ohio, *Dec.* 10, 1847.

BROTHER WINEBRENNER:—

THE Indiana Eldership is now past, and a pleasant time we had. All was peace, all was harmony, love and union. During the meeting one was converted, and a small church formed, composed of five members. We are still looking up for better times.

I received a letter some time ago, from brother G. U. HARN, Ill., who stated that he expected to be at Ottoway, to hold some meetings there. I was somewhat surprised, upon looking over the map, to find that Ottaway is only 150 or 160 miles from my furthest appointment West. If funds could be raised, I think we can find a man to open up a junction between my circuit and Ottoway.

Yours, truly,

T. HICKERNELL.

JOURNAL

OF THE

SECOND ELDERSHIP IN INDIANA.

AGREEABLY to appointment, the *Eldership of the Church of God* in the State of Indiana met in a School-house, in Troy township, near brother J. MELOY's, Whitley county, November 15th, 1847.

On motion, it was

Resolved, That brother T. HICKERNELL open the meeting, which was done in the usual way.

Resolved, That brother T. HICKERNELL and A. SLYTER constitute the meeting; whereupon the following brethren were found to be in attendance, viz:

John Martin, *teaching elder*, and Alexander Menely, *ruling elder*, from the church in Milford township, Lagrange county; Alexander B. Slyter, *teaching elder*, and E. Latta, *ruling elder*, from the church in Pleasant township, Wabash county; Enoch B. Gillespie, *teaching elder*, and Wm. Phramton, *ruling elder*, from the church in Union township, Decalb county; Thos. Hickernell, *teaching elder*, and John Kilmer, *ruling elder*, from the church at Jackson, Stuban county; John Corbin, *ruling elder*, from the church at Rome, Noble county; John Meloy, from Troy township, Whitley county, *messenger*.

On motion, it was

Resolved, That a Speaker and Clerk be elected by ballot; whereupon brother JOHN MARTIN was elected Speaker, and T. HICKERNELL, *Clerk*.

On motion, it was

Resolved, That brothers GREAR, BAKER, and E. DAVIS be received as advisory members.

On motion, a Committee of three were appointed on Resolutions, viz: Brothers SLYTER, MENELY and E. LATTA.

On motion, it was

Resolved, That ministers give in their reports, and that it be left optional with them to withdraw or stay in the house after giving in their reports.

Brother JOHN MARTIN then reported: That since the last Eldership he has been trying to preach the Gospel; has seen a few converted and baptized. He states that he has seen people much affected under his preaching, but how it comes so few have been converted he cannot tell. He craves an interest in the prayers of the people of God.

His report was adopted, and his license renewed.

Brother A. B. SLYTER reported: That of late he has had great enjoyments, more so than usual; he states that he has baptized but one since the last Eldership, and formed two churches. He complains of misfortunes and disappointments; sometimes thinks one cause of this is because he is not about his Master's business as he ought to be. He also asks an interest in the prayers of his brethren.

His report was adopted, and license renewed.

Brother E. B. GILLESPIE then reported: That he feels glad that he ever came among his brethren, and that although poor, feels willing to labor as much as he can in the vineyard of the Lord. He says that he has formed one church, and baptized one person this last summer.

His report was accepted, and license renewed.

Brother T. HICKERNELL reported: That since the last Eldership he saw a few converted, and baptized but one. He states that his prospects on the Circuit are quite flattering. He applauds the brethren for their liberality, punctuality, and kindness towards him, and trusts for this they shall have a reward. He states that his calculation is to give all his time, or at least as much as may be considered practicable, to preaching the Gospel. He craves an interest in the prayers of the people of God. His report was adopted.

On motion, it was

Resolved, That applicants for license be heard from.

Brother E. DAVIS then arose and gave in his experience; whereupon it was

Resolved, That his license be postponed for the present, for a further improvement of his gifts.

He was then addressed by brother T. HICKERNELL.

On motion, it was

Resolved, That we adjourn for half an hour.

Prayer by brother J. MARTIN.

AFTERNOON SESSION.

Prayer by brother SLYTER.

On motion, it was

Resolved, That brother T. HICKERNELL be appointed to attend the next General Eldership, to be held at Pittsburg.

On motion, it was

Resolved, That brothers J. MARTIN, LATTA, and PHRAMTON be appointed a Stationing Committee, to station the preachers.

The Committee on Resolutions then reported, whose report was adopted.

1st. *Resolved*, That we, the Eldership of the Church of God, in the State of Indiana, request the churches on the Circuits to use all possible exertions to raise funds to support those ministers who labor constantly in word and doctrine.

2d. *Resolved*, That preachers and churches connected with this Eldership be requested to double their diligence in procuring subscribers for the *Church Advocate*.

On motion, it was

Resolved, That a Standing Committee of five be appointed, and that brothers J. Martin, A. Slyter, A. Mensley, E. Latta, and William Phrampton constitute said Committee.

Resolved, That we ascertain who will travel next year.

On motion, it was

Resolved, That we adjourn till to-night, after preaching.

Prayer by brother Gillespie.

EVENING SESSION.

The Stationing Committee reported, whose report was adopted.

Their report was as follows: That brothers *Slyter* and *T. Hickernell* are appointed to travel St. Mary's Circuit; Brothers *J. Martin* and *Gillespie* are appointed Missionaries.

On motion, it was then

Resolved, That we adjourn, to meet with the Church of God at Rome, Noble county, Indiana, November 6th, 1848.

Prayer by brother T. Hickernell.

JOHN MARTIN, *Speaker.*

T. Hickernell, *Clerk.*

NEWS DEPARTMENT.

Terrible Steamboat Disaster.—*Sixty Persons killed or missing—Thirty others scalded.*—The steamer A. N. Johnson, bound to Wheeling, from Cincinnati, blew up on the 29th ult., near Maysville, it is supposed from a defect in the boilers; and out of one hundred and sixty passengers, between sixty and seventy are either killed or missing, and thirty others are so badly scalded as to make their recovery a matter of doubt.

After the explosion the boat took fire, and many who escaped the explosion were either drowned or fell a victim to the fury of the flames.

Every effort was made to rescue the passengers by those living in the vicinity of the scene, but so sudden was the destruction, that their exertions were in a great measure useless.

Telegraphic Feat.—The greatest performance which has yet been achieved by the Magnetic Telegraph, is thus related in the Philadelphia Ledger:

The transmission of the President's Message over the telegraphic wires to Louisville, Kentucky, and Vincennes, Indiana, was accomplished during Tuesday night, occupying about twelve hours' incessant labor on the part of the operators engaged in it. Messrs. Reed and Lindsay, two of the most experienced operators attached to the Western office in this city, undertook the task of transmitting the document to Pittsburg, and by relieving each other every hour or so they succeeded in despatching it without any difficulty.

We may add that the President's Message contained about eighteen thousand words, all of which were accurately telegraphed over a line of nearly nine hundred miles in extent.

The Sufferers by the Phoenix.—The owners of the Phœnix make the following statement of the number of souls on board the propeller at the time of her conflagration, November 31st, 1847: Hollanders, 154; Cabin and other American passengers, 32; Crew, including officers, 20; Total, 206. Number saved, 45; total lost, 161.

Murder of Rev. Mr. Lowrie, Missionary at Ningpo.—We copy from the Boston Advertiser the following account of the melancholy catastrophe:

The Rev. Walter M. Lowrie, who was a Missionary at Ningpo, had been appointed to meet with others, at Shanghae, to revise the translation of the New Testament into Chinese. He journeyed from Ningpo to Shanghae the latter part of May, travelling by native vessels via Chin-hai and Cha-poo.

It being necessary for Mr. Lowrie to return temporarily to Ningpo, and as no other opportunity of going presented itself, he decided to return by the route he came. He left Shanghae on Monday, the 16th of August, by the canal for Chapoo, being accompanied by his servant and another man, natives of Ningpo. He arrived on the 18th at Chapoo, and immediately engaged one of the Chin-hae passage boats to convey him to that place. There being a very strong southerly wind, the vessel did not set sail until Thursday morning, at 9 o'clock. When the boat had proceeded some eight or ten miles, they perceived a piratical craft bearing down upon them.—As it approached Mr. Lowrie took a small American flag in his hand, and went on the bow of the boat. The pirates soon clearly manifested their intentions by firing upon the boat, and when along side boarding it. There appears to have been some twenty or more men, armed with gingals, matchlocks, spears and swords. The boatmen and native passengers being all very much terrified, concealed themselves as much as they could, while Mr. Lowrie sat down in the cabin watching the work of destruction, and gave them the keys of his trunk and boxes. Though they inflicted injury upon the boatmen, and took the clothes from off them, yet they did not molest him, nor rob him of his watch or the money that was about his person.

When the pirates began to tear up the floor and rummage the hold, Mr. Lawrie went on deck, and seated himself in front of the mainmast. As they had nearly finished the work of pillaging the boat, it appeared to occur to them that Mr. Lowrie would report them to the authorities on his arrival at Chinhae; and the question was started, whether to kill him at once, or throw him overboard. This last being resolved upon, two of the ruffians attempted to execute the fell purpose; but not being able to accomplish it, a third joined in the murderous work, and they succeeded in throwing him into the sea. As the waves ran high, though he was seen two or three times, he soon sank to rise no more.

The Pirates proceeded to disable the boat by cutting its sails—taking away the rudder, &c., and then departed, leaving it to the mercy of the winds and waves. As soon as the crew had recovered from their fright, they tried to fit up the boat to return to Cha-poo. Not being able to steer the vessel, they ran her on a low shore. Mr. Lowrie's servants reached Cha-poo in the evening, and immediately laid a statement of the affair before the Chinese authorities. Their depositions to these particulars were taken down, and the officers said they would take measures immediately to apprehend the guilty perpetrators. The officers wished to detain the servants till these steps should be taken—but they said they must hasten to convey the sad intelligence to Mr. Lowrie's colleagues at Ningpo.

A Novel Performance.—The greatest novelty that has ever been seen, is at present exhibiting at New York, and consists of a number of canary birds, some twenty or more, that have been trained to draw carriages, wear cocked hats and coats *a la militaire*, fire off small cannons, dance on the tight rope, stand on their heads, and perform various other feats, that display a capacity to learn and be trained, which no one could imagine the feathered race possessed. As might be expected, the performances are witnessed by hundreds of ladies and children daily.

Half a Million of Good Books.—In eight months, ending Dec. 1st, the American Tract Society has issued publications to the value of $136,000, or equal to about 500,000 volumes. They are circulated in all the states of the Union by auxiliaries, individuals, and by more than two hundred colporteurs, who accompany the distribution from house to house among the destitute with personal religious conversation and prayer. The reports of the laborers are full of interest.

Another Wonderful Press.—A Mr. William Heaton, of New York, has invented a printing press, which it is said is calculated to print off eight sheets in a single revolution of the cylinders, taking an impression on both sides of each sheet. The number of sheets which it is estimated that it will print in an hour, is not less than twenty thousand. The wear of the types is also likely to be diminished by the invention.

A Christian Colony.—In July, about fifty christian families were at Fort Leavenworth, Missouri, on their way to Oregon. Among them were several evangelical preachers. They were carrying with them a good Sunday School Library. It was their purpose carefully to observe the Sunday on their journey, and they had also arranged for a Sunday-school.

The Recent Flood in Tennessee destroyed a large amount of property. A Nashville paper of Dec. 18th, says that that city presented a most wretched appearance.—All habitable stores and other tenements were filled with families rendered houseless by the flood. The weather was cold, and snow had been falling almost constantly for six days.

Georgia and the Wilmot Proviso.—Reports have been presented in the Georgia Legislature on the Wilmot Proviso. They assert the abstract right of each citizen, of every State, to reside with his property, of every description, within such territory as may become the confederacy. They apprehend no danger from the acquisition of territory.

Providence, R. I.—Brother J. B. Davis writes, that God is visiting the Roger Williams' church in mercy. A number have recently renounced the world and embraced the Gospel. On Sunday evening, 19th December, twenty were at the altar for prayers.

Cotton.—The capital invested in the Cotton manufacture, in England, was stated at a recent meeting in Liverpool, to amount to $350,000,000, and the export of Cotton goods had exceeded $125,000,000 per annum.

The Floods in the West.—The Cincinnati papers contain fearful accounts of the floods which have filled the Ohio and its tributaries. A steamboat which had arrived from below, reports that the flood had carried desolation with it all along the shores of the Ohio. Nearly all the towns and villages were partially or wholly inundated.

A German Preacher.—We learn from the Texas Presbyterian, that the Colorado Presbytery of the Cumberland Presbyterian church has licensed Charles Goldberg, a German, to preach the Gospel. He is now employed in the city of Houston, preaching to the German population.

Western Lands.—Land warrants can now be bought in Chicago at $140 for one hundred and sixty acres. These warrants are taken at par at the land offices for any land the Government has for sale. The flood of warrants offers an excellent opportunity to the people to get land cheap.

Jews in Rome.—Formerly the Jews in Rome were confined to a very small part of the city. The present Pope has given them permission to reside in any part of it. It is gratifying to see the favorable change in public sentiment in relation to this ancient people.

Preserving the Dead.—James S. Schofield, a chemist in New York, announces that he has discovered a process by which bodies of the deceased may be preserved in *a perfectly natural state*, and for any length of time. The advances in science are truly wonderful.

Growth of Baltimore.—The Baltimore assessors' returns show that nineteen hundred and fifty-nine new houses have been erected in that city during the past year, the assessed value of which is upwards of two millions six hundred thousand dollars.

Cholera.—The French Minister of commerce has sent out three physicians of the Faculty of Paris, to go and study the nature and progress of that dreadful scourge where it is now raging.

The Cotton Crop.—The continued favorable weather at the South warrants the belief that the cotton crop will be a full average one. Estimates as high as 2,200,000 and even 2,400,000 bales are made.

Dark Day.—On Sunday, the 12th December, it was so dark in Cincinnati at 9 o'clock, A. M., that faces could not be recognized at a greater distance than two yards.

Black Diamonds.—The value of the Anthracite and bituminous coal sent to market this year from the mines of Pennsylvania is estimated at $10,000,000.

Africa.—The colony of Liberia, by the unanimous consent of the people, was erected into a Republic on the 26th of last July.

Cure of Cholera.—Cases are mentioned of the cure of cholera by the inhalation of ether. Let the fact be remembered.

Telegraph in England.—Over 2,000 miles of Electric Telegraph wires are in operation in Britain.

MISCELLANEOUS.

IMPORTANT SLAVE CASE.

An important case has lately been decided in the United States Circuit Court, at Columbus, Ohio. Mr. Parish, of Sandusky City, was sued by Peter Driskell, of Kentucky, for harboring and concealing certain fugitive slaves and for obstructing an officer in his efforts to arrest them.—The action was brought to recover the penalty of $500 for each of the above offences, as prescribed by the act of 1794. Judge McLean, in charging the Jury, laid down the following propositions:

1. Obstructions must be made knowingly and willingly. The defendant must have known that the slaves were escaped fugitives from labor from another State.

2. To constitute a harboring or concealing, there must be an intent to elude the vigilance of the master. After a harboring is shown the burden of proof is thrown on the defendant to explain its meaning.

3. An obstruction under the law implies force—it need not be manual.

4. But one penalty lies for hindering or obstructing, or harboring and concealing, if the offence be done by one act—whether one or many slaves are thereby protected.

5. In Ohio every person, without regard to color, is presumed to be free. But where service is due in Kentucky, it must be tested by the laws of Kentucky. If proof has been shown that the plaintiff is entitled to the labor of Jane and Harrison Garretson, it is sufficient to create the presumption that they have escaped from that labor. That they were held in a state of slavery is strongly indicative of such a position of affairs.

6. The important fact to establish is that Col. M. attempted to make the arrest. He must have apprised the defendant that these were escaping slaves—that he was authorized to make the arrest, and that he did attempt to make the arrest, and was prevented by the defendant. Unless these facts are brought home to the knowledge of the defendant the plaintiff cannot recover. If Col. Mitchell's statement is true, the case is made out. If his credibility is destroyed by the witness for the defendant, it mainly falls to the ground.

7. A harboring *must* be constituted in part by an intention to defeat the claims of the master. If the retaining of the slaves until evening was with that intention, the defendant has harbored them. If the understanding was that they remained for a fair trial, he has not harbored them.

8. This is a penal offence, and might be prosecuted by indictment. The jury will require strict proof; but if such proof is made, the law must be administered.

9. Harboring and concealing are synonymous terms in the statute.

10. The law must not be so executed as to prevent the exercise of ordinary humanity toward fugitives. It is a meritorious act on the part of a citizen of Ohio, to see that such fugitives have a fair trial, if he do not go beyond the law, and make the forms of the law the medium for the infliction of injustice upon the master.

The jury returned a verdict for the plaintiff—finding the defendant guilty both of harboring the slaves and obstructing the master. Two penalties, of five hundred dollars each, are therefore assessed against Mr. Parrish.—*N. Y. Evan.*

FEMALE DUTIES.

There are no duties on earth so nearly angelic as those which devolve on woman. Let the young wife then take hold of the promises that belong to the faithful, resolving that what she knows to be her duty shall be pursued, and whatever is right will soon become agreeable, according to the known principles of human nature. Few women have any conception of the good which Providence puts in their power to perform by appointing them the helpmates of man. To the very voice, step, tone, look, every thing which constitutes example in those we love, is attached the utmost influence. Domestic happiness is peculiarly prolific, and he must be a brute who does not yield to the force of its heavenly influence, and become modified, adorned, and exalted.

A young wife should remember that the measure of her husband's respect will be graduated by the respect she manifests for herself. If she appear respectable in his eyes let her set a proper respect upon herself, by manifesting that respect for him to which, in the relations of life, he is entitled. There is a neatness in dress which is perfectly compatible with plainness—graceful without appearing ostentatious. The exterior being to some extent a key to the interior, a neat simplicity is an important characteristic in the dress of all ladies, and especially married ones. Every young wife may have a modest and delicate husband, and in order to do this he must first have a modest and delicate wife. She is his polar star, to which (whether he so confesses or not) he looks for a safe and happy course in his sublunary voyage of life. She may not indeed transform him in a day or week, nor is it certain that he will not be too subborn in nature to acknowledge her as the author of that reform, but under an affectionate and prudent course, is not the less certain on that account to its accomplishment, for if she persevere, she must ultimately succeed. No husband, who has any claim to the name can withstand it, and though he may be destitute of the finer feelings of the man, must finally be overcome by the exercise of a true delicacy of thought, feeling and language of the softer sex.

FOLLY OF PROFANE SWEARING.

Profane swearing is a great sin; God abhors it and often punishes it in this life. He will not hold that man guiltless who takes his awful name in vain. He is jealous of his honor, and He will suffer no creature to trample upon it with impunity.

It is a useless sin. It confirms no man's word. He who seeks to establish his veracity by adding profane oaths to his assertions, gives loud-mouthed evidence that his declarations are untrue.

It is a vulgar sin. He who swears an oath, at once loses the respect of the good, and above all loses a respect for himself. It is a work for devils, not men.

"Maintain your rank—vulgarity despise—
To swear is neither brave, polite, nor wise;
You would not swear upon a bed of death—
Reflect—your Maker now may stop your breath."

American Board. The amount of donations, &c., received into the treasury of the American Board of Commissioners for Foreign Missions, in Oct. was $26,379 18; in Nov. $25,164 78. In November, 1846, they amounted to $14,326 42.

POETRY.

THE YOUNG CONVERT'S HYMN.

Come, all you mourning pilgrims,
Who see your need of Christ,
Surrounded by temptations,
And by the world despis'd:
Attend to what I tell you,—
My exercise I'll show—
And then you may inform me,
If it was so with you.

Long time I was in darkness,
Nor saw my dang'rous state;
And when I was enlighten'd,
I feared it was too late;
A lost and helpless creature,
Myself I plainly saw,
Exposed to God's displeasure,
Condemned by his law.

I thought that the brute creature,
Was better off than me;
I spent my days in anguish—
No pleasure could I see.
In deep distress and sorrow
My Saviour led me on,
Revealed to me his mercies
When all my hopes were gone.

But when I was delivered,
I scarcely could believe;
To think so vile a sinner,
A pardon could receive.
And when the solemn praises
Were flowing from my tongue,
Yet fears were oft presented
That still I might be wrong.

But when those fears were banished,
And tears began to flow,
To think so vile a sinner
Should be beloved so.
I thought my trials over,
And all my troubles gone,
That joy, and peace and pleasure,
Would be my lot alone.

But soon I found a warfare,
Which often lays me low:
The world, the flesh and satan,
They do beset me so;
Can one who is a Christian
Have such a heart as mine?
I fear that I have never felt
Th' effects of love divine.

And when I see young converts,
How swift they travel on;
How shining their example,
Their witness like the sun;
How bold they speak for Jesus,
How dear they love his name,
This often sorely grieves me,
And puts my soul to shame.

Oft times I find I'm backward
To do my Master's will;
Or else I want the glory
Of what I do fulfil;
In duties I am feeble;
Alas! I often find,
A hard, deceitful heart,
And a wretched, wand'ring mind.

And now I have related
What trials I have seen;
Perhaps my brethren know
What such sore temptations mean.
I told you of my conflicts,
Believe, my friends, 'tis true;
And now you may inform me
If it 's been so with you.

Sure others have not felt
What is often felt by me;
Such trials I have seen,
Perhaps they do never see;
For I'm the chief of sinners,
I free can say with Paul;
And if I am a saint, sure
I am the least of all.

RESURRECTION HYMN.

Air—*Thou know'st that I love thee.*

Rise, rise, rise from thy mourning;
Light, light, breaks from the sky;
See, see light, the day dawning;
Jesus has risen on high!
Rise, rise, rise, rise—
Jesus has risen on high!

Come, come, sing to the Saviour;
Love, love, beams from his eye.
Haste, haste, shine in his favor;
Worship the Saviour on high.
Come, come, come, come—
Worship the Saviour on high.

Praise, praise yield him with gladness;
Earth, earth, banish thy gloom;
Death, death, O where's thy sadness;
Jesus returns from the tomb.
Praise, praise, praise, praise—
Jesus returns from the tomb.

Hail! hail! Christians adore him!
Here, here, anthems we sing;
There, there we'll dwell in glory,
Eternally praising the King.
Hail! hail! all hail—
Eternally praising the King.

THE MARKETS.

Corrected semi-monthly for the Advocate,
By Funk & Miller, Commission Merchants.

HARRISBURG.

FLOUR—Wheat, per barrel,				$6 00	*a* 6	12½
Do.	Rye,	do. - -	4	25	*a* 4	50
Do.	Corn,	do. - -	2	87½	*a* 3	00
GRAIN—Wheat, per bushel,			1	25	*a* 1	30
Do.	Rye,	do. - -		75	*a*	75
Do.	Corn, old	do. - -		50	*a*	60
Do.	Corn, new	do. - -		48	*a*	52
Do.	Oats,	do. - -		40	*a*	42
Do.	Barley,	do. - -		—	*a*	75
SEEDS—Clover,		do. - -	3	75	*a* 3	87½
Do.	Timothy,	do. - -	2	55	*a* 2	60
Do.	Flax,	do. - -	1	10	*a* 1	12½
BEEF, per cwt.		- - - -	5	00	*a* 5	50
PORK,	do.	- - - - -	5	00	*a* 5	25
HAMS, per pound,		- - -		12½	*a*	15
BUTTER,	do.	- - - - -		12½	*a*	15
LARD,	do.	- - - - -		10	*a*	12½
TALLOW,	do.	- - - - -		8	*a*	10
HARD SOAP, (Dried) per lb.				6	*a*	7
EGGS, per dozen,		- - - -		10	*a*	12½
POTATOES, per bushel,		- -		45	*a*	50
ONIONS,	do.	- - -		75	*a*	87½
APPLES,	do.	- - -		40	*a*	50
PEACHES, (Dried) per bush.			1	50	*a* 2	00
FEATHERS, per pound,		- -		37½	*a*	45
WOOL,	do.	- - -		30	*a*	50
SALT, per sack,		- - - -	1	55	*a* 1	60
HAY, per ton,		- - - -	10	00	*a*12	00
PLASTER, per ton,		- - -	5	00	*a* 5	50

PHILADELPHIA.

FLOUR—Wheat, per barrel,			$6	50	*a* 6	62½
Do.	Rye,	do. - -	4	75	*a* 4	80
Do.	Corn,	do. - -	3	37½	*a* 3	50
GRAIN—Wheat, per bushel,			1	40	*a* 1	46
Do.	Rye,	do. - -		80	*a*	85
Do.	Corn, old	do. - -		70	*a*	72
Do.	Corn, new	do. - -		55	*a*	60
Do.	Oats,	do. - -		42	*a*	43
Do.	Barley,	do. - -		85	*a*	90
SEEDS—Clover,		do. - -	4	25	*a* 4	50
Do.	Timothy,	do. - -	3	75	*a* 3	80
Do.	Flax,	do. - -	1	40	*a* 1	45
BEEF, per cwt.,		- - - -	7	00	*a* 8	75
PORK,	do.	- - - - -	7	00	*a* 7	25

MARRIAGE NOTICES.

"I saw two clouds at morning,
Tinged with the rosy sun,
And in the dawn they floated on,
And mingled into one."

MARRIED—On the 9th December, by Elder J. M. Klein, Oliver Barrans to Miss Eliza B. Vogan, both of Venango county.

On the 28th December, by Elder D. Funkhousen, Benj. Brubaker, of Lancaster county, to Miss Mary Zimmerman, of Dauphin county.

On the 28th December, by the Rev. J. F. Mesick, Mr. Samuel C. Kinsey to Miss Margaret May, both of Middletown, Dauphin county.

On the 26th December, by Rev. Wm. Cooper, John C. Robinson, of Philadelphia, to Miss Elizabeth Ewing, of Harrisburg.

OBITUARY NOTICES.

"Leaves have their time to fall,
And flowers to wither at the north wind's breath,
And stars to set, but all,
Thou hast all seasons for thine own, O Death!"

DIED—On the 1st inst., at his residence in Londonderry Township, Dauphin county, Jacob Coble, aged 80 years, 3 months and 8 days.

APPLE TREES FOR SALE.

JOHN SHERICH wishes us to give notice that he has for sale at his residence, near Lisburn, in York county, about ten thousand fine Apple Trees of choice varieties. He will sell them, single or by the quantity, on reasonable terms.

COLPORTEURS WANTED.

THE Editor of this paper wishes to employ several good hands to act as Colporteurs for the sale of his works: such as the *History of all Denominations, Wandering Soul, Treatise on Regeneration, German and English Testaments and Hymn-books*, together with several other choice and valuable books. Those who come well recommended can find immediate employment on liberal and accommodating terms.

January 1, 1848.

NOTICE.

Estate of JOHN C. BOOTH, deceased.

LETTERS Testamentary on the Estate of John C. Booth, late of Newburg, Cumberland county, deceased, having been granted to the subscriber, residing in said place, he therefore requests all persons indebted to said Estate to make immediate payment of their respective dues; and all persons having claims or demands against said Estate, to present the same properly authenticated for settlement. DANIEL M'COY,

Jan 1—6w Executor.

PETERS' CHEAP BOOK STORE.

No. 22, Market Street, Harrisburg.

THE public are respectfully informed that the undersigned are now the proprietors of the Book Store and Printing Establishment of the late G. S. Peters, deceased; and that they have added to the former stock a large assortment of BOOKS in the various branches of Literature: among which are *Religious, Medical, Historical and Miscellaneous Books;* besides all kinds of

SCHOOL BOOKS

and Writing Materials, used by Scholars; all of which will be sold at the lowest Cash prices by the dozen, or single. Also, for sale a large assortment of

GERMAN BOOKS;

such as Bibles, Testaments, Prayer-books, Hymn-books, Reading and Spelling-books, Toy-books, &c. &c. Besides,

Kunst's English and German Dictionary,

a very valuable work, particularly for those desirous of studying either language.

Store-keepers, Pedlars, Teachers and others, who wish to purchase Books, &c., by the quantity, will find it their interest to give us a call. LUTZ & SCHEFFER.

December 15, 1847.—1y.

MRS. McNEAL'S FAMILY PILLS.

THESE celebrated Pills are prepared and sold by Mrs. McNeal, of Harrisburg, Pa. They are confidently recommended for the prevention and cure of Female Complaints, Sick Headache, Dyspepsia or Indigestion, Costiveness, Boils, Eruptions of the Skin, Colic, Foul Stomach, Dysentery, Billious Complaints, Tape Worm, Nervous Diseases, Fevers, &c.

They are made of purely vegetable matter, and are in no case or stage of disease dangerous or hurtful; but always safe, easy and efficacious in the removal and cure of the aforenamed diseases, especially the first named, and all such as arise from a disordered stomach and impurities of the blood. These Pills have been in private use for many years, and are known to be good, as many in and about Harrisburg can testify. Recommendations and puffs have never been sought after. The merits of the Pills will be the best and the only recommedation relied on.

DIRECTIONS FOR USE.

Adults will take from one to five Pills about one hour after meal, once or twice a day; children, in proportion to their age, will take from one-half to two or three Pills.

For sale at her residence, Tanner's alley, in Walnut street, between Fourth and Fifth sts. Also, by Jacob Bener, Middletown; Abraham Brenneman, Elizabethtown; Jacob P. Brady and John Server, Mount Joy; John C. Landis, Landisville; Christian Kauffman, Washington; Pinkerton & Smeltz, Lancaster; Frederick May, Bainbridge; Mr. Boak, New Cumberland; J. Miller, Lisburn; T. Reeme, Shiremanstown; H. Lecs, Mechanicsburg; Singiser & Paul, Churchtown; H. Hollar, Shippensburg; Mr. Reeme, Linglestown; Henry Wingart, Landisburg; Jno. Habensack, Broad Axe, Montgomery county; George K. Smith, No. 296 North 2d street, Philadelphia; J. P. Shoemaker, North 2d street, Philadelphia; and at this office.

Price, 25 cents per box.

P. S.—Mrs. McNeal also cures the Piles, Rheumatism, Wild-fire, Wounds, Sores, and Pains of all kinds, by words or otherwise, almost instantaneously. Terms moderate.

Mrs. McNeal's PILE SALVE is warranted to cure the Piles in an easy and speedy way For sale as above. Price 25 cents.

Harrisburg, October 15, 1845.

PROSPECTUS.

J. WINEBRENNER & CO. propose publishing, by subscription, a work entitled

A Pronouncing and Pictorial

Bible and Theological Dictionary.

1. This work shall contain a short but comprehensive explanation of all the principal Bible and Theological terms.

2. It shall give a Classical Pronunciation of the same, which has hitherto been a great desideratum in all similar works.

3. It will be embellished with numerons engravings, illustrative of ancient places, customs and things.

CONDITIONS.

1. The work will be about the size of the *History of Denominations*, containing about the same number of pages.

2. It shall be well printed and bound, and delivered to subscribers at *Two Dollars and fifty cents* per copy, payable on the delivery of the same.

3. Whenever three thousand names shall have been procured by the different Agents, the work shall be put to press. A list of the names of subscribers shall be appended to the work.

P. S.—Fifty or more Agents wanted for the sale of the above, and the *He Pasa Ekklesia*.

☞ Any person sending us four good subscribers for the above work, and becoming responsible for the payment of the same, shall be entitled to one copy.

AGENTS WANTED.

SUITABLE persons can find employment for the sale of the "*He Pasa Ekklesia*," in this and other States. Apply to the Editor of the Advocate. [May 1.

M'ALLISTER'S OINTMENT.

It has POWER to cause all EXTERNAL SORES, SCROFULOUS humors, SKIN DISEASES, POISONOUS WOUNDS to discharge their putrid matters, and then heals them.

It is rightly termed All-healing, for there is scarcely a disease, external or internal, that it will not benefit. I have used it for the last fourteen years for all diseases of the chest, consumption and liver, involving the utmost danger and responsibility, and I declare before Heaven and man, that not in one single case has it failed to benefit when the patient was within the reach of mortal means.

I have had physicians, learned in the profession. I have had ministers of the Gospel, judges of the bench, aldermen, lawyers, gentlemen of the highest erudition, and multitudes of the poor use it in every variety of way, and there has been but one voice—one universal voice—saying: "M'Allister, your Ointment is GOOD."

CONSUMPTION—It can hardly be credited that a salve can have any effect upon the lungs, seated as they are, within the system. But, if placed upon the chest, it penetrates to the lungs, separates the poisonous particles that are consuming them, and expels them from the system. It is curing persons of Consumption continually.

HEADACHE—The salve has cured persons of the headache of twelve year's standing, and who had it regular every week, so that vomiting took place.

Deafness and Ear ache are helped with like success.

RHEUMATISM—It removes almost immediately the inflammation and swelling, when the pain ceases. Read the Directions around the box.

COLD FEET—Consumption, Liver Complaint, pain in the chest or side, falling off of the hair, one or the other always accompanies cold feet. (This Ointment is the true remedy.) It is a sure sign of disease to have cold feet.

In Scrofula, Old Sores, Erysipelas, Salt-rheum, Liver Complaint, Sore Eyes, Quinsy, Sore Throat, Bronchitis, Broken or Sore Breast, Piles, all Chest Diseases, such as Asthma, Oppression, Pain—also Sore Lips, Chapped Hands, Tumors, Cutaneous Eruptions, Nervous Diseases and of the Spine, there is no medicine now known as good.

SCALD HEAD—We have cured cases that actually defied every thing known, as well as the ability of fifteen or twenty doctors. One man told us he had spent five hundred dollars on his children without any benefit, when a few boxes of Ointment cured them.

BURNS—It is the best thing in the world for Burns. (Read the Directions around the box.)

WORMS—It will drive every vestige of them away. (Read the Directions around the box.)

CORNS—Occasional use of the Ointment will always keep Corns from growing. People need never be troubled with them, if they will use it.

PILES—Thousands are yearly cured by this Ointment.

JAMES M'ALLISTER & CO.,
Sole Proprietors of the above Medicine.

CAUTION—No OINTMENT will be genuine unless the name of James M'Allister, or James M'Allister & Co., are written with a pen on every label.

☞ **PRICE, 25 CENTS PER BOX.** ☜

Agents: Wm. Bell, Harrisburg; M. Lutz, do.; Jacob Bener, Middletown; M. M'Barren, Portsmouth; J. & L. Reigel, Mechanicsburg; G. W. Singiser, Churchtown; Smith & Henry, Lebanon; C. Roth, Bloomfield; Jacob Keiser, Petersburg; Clemins & Parvin, Pottsville; Samuel P. Sterret, Mount Joy; George Ross, Elizabethtown; Henry Thatcher, Newport; Brown & Ritter, Pittsburg; John Lloyd, Mount Pleasant; Jacob Welty, Greensburg; Stephen Culbertson, Shippensburg; John Diller, Newville; and sold by the Druggists in Philadelphia, and our Agents in every town in the State. Dec 15—4t.

LIST OF THE GENERAL AGENTS.

We hereby announce the following brethren General Agents for the Church Advocate, viz:

Elder EMANUEL LOGUE, of Trenton, Iowa, is our General Agent for that State.—All persons, therefore, wishing to subscribe for the Advocate, or to make remittances for the same, will please address him as above.

Brother JOHN SHULER, of Ottawa, Illinois, is our General Agent for that State.—Persons in said State, wishing to order the paper, or to pay for it, are requested to address brother J. Shuler.

Dr. J. BOBBS, of Indianapolis, Indiana, is our Agent for the Southern and Central part of Indiana.

Elder JOHN MARTIN, Marcy, Larange county, Indiana, is our Agent for the Northern part of Indiana; him, therefore, the people of that part of the State will address.

Brother JOHN ACHEY, of Dayton, and CHRISTIAN WINEBRENNER, of Miamiesburg, Montgomery county, Ohio, are our General Agents for the south-western part of Ohio. To them the people of that quarter will apply, who may have business with the Advocate office.

Elder THOMAS HICKERNELL, of Mendon, Mercer county, Ohio, is our General Agent for the North-western part of Ohio.

Mr. JOHN P. WINEBRENNER, of Wooster, Wayne county, Ohio, is our General Agent for Eastern and Southern Ohio. To him payments can be made, or orders sent by sub-agents and others, in that part of the State.

Elder JACOB MYERS, of Pittsburg, Pa., is our general Agent for the West Penn'a Eldership. To him the sub-agents and others will address orders and make payments.

Brother SAMUEL HINNY, of Springville, Lancaster county, Pa., is our agent for Mount Joy, Richland, Springville, and the surrounding neighborhood.

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Brother JOHN K. BUSER, of Highspire, Dauphin county, Pa., is our general agent for Highspire and the neighborhood.

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Brother JOHN FOREMAN, is our Agent for Fayetteville and neighborhood.

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Brother GEORGE ROSS, is our Agent for Elizabethtown and neighborhood.

Brother FREDERICK MAY, is our Agent for Bainbridge and neighborhood.

Brother JOHN C. LANDIS, is our Agent for Landisville, Lancaster county, and neighborhood.

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Brother HENRY WINGERT, is our agent for Landisburg and surrounding country.

Brother JOHN GORE, is our general agent for Uniontown, Md., and neighborhood.

Elder THOS. BEAN, is our general agent for the Broad Fording neighborhood, Md.

Brother JOHN KIBLER, is our agent for Newport and neighborhood.

☞ In addition to these General Agents, we wish it distinctly understood, that all the accredited ministers of the Church of God, in all the different Elderships, (as stated in our terms,) are our regular and standing agents for the Advocate.

JOB PRINTING

NEATLY EXECUTED AT THIS OFFICE.

J. B. G. KINSLOE, Printer.

THE CHURCH ADVOCATE.

A FAMILY PAPER---Devoted to the Diffusion of Bible Truth, Religious News and General Intelligence.

ONE DOLLAR AND TWENTY-FIVE CENTS A YEAR. "EARNESTLY CONTEND FOR THE FAITH WHICH WAS ONCE DELIVERED TO THE SAINTS." PAYABLE ALWAYS IN ADVANCE.

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THE CHURCH ADVOCATE

Is printed and published in Mulberry street, near the Railroad Bridge, Harrisburg, Pa.,

By JOHN WINEBRENNER, V. D. M., Editor.

TERMS AND REGULATIONS.

The Church Advocate will be printed and published semi-monthly, on a large super-royal sheet, at $1,25 per volume, payable always in advance, or within the first three months of taking the paper.

All persons failing to comply with these terms, shall have their papers stopped at the expiration of the first quarter, from the time the paper is sent, and be held accountable for two quarters; that is to say, for 62½ cents; which sum shall be invariably exacted before the paper will be re-sent.

All the accredited ministers of the Church of God, and such other persons as shall have regular certificates of their appointment from the Editor, shall be the only authorized agents for this paper.

☞ Letters and communications addressed to the Editor, through the Post Office, must be *post-paid*, except those containing remittances.

EDITORIAL DEPARTMENT.

State Temperance Convention.

We have used every means in our power to procure a copy of the resolutions, &c., of this body, which assembled in this place on Wednesday, the 19th ult,, but have not succeeded. We hope, however, to lay them before our readers in the next number of the *Advocate.*

Inauguration.

In pursuance of the provisions of the Constitution, the Governor elect took the oath of office in the Hall of the House of Representatives, on Tuesday, the 18th ult., at 12 o'clock, he being conducted thereto by the Heads of Departments, citizens and strangers. The Speaker of the Senate administered to him the customary qualifications.

Missionary Pledge.

We, the undersigned subscribers, pledge ourselves to pay the sums affixed to our names, to John S. Gable, the Treasurer of the General Eldership, on or before the first of April next, to be appropriated to the support of brother Hahn as a Missionary in the State of Illinois, for one year from the first of April next.

Said pledges to become valid and binding, provided the sum of $200 shall be pledged for this purpose, between this and the first of April.

Samuel Bowman, - - -	$5 00
John B. Coover, - - -	5 00
John Winebrenner, - -	5 00

Now brethren, send in your pledges as soon, and for as much as you can.

Revival Intelligence.

It would seem as though the Lord has come down, in his Spirit's power, to revive his work afresh among the people, and to reign righteousness upon the churches.

From brothers Wertz, Cook, and Shuler's letters, the readers of the Advocate will learn that the Lord has been doing great things in the West. In sundry other places, both East and West, there are revivals in progress. In Newville, Cumberland county, a very special work of grace has been going on. In this place also, among the Methodists and in the Church of God, a very interesting reformation has been going on for the last month or two. In Highspire, likewise, among the United Brethren, and in Carlisle and Mechanicsburg, among the Methodists, the Lord is reviving his work.

From our exchanges we learn that in various parts of the country, among the different Ecclesiastical denominations, there are many powerful stirs, and large ingatherings of precious souls taking place. Thanks be to God, for these mighty displays of his grace.

New Papers.

We have received the first number of a mammoth weekly paper, published in Pittsburg, Pa., by Messrs. Shiras & Kinsloe, entitled "The Western Weekly." It is independent of party or sect, and in point of quality, size, typography, &c., is unsurpassed by any paper published in our Eastern cities. We trust the proprietors will receive, as they merit, a liberal support. Terms, $2 per annum; eight copies $10.

We have also received the first and second numbers of the "Champion of American Labor," published in Philadelphia, hy an association of Mechanics, and edited by J. Leonard. It takes the place of the National American, the subscription list of which has been purchased by the proprietors of the Champion. Its title is indicative of the object to which its columns will be devoted.

Premium for a Tract.

A few friends of the Sabbath herehy offer a premium of one hundred dollars for the best approved Tract of 4, 8, or 12 pages, showing the pernicious influence of Sabbath Recreations on health and morals, and meeting the popular reasons urged for them. Committee of award, Rev. John Ludlow, D. D., Rev. John Kennedat, D. D., Rev. C. Van Rensselaer, D. D., Rev. J. Fowles, and S. H. Perkins, Esq., of Philadelphia. The manuscripts may be addressed (post paid) until the first of May next, to Wm. A. Hallock, 150 Nassau street, New York, or to Wilfred Hall, Esq., 144½ Chestnut street, Philadelphia.

Meetings and Doings of the Standing Committee.

At a meeting of the Standing Committee, held at Middletown, Nov. 24th, it was concluded,

1st. To release brother Wm. McFadden from his appointment on the York circuit.

2d. Not to change the appointment of Elder J. C. Owens. according to the request of the Elders of the church at Shippensburg.

3d. To postpone filling the vacancies on the York Circuit, and at Newburg, for the present.

Second Meeting.

At a meeting of the Standing Committee, held at Middletown, Jan. 10th, 1848, the following business was transacted, viz:

1st. Granted license to John F. Weishampel.

2d. Appointed brother Philip Shaw to Perry county, in the place of brother D. A. L. Laverty.

3d. Addressed a letter to the church at Newburg, relative to brother E. West.

4th. Appointed brother David Maxwell to York county, in the room of brother William McFadden.

5th. Granted license to John S. Oliver.

6th. The appointment for Newburg again deferred.

Officers of the Senate.

The following are the officers of the Senate, all of them having been elected by the unanimous votes of the Whig Senators:

Chief Clerk—Samuel W. Pearson, of Somerset.

Assistant—John M. Sullivan, of Butler.

Transcribers—I. H. M'Cauley, of Franklin, and James D. Desmond, of Philadelphia.

Sergeant-at-arms—William Eastburn, of Monroe.

Assistant—William P. Brady, of Clinton.

Doorkeeper—J. W. Cowell, of Bucks.

Assistant—Benj. H. Godshalk, of Montgomery.

Messenger—Philip Weber, of Dauphin.

The numerous applicants whose claims were presented to that body, we believe, were all worthy and well qualified; but we presume that no better officers could have been elected.

Board of Canal Commissioners.

Morris Longstreth, Esq., the newly elected Canal Commissioner, was qualified and entered upon the discharge of his duties on Tuesday, the 11th ult. The Board was reorganized by the election of James Burns, Esq., President, and Thomas L. Wilson, Secretary.

Letter and Reply.

Pawtucket, R. I., 1848.

Brother Winebrenner:—

Although I have no acquaintance with you, yet from what I have heard of you, I presume to address you a few lines on the history of the Baptists, which I am preparing soon to be published. I wish to enquire:

1st. Wherein do your people differ from the Baptists, and what are your principal objections to their name, fellowship, communion, &c?

2d. Will you be kind enough to send me some documents which contain some of your sentiments, history, statistics, &c?

3d. Can you give me any information respecting a book which was translated from the old Dutch Martyrology or Bloody Theatre? If I remember right, it is called *The Mirror*, ————, the other part of the title I do not remember. I have made some enquiry after it, but have not found it.

An answer to these enquiries, as soon as convenient, will much oblige

Yours, in the Gospel,

DAVID BENEDICT.

Reply.

Brother Benedict:—

You will excuse me for not answering your letter sooner. It was mislaid, and so forgotten. Nevertheless, I shall still endeavor to give you the desired information. In so doing, I shall reverse the order of your interrogatories—answering the last first, and the first last.

1st. The work entitled *The Bloody Theatre, or, Martyrs' Mirror*, was published in Lancaster, Pa., in 1836, and can be had, I presume, on application to I. D. Rupp, the translator, or to any of the Booksellers in that city. I will send you a prospectus of the work, issued by the publisher.

2d. To give you the desired information respecting the "Church of God," I shall send you a copy of the article on said Church, contained in the second edition of the "History of Denominations," which comprises all you enquire for, her history, sentiments, and statistics.

3d. You wish to know wherein we differ from the Baptists, and what objection we have to their name and communion?

1. We, the people of the Church of God, differ from the Baptists with regard to the orders of Church Officers. They believe in two orders only, Preachers and Deacons. We believe in three orders, Preachers, Ruling Elders and Deacons.

2. We differ from them with regard to the appointment and ordination of Ministers or Preachers. Among them Preachers are licensed by the Church and ordained by the

Ministry, with, or by the imposition of hands. Among us, in the Church of God, both are done by one act of the Eldership, in the simple way that Christ ordained the twelve Apostles, by choosing and appointing them to the work of the Ministry. The Ruling Elders and Deacons are elected by the members of each individual Church.

3. We differ from the Baptists as to the *tenure* or *term* of office held by Ruling Elders and Deacons. With them, all church officers are life officers—with us, the Preachers only are permanent or life officers; and they have their licenses renewed annually, so that if any thing goes wrong, or any one falls away, he cannot go through the country, palming himself off as a minister of the Church of God, under an old, obsolete license or certificate of ordination.

4. We differ from them on Church Government. They hold to the Congregational form of Church government, we to the Presbyterian. They hold to the policy of a *settled*, we to an *itinerant* Ministry.

5. We differ from them on Church Ordinances. They hold to only two standing ordinances in the Church, *Baptism* and the *Lord's Supper*: we hold to three, *Baptism*, *Feet-washing* and the *Lord's Supper*. We immerse, not *for* forgiveness, nor *for* initiation into the Church, but in *token of*, or *because* of forgiveness and membership in the Church. We are free and open communionists. We think it no more inconsistent and unscriptural to fellowship brethren in error, at the Lord's table, than in a prayer meeting or in the pulpit; but we do consider it anti-scriptural to administer the Supper of the Lord, in the morning.

6. We differ from them on some points of doctrine—such as unconditional election, the final perseverance of the saints, &c.

7. We differ also from them on various other subjects; such as the subject of Slavery, civil wars, litigations in the church, conformity to the world, revival means and measures, &c.

As to our objection to their name, I would merely say, we have the same objection to it that we have to all other *human* names, as distinctive church titles. We maintain that there is but one church; that is, the Church of God; and that to divide and nickname the people and church of the First Born, is alike unscriptural and sinful. There is no more propriety in calling God's people *Baptists*, after an ordinance in the church, than to call them Presbyterians or Episcopalians, after a form of church government, or Lutheran, after Luther, &c. We hold all these things to be wrong. We go for the abolition of all that is sinful and wrong, and for upholding and establishing all that is lawful and right. The Church of God, we know is from Heaven. To go by the name which the mouth of the Lord has given to his church—to be in her communion—to be subject to her living Head—to serve Him in spirit and in truth, and to be ultimately found worthy to join the general assembly and church of the First Born in heaven, is the utmost of our ambition, and the *summum bonum* of our holy religion.

Job Work.

We beg leave to remind our friends, that we do Job Work at the Advocate Office, on moderate terms. If they will be kind enough to allow us a share of their patronage, we shall feel obliged.

Synopsis of the Governor's Message.

The Governor commences with an acknowledgment to Providence for health, abundance, occupation, and the many blessings we enjoy.

He says that in the support and prosecution of the war in which we are engaged, Pennsylvania has given token of her ancient and uniform fidelity to liberty and the honor of the nation. Her volunteers were among the first to tender their services, and in every encounter with the enemy have magnified the military fame of the Commonwealth, by deeds of romantic chivalry and double daring.

He then gives a statement of the finances of the Commonwealth, a summary view of which will be found in another column.

The Governor says, it may now be safely assumed that we have reached a period in our financial history, when the permanent revenues of the Commonwealth exceed, annually, the interest on the public debt and the ordinary demands upon the Treasury, by at least half a million of dollars.

The inequality of taxation arising from large quantities of property subject to taxation under existing laws escaping assessment, and the unequal valuation of that which is assessed, continues to be a subject of just complaint.

There is, says the Governor, good reason to believe that the prosperity of the people of the United States, particularly those connected with the agricultural interests, has been promoted by the removal, on the part of the British Government, of the high duties upon our exports of grain, and agricultural products, and the modifications of our own tariff by which the commercial exchanges of the two countries have been greatly augmented, without effecting either injuriously.

He says the operations of the constitutional Treasury have had, and no doubt will continue to have, a most salutary influence in restricting the tendency to excessive banking—by keeping the public revenues out of the vaults of the banks, and compelling them to be prepared to renew their notes and furnish specie to meet the wants of those who have customs and other dues to pay the government.

The present, he thinks, is a most propitious period, when there is an abundance of gold and silver in the country, to make a determined effort to increase its circulation and secure to the people the currency which the framers of the Constitution of the United States provided. Instead of creating new banks, or increasing the capital of old ones, our efforts should be directed to secure the solvency of those which already exist, and thereby render their circulation sound and reliable.

He takes ground against the increase of banking capital, and recommends that before any one of the existing banks is re-chartered, a searching scrutiny be instituted into its affairs, its management, its credit, and its means. He also recommends that the tax imposed by the act of the first of April, 1835, upon dividends exceeding six per cent, per annum, be increased.

He takes ground against the Banking system. It must, he says, explode in a country where it is adopted to any considerable extent, whenever a revulsion occurs to test its ability, for it is a deviation from true principles. Sound and safe banking can only be based and conducted on money—Gold and Silver!

He takes ground, also, against the policy of incorporating mining, manufacturing, transportation and other companies, for purposes appropriately within individual competency.

Favorable notice is made of the Pennsylvania Railroad and its progress. The completion of this great public work, even to Hollidaysburg, will augment the trade and travel upon the Philadelphia and Columbia Road. This prospective increase of business urges the necessity of considering the best means of avoiding the inclined plane at the Schuylkill.

Attention is invited to the organization of the departments of the Auditor General and State Treasurer. The Governor thinks that greater security against the misapplication of the monies in the Treasury, and on deposit in the banks to the credit of the Treasurer, should be provided by the institution of some checks upon his drafts and payments.

The report of the Superintendent of Common Schools exhibits a full view of the progress and steady advancement of our admirable system of Common School instruction, which is diffusing its blessings to the rising generation, and so strengthening all our free institutions.

A final Geological Report, now finished and ready for the press, has been deposited by Henry A. Rogers, Esq., the State Geologist, with the Secretary of the Commonwealth.

The passage of a law is recommended, securing to married women their right of dower, in all cases where the estate of their husbands are transferred after the passage of the act without their formal consent.

The Governor takes strong ground against legislative divorces, and concludes by assuring the members of the Senate and the House, that he will co-operate with them in all their efforts to advance our beloved Commonwealth, and to promote the welfare of the people.

Funds Wanted, by the Board of Missions.

The Board of Missions of the East Pennsylvania Eldership, hereby wish to give notice that they shall want some funds, on or before the first of April next. They would request, therefore, that the brethren take up Missionary subscriptions between this and the middle of March next, and remit the same. The delinquent brethren and churches, especially, will please to heed this appeal.

WILLIAM HINNY,
On behalf of the Board.

Eclipses in 1848.

There will be six eclipses this year—four of the sun and two of the moon. March 5, a partial eclipse of the sun, visible. March 19, a total eclipse of the moon, partially visible. April 3, eclipse of the sun, invisible. August 28, another eclipse of the sun, invisible. September 12, a total eclipse of the moon, visible. Sept. 27, eclipse of the sun, invisible.

History of the Baptists.

The Rev. David Benedict, of Pawtucket, R. I., has been for many years engaged in compiling a General History of the Baptist Denomination, which, we learn, is now completed, and rapidly passing through the press. It will form an octavo of nearly one thousand pages.

What it Costs.—The existing military and naval force of Great Britain costs $86,000,000 a year.

Finances of Pennsylvania.

On Wednesday, the 5th ult., the Governor's Message was delivered to both Houses of the Legislature, from which we gather the following summary view of the finances of this Commonwealth:

The amount of the public debt on the 1st of December, 1846, was $40,789,577 00

On the 1st of December, 1847, it was, according to the Report of the Auditor General, as follows, viz:

Funded Debt.

6 per cent stocks,	$ 1,752,335 06
5 " "	37,267,990 37
4½ " "	200,000 00
Relief issues in circulation,	631,666 00
Interest certificates outstanding,	353,958 43
Interest certificates unclaimed,	4,448 38
Interest on outstanding and unclaimed certificates, at 4½ per cent, to 1st August, 1845, time of funding,	22,459 80
Domestic creditors,	96,005 47
	$40,628,949 51

Being - - - - $160,627 49 less than it was on the 1st day of December, 1846.

This reduction was by the cancellation of $150.000 in relief notes, and the receipts of State stocks for old debts.

The income of the State for the past year, has been sufficient to meet the interest on its debt, provide for all its other expenses, and leave a surplus of $463,032, applicable to the reduction of its liabilities.

The receipts for the fiscal year, ending Nov. 30th, 1847, are estimated at	$3,931,900
The expenditures, including the cancellation of $200,000 relief notes, at	2,576,390
Which exhibits an estimated excess of receipts over expenditures, of	345,510
To which add the estimate for the cancellation of relief notes, which are a part of the public debt,	200,000
Surplus of the year,	$545,510

The Governor is of the opinion that the relief issues of the State, now amounting to $881,674, can all be redeemed by 1850. The means of the State will then permit the formation of a sinking fund, which will discharge upwards of $16,400,000 of the debt in twelve years, thus reducing it to $23,000,000 in 1862, at which time, there is good reason to believe, the net income from the public works will be more than sufficient to pay the interest on that amount, and thereby relieve the people from all farther direct taxation for the purpose.

Fire.

We learn from the Carlisle Herald, that a fire broke out in the stable attached to the public house of Messrs. Oliver & Eckles, in that borough, about 3 o'clock, on the morning of the 19th ult. Before it could be arrested by the firemen, the adjoining stable, belonging to James H. Graham, Esq., and a Billiard Room, were totally consumed. Mr. Graham succeeded in rescuing his horse and carriage from the flames, but lost a valuable cow.—Two horses in the first stable were burned, together with a lot of oats, &c. The wind, which had been blowing with violence in the early part of the night, fortunately lulled before the fire, or the destruction must have been much greater.

The fire is supposed to have originated by a spark accidentally falling from the lanthorn of a stage driver.

CONTRIBUTORS' DEPART'T.

Good News from the West.

BY M. W. COOK.

Brother Winebrenner:—

This will inform you that I am now in Allegheny city, enjoying an ordinary state of health, having come from Southern Ohio about three weeks since, in order to visit my family in Beaver county, Pa. Having found them all well, I am now on my return to my field of labor.

Perhaps I ought to apologise for not having wrote to you before now; but circumstances, uncontrollable on my part, rendered it impracticable.

First. Being on a visit into Pennsylvania at the time you sent me those books, I did not get them until near three months afterwards.

Second. Other things, with a strong desire to communicate to you and the brethren some intelligence respecting my labors, induced me to postpone writing to you until this opportunity.

I can now inform you that I have sold some of your books, and send you enclosed the sum of $6, which you will place to my credit, and look for letters and remittances as fast as I can dispose of them.

Respecting my labors I can impart to you the following information. The great head of the Church has been pleased to crown my feeble efforts with some success, so much so, that I am encouraged to proceed through all the chequered scenes of adversity peculiar to a missionary of the cross of Christ.

Having attended the Pennsylvania Camp meetings in the commencement of last August, and preached several times at the Beaver county and Rockland camp meetings, I started for Ohio, and preached at brother Rankin's, Guernsey county, on the 5th September; arrived the 9th at Athens county camp meeting; preached there the 10th, 11th and 13th. This meeting closed on the 15th. Visited the Chester church; preached there the 19th; went to Morgan, Gallia county; preached the 24th, 25th and 26th; went to Bloomfield, Jackson county; preached once; preached at brother Day's, Sciota county, October 1st, four times; arrived at Adams county the 6th, and preached four times; returned to brother Day's, Sciota county, the 13th, preached once; went to Newton, same county, to brother Lee's, and preached once.

From here I went to a place called Waverly, in Pike county. There I found a church under the name of the "Church of Christ," believing in all matters as we do. The minister that planted this church was the name of Anderson, a very worthy man, but now deceased. Anderson, in his time, ordained a very fine man named Bennet, who is now their pastor. I labored among these dear people a fortnight, and preached eight times. By this time they concluded to come into fellowship with us, without a dissenting voice; and as such I bade them farewell. This church numbers 60 members. At this place I also met with brothers Drake and Crawford, preachers of the same church. They are workmen who need not be ashamed of their work.

I was induced, in company with these two brethren to visit some other churches, and in coming among them, they all agreed, without opposition, to enter into fellowship with us.

The following are the churches, besides the one above mentioned:

Sciota church,	Jackson county,		11	members.
Bloomfield,	"	"	22	"
Morgan,	Gallia	"	20	"
Salem,	Meigs	"	24	"
North Salem,	"	"	9	"
Columbia,	"	"	6	"
Big Raccoon,	"	"	12	"

The preachers attached to these churches are brothers Wm. A. Bennet, James Crawford, Brother Chase, Asa Drake and Wm. Norton. These men are all of the "excellent of the earth." They wish to become amenable to the Eldership.

We ought not to despise the day of small things, but should be thankful for small favors, hoping yet to see greater works performed in the name of our common Lord.

I am now in the above mentioned city, at brother Gray's, where brother Myers has his office, practicing homœopathy. His health is feeble. Here I expect, during the holidays, to see brothers Dobson and John Hickernell, as there is a protracted meeting in contemplation—to begin this evening. From what I understand, the Pittsburg church is tolerably promising now, and has been so for some time. Brother Dobson, the pastor, has been very ill for some months, but the church was supplied, in his absence, by brothers Cobaugh and Myers.

I would now, in the conclusion of my letter, say to you, and all the dear brethren in the East, remember me when it is well with you; I want to labor for God in his vineyard, as long as I can, and then finally meet you all

"Where congregations ne'er break up,
And Sabbaths never end."

I would now send my love, together with brother Gray's and family, and brother Myers' to you, and bid you an affectionate farewell.

Allegheny City, Dec. 24, 1847.

P. S. My post office address after this, will be Vinton, Gallia county, Ohio.

Letters on the Wing.--No. 3.

Start out on the Collecting tour—Journey through various Towns—Inventions of our brethren, &c., &c.

Brother Winebrenner:—

Agreeably to arrangements I left home, (the Monumental city) on the 24th of December, to enter my field of labor up in the mountains. Arriving at my old friend Peter Bittle's, on the State line, two miles South of Littlestown, on Christmas evening, I tarried with him two days, and endeavored to preach the Word to the people of that neighborhood, and had a good turn out and great attention on both nights. I hope to see the day when this neighborhood will be sufficiently enlightened in divine things to embrace the Gospel to the salvation of many souls. They have a notorious thief living in the neighborhood, of whom they are all afraid. I hope, too, that either God or the law will arrest him in his wicked career.

From there I came on to Littlestown, and met with our mutual friend and brother, Rev. John Foil, of the United Brethren church; who is stationed there. He received and entertained me very kindly. I learned from him that he had recently been purging the church there of some of the dead members. I was pleased to hear he was determined not to have a church of saints and sinners mingled together. The Lord bless brother Foil.

I next reached Gettysburg, fifty-two miles from Baltimore, where I was very kindly entertained by brother David Warren. This brother has recently invented a new *wheat fan*, which is on a very simple plan, and therefore much cheaper than any others in use; for which he is about obtaining a patent right. So you see that our brethren are becoming geniuses. For instance, take brother Wm. Miller's Flood Fence; brother D. Warren's Grain Fan; and lastly, J. F. Weishampel's Revolving Cylinder Grate. If we all three get rich, I hope we will have a disposition to be liberal towards the cause of God. We attended a temperance lecture there, by a young man from the State of Maine, by the name of L. F. Payson. His discourse was most eloquent and thrilling, and stirred up so much of an indignant feeling against the rumseller, that upon the speaker's putting it to vote, the audience decided that the seller of rum is a more dangerous character than the pirate.

From Gettysburg I passed on to Petersburg, Adams county, where I found brother Sam'l. Shelly, with whose kind family I put up for the night. We had meeting in a school house, where a small but very attentive audience listened to the Word of the Lord. I enquired here into a report which had spread far around some years ago; and I desire to tell the other side of the story, as told me. Justice is due to all, and especially to the ladies. It appears that a certain man, who frequently visited brother Shelly's house, from some cause or other suspected Mrs. S. to be his enemy; and his horse becoming lame whilst he tarried there, he imbibed the belief that she had maltreated the animal. She positively denies that she either directly or indirectly had any agency in the matter, and believes the horse became lame from some other cause. It appears that he spread the report round that she had abused his horse; thus causing severe censure to fall upon the woman. Now I look upon it as an unfortunate affair all through, and think he judged her wrongfully. Mrs. S. seems to be a fine woman, kindly disposed towards all persons, and willing to entertain God's servants whenever they stop at her house. She treated me (an entire stranger to her) as kindly as I could wish it, and others testify in like manner. She has also tendered to me and all the brethren, the hospitality of her house whenever it is convenient for any of us to call; and so does also brother Shelly. I hope this statement—being her version of the affair—will have its due weight towards removing from her reputation an unenviable and (as I believe) undeserved reproach. Misunderstandings often lead to great difficulties, and I think all this originated in that manner.—Brothers J. C. Seabrooks and Jonathan Young had meeting in the town on the evening of the day I left.

I next came on to Dillsburg, where I found brother David Brandt, whose very kind family rendered me comfortable during my stay. He desires you to visit that place and preach the Word to his neighbors. He lives near the lower end of the village.

Leaving there I came on to Harrisburg, and was pleased to find the revival still in progress under the charge of our beloved brother McFadden.

From your town I visited a part of York county, and found the brethren in a tolerable state of fervor. In connection with brothers J. Strayer and J. Oliver I spent a few days at Shepherdstown, and we held several meetings there, while great attention was paid to the Word preached. Brother J. Knouse, who resides in the town, seems very anxious to see the work of the Lord commence there, and so are brothers Nelson and Johannes B. Cooper. I stopped for the most part with him. In his house a brother told me that he once attended a meeting of the Board of Trustees, at Shiremanstown, to give his obligation towards paying the old debt; but as he was not asked to participate, he left for home, and so made his escape. It is a pity he was so sadly slighted.

I am now on my way to the mountains to get all the money for you that I can, and hope to make a good report when I return.

Yours, fraternally,
J. F. WEISHAMPEL, Senr.

Dauphin County, Jan. 11, 1848.

Letters on Sectarianism.---No. 1.

The following letters were originally written in reply to the enquiries of a brother; but as the subject is one of general interest, a place is requested for them in the columns of the *Advocate*.

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Dear Brother:—

You request my opinion of Sectarianism, Sectarian Names, etc. This, when called upon, I am not reluctant to give. It is necessary, however, that the terms used should be so understood as to convey to the reader exactly the impression of the mind of the writer. This obtained, and half the controversy is at an end, but otherwise words will be multiplied without knowledge, and dispassionate investigation will grow mad with contention.

If by sectarianism is meant the prejudice, bigotry, or animosity which unfortunately is frequently manifested between and by different denominations, then I believe Christianity has not a single element in sympathy with it. Such an application of the term—such a sentiment, is an utter perversion—a spurious counterfeit of the wise and necessary arrangements of Heaven for the existence of the visible Christian church. It is against this, I presume, which you have your "host of reasons." The number of those which may legitimately be brought against it might appropriately be called "legion."

But sectarianism merely as applied to a body of Christians, agreeing in sentiment, and even as indicative of an organization among themselves, is certainly not only unobjectionable, but proper and necessary. In this sense primitive Christians were sectarians. They were evidently both members and promoters of a "sect."

But there is another sense in which the term is used. It is that of churches organized upon different principles, and uniting with other different ecclesiastical bodies. If the Saviour or Apostles were upon earth, so that in all matters of difference a direct and personal appeal might be made to him or them for adjudication, there could be no reason or occasion for different denominations of Christians. The Bible, it is true, is really and absolutely susceptible of but one meaning, and its doctrines form one, and only one harmonious whole; sufficient for our guidance in all matters both of faith and practice: but there is another consideration which must not be lost sight of. In the economy of God's moral government, man was made a moral agent. For this it was necessary that he should be possessed of the power of judgment and of choice; while each is endowed with a mental constitution peculiar to himself. In the exercise of

these, connected as man is with the depraving consequences of the fall, different individuals view the same subject in different lights. So to speak, they view it through different mediums, and it appears to each according to the nature of the medium through which he views it. And this is as apparent in relation to the doctrines of the Bible as elsewhere. Honest Christian enquirers conscientiously differ in their conceptions of Bible truth; and whatever may be the moral character of this difference it is impossible to secure unanimity.

Mark now the result in a single particular! Those whom we are perfectly willing to recognise and fellowship as Christians, and who agree upon the fundamental principles of Christianity, find themselves utterly unable to agree as to what is essential to church organization. They are satisfied of the duty of sustaining church relations, but they cannot agree upon the conditions of membership and communion. One deems immersion essential to both, another thinks it necessary to the one and not to the other, and the third holds it conditional to neither. Some are satisfied of the propriety of episcopacy, others equally so with presbyterianism, and others still with congregationalism. What shall they do? With such discordant views they cannot possibly be united in one organization. They evidently must neglect to sustain church relations, (which all believe is wrong,) or they must unite in different churches. But if we agree that they are justifiable in thus forming different churches, then we must approve of sectarianism, as last defined. Nor can I see how such a conclusion can be avoided. Both of us have united with a "sect" as separate and as distinct as any other, and think ourselves justified in so doing. Hence, unless we arrogate superior purity or wisdom, we must permit in others what we justify in ourselves. Turn it as we will, my brother, we are, and must necessarily be, sectarians in this sense; and the Lord grant we may be in no other!

Indeed, I am not sure but the division of the Christian church into denominations has been conducive to the glory of God, and the salvation of souls; but the consideration of this, as well as of sectarian names, must be postponed until another time.

Yours, with Christian affection,

A. D. W.

Brother —— — ——.

Letter from Elder John Strayer.

Orwigsburg, Dec. 27, 1847.

Dear Brother Winebrenner:—

I started from home (Highspire) about a week ago, and after three days travel, arrived in the evening at the house of brother Dibert, a few miles from this place, where I was kindly entertained. He is a worthy and highly esteemed member and elder of the Church of God, at the so called Schuylkill river meeting house; and is very anxious that you should pay them a visit, and wondered, as well as some other of the brethren, why you have not come this way before this. The brethren generally think, in these parts, that you do not care about them, which mistake I endeavored to correct.

Leaving brother Dibert's the following morning, I came to this place, and stopped with brother Nebr, with whom I lay sick about two years ago. I shall ever be indebted to this family, for the care, kindness, and liberality they manifested toward me during my illness. My parents could not have done more for me, at that time of need, than brother and sister Nebr have done. My prayer is, that the good Lord may reward them for their "labor of love."

Having spent a few hours with this family, I hastened to father Kimmel's, whose house is ever open to the reception of poor saints.—Father Kimmel, I think, is a man of God, and is looked up to by many of the brethren here, as a ruler and teacher in Israel. He claims, generally, the esteem and respect of his brethren. And one reason of this is, he is, in point of liberality, a second Cornelius: "full of alms-deeds." He will not let his fellows around him suffer, while he has wherewith to relieve them.

I have known him to take his wagon, and loading it with flour, meat, potatoes, &c., would start off, (not to market, where your miserly professors would go,) and distribute those provisions among the poor. This looks like being a good stewart over that which God places a man. Would to God this were the spirit characterizing our rich brethren in general. But a man with half an eye can, if he will, see the worldly mindedness, penury, and illiberality which prevails among the more affluent professors of religion. What a blessed state of things there would be, if the rich would give to benevolent objects in proportion to the poor. I could point you out numbers of poor brethren who have neither house nor land of their own, and who earn their bread by the sweat of their brow, that pay yearly to their preachers from two to five dollars, while an almost "innumerable company" of our so called rich brethren limit their contributions considerably on this side of the *teens*.

Oh! why is the golden rule forgotten? "Let every man give according to his several abilities." Thank God, there is still one here and there who appears to remember this golden rule. Not long since, I conversed on this subject with a big-souled brother who, on being informed that some of our brethren who are worth from ten to twenty thousand dollars give only from five to ten, and hardly from ten to fifteen dollars yearly to the support of the ministry, replied: "why such should give at least one hundred dollars."

Now if Christians were thus liberal throughout, in every respect, which is nothing more than their duty, then the poor man would have bread and raiment sufficient, a home to shelter himself and family; the minister of the Gospel would have to cease complaining about his scanty support; the missionary cause would move onward and forward, and that heaven favored institution, called the Sabbath School, would progress more rapidly towards the accomplishment of the great and glorious end it contemplates. Would not this be the beginning of a millenial era?

But shall the rusting of coppers, the resting of dollars, and the hiding and burying of gold forever keep at such incalculable distance this much desired, looked and longed for heavenly state of things? God forbid! Oh! ye who have this world's goods in abundance, suffer the good Lord to open your hearts, to give freely and without grudging, toward every Christian and benevolent cause. "It is more blessed to give than to receive."

Finally, the brethren in these parts are noted for their zeal, liberality, humility and steadfastness. They do not feel satisfied with the German preaching brethren, seeing they hardly ever visit them. I understand at their late Camp meeting none but brother Brewer, their regular preacher, and brother Sann, a United Brethren preacher, were present; while at other Camp meetings there were enough and over. This should not so be. But excuse a youth for writing thus: he was told, and therefore he speaks. Yours, in love,

J. STRAYER.

Letter from Elder J. H. Hurley.

Linglestown, Dec. 16th, 1847.

Brother Winebrenner:—

In as much as I have a few leisure moments this evening, I will try to improve them by writing a few lines for the *Advocate*, in which I will endeavor to set forth the opposition of the natural heart to the Gospel. My remarks shall be founded upon Romans, the 8th chapter and 7th verse; "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be."

Now, if we admit the assertion of Paul, we must conclude that nothing can be more fallacious than those fond theories of the Philosophers respecting the love of truth, which they say, characterizes the human mind. For although a few master minds have pursued the path of scientific research with irrepressible ardor, and in many instances under highly unfavorable circumstances, shining as brilliant meteors in the darkened hemisphere, yet the mass of mankind are, and ever have been, distinguished for their opposition, by an inert indifference, to the truths of natural science: contented, ignorantly and superstitiously to adopt the sinister speculations or vain imaginations of the filthy dreamers, without so much as putting forth the feeblest effort to investigate even the common phenomena of life, with which they are daily entrusted. But with respect to moral and religious truth, there is something in the natural heart more decided than the indifference manifested towards the truths of nature. For not only the natural man cannot receive the things of the spirit of God, on account of their apparent foolishness to him, but the carnal mind being enmity against God, manifests that enmity, in an especial manner, in its opposition to the precious truths of Divine Revelation.

What, for example, has ever excited a degree of opposition from the renewed heart, more decided, than that which has been directed against the teachings of the word of God, concerning the utter and hopeless ruin by Adam, the covenant head of the human race? The vicarious and effectual redemption by the blood of Christ, the God-man mediator? The regeneration of the human heart by the immediate and special operation of God's holy spirit? Faith, at once the gift of God's free grace, and the sole instrument of gratuitous justification? and the doctrine of eternal rewards and punishments at the final judgment?

It has been happily remarked, by one on this subject, that when virtue itself descended from heaven and appeared among men, personified in the attractive loveliness of the Son of God, so far were they from falling down to worship it, as had been affirmed they would, their demon cry was, crucify him! crucify him!! let him be crucified!!! And wherever the Gospel has been preached from the time Paul was pronounced a babbler by the Philosophers of Athens, to the present time, it has received from the impenitent and unreflecting world, that kind and degree of opposition, which manifests its deep and bitter aversion to the things of the spirit of God. It has proved foolishness to one, and a stumbling block to another: dividing households, and setting friends, even husband and wife at variance with each other.

When we offer the Gospel, we present for the acceptance of God's enemies, a system, which, in their own unassisted wisdom, they can neither understand nor appreciate; to abandon practices and habits, which have grown with their growth, and strengthened with their strength; and to adopt principles and rules of conduct, which are repugnant to their mental task; to relinquish views and opinions and modes of thought, which have become identified with their intellectual character; to submit, with the simplicity of an unlettered child, to the authoritative dictation of an unknown Master; to abandon all rebellion of heart, and to bring into captivity every thought under obedience to an unacknowledged Sovereign.

This aversion of the unconverted heart to the Gospel system, constitutes a difficulty in the way of its extension, which, did it exist as an objection to the spread of any human system, or man-made doctrine, or the doctrines of devils, would certainly insure their failure. And with regard to the Gospel itself, even considered in its connection with the instrumentality employed in its promulgation, it amounts to a difficulty far beyond the reach of human obviation. Truly it is not by might nor by power, but by my spirit, saith the Lord.

JOSIAH H. HURLEY.

Letter from Elder John Stomm.

Hinkletown, Lancaster county, Pa., January 3d, 1848.

Brother Winebrenner:—

The first letter that I write in this year, I shall write for the *Advocate*. Although I have not such good news to bring before your readers as some of our brethren have, yet I rejoice to read and hear that the Lord is reviving his work in different places. May the Lord carry on the well began work, and bring yet many precious souls "from darkness into light, and from the power of sin and satan to God."

As regards the little church here, I have to say, the few brethren and sisters seem to grow in grace and piety, and to press forward for the prize of their high calling. The best of all, love, union, harmony and peace is in every heart. Our meetings are spirited, and well attended by all classes, and our congregations are getting larger and better. We thank the Lord for what he has done for us, and hope He will do still more. Our appointments are every other Sabbath, morning and evening, and we intend to keep them so, until our brethren shall come on the circuit.

Furthermore, we have in contemplation the building of a meeting house. The church cannot do much, but some of our neighbors are liberal, and much in favor of the project. One of the neighbors gives the land, as his share, and others have done very well in subscribing towards it, which has afforded us much pleasure and encouragement indeed.—We hope the Lord will reward them. God bless them, save them, and add them to his church. The Lord bless all our efforts made for the salvation of sinners. Amen, and Amen.

I remain, as ever,

Yours, in love,

J. STOMM.

Letter from Elder D. Wertz.

Green County, Pa., Jan. 4, 1848.

Brother John Winebrenner:—

This will inform you, and the readers of your paper, that I have made one more round on my mission, and the Lord has been with us, converting a small number of souls, in different parts. I baptized six, and received about ten into church fellowship. The devil is up in every place, among the different sects and parties, and wicked professors and ministers.

There was a great prospect for a powerful reformation, but in one place they got hold of the action of the General Eldership, and had it for their text in public, and from house to house, declaring I held to a discipline, and made a great ado about it; doing all they could to alarm and poison the minds of the converts, and to prop up their sinful practices, and formal, dead religion, that had its sandy foundations shook. But the young converts stood the storm, and we are in hopes the devil has gone, once more to prove his old character, that he is a liar, and his works are built on that foundation.

We are at present contending against principalities and powers, but by the help of God I hope to see reformation moving on, in spite of all the opposition of sects, and the man of sin. God's work must prosper, and sinners become converted. The Bible must be obeyed, and immorality and sin destroyed in our land. May we all stand up to our posts, and hold fast to a good profession.

Yours, in love,

DANIEL WERTZ.

Relief Agency.

Harrisburg, Jan. 15, 1848.

Brother Winebrenner:—

This is to inform the readers of the *Advocate* that my health has been, and is still, very delicate, and in consequence of which I have not been able, for some time, to call upon the brethren in behalf of the "Relief Project." But my intention is to call upon the churches scattered over the ground allotted me, as soon as my health shall permit.

So, then, if you are not called upon now, think not that the writer has thrown up the agency; for it is his determination still, as it was when he accepted of it, to do it all the justice he can. I hope also since you have had so many hints and appeals on this subject, through the press, that whenever I may be permitted to call on you, between this and the next Eldership, you may be ready to contribute "according to your several abilities."

Finally, let every member of the Church of God that may consider him or herself among the poorer class, give *at least* twenty-five cents, and then I will see that the richer brethren will give accordingly. In this way, if all the "Churches of God" are called upon, a considerable sum may be gathered toward the payment of a debt which has been contracted to promote the cause of God.

JOHN STRAYER, *Agent.*

Letter from Brother John Shuler.

Ottowa, Jan. 1st, 1848.

Dear Brother Winebrenner:—

Your letters were both duly received. The first one was received the day that brother Harn came to Ottowa.

Brother Harn only staid here about ten days. I think if he had remained longer some good might have been done; but, perhaps he was somewhat discouraged, as there were but few attended meeting. I was much pleased with his visit, and the longer he was with us, the better he was liked generally. He intends coming here again, in the spring. Religion is at a very low ebb here. The Methodists have been trying some, of late, to make an impression, but to no effect.

There are, however, several revivals now in progress in the country, and at one the work is going on extensively. Fifty and upwards are forward of a night to be prayed for.

Yours, in love,

JOHN SHULER.

NEWS DEPARTMENT.

FOREIGN NEWS.

Arrival of the Steamer Cambria—Eleven days Later.—The Cambria left Liverpool on the 1st ult., and brings advices from that port and Europe generally, eleven days later than those of the Caledonia.

The political intelligence brought by this arrival is quite unimportant. Affairs in Europe are on the whole more quiet.

The London and Liverpool papers comment freely on President Polk's Message.

The news is, on the whole, quite favorable. The Money market is steadily improving, the rate of interest has been reduced by the Bank of England to 5 per cent. and the quantity of bullion has been augmented.

Cotton and Breadstuffs have slightly advanced.

The British Parliament has adjourned to the 3d of February.

Ireland still continues in a most deplorable condition, the state of Sligo is thus described: "A fearful reign of terror is being established throughout the county. The highest officer in the county—the head of the magistracy—had to make a hasty and undignified retreat from his seat, to avoid the deadly blow of the noonday murderer."

Twelve persons implicated in the murder of Rev. Mr. Lloyd, have been captured, and lodged in the county Roscommon jail.

The Galoway Vindicator thus describes the distress which prevails in Limerick. From four to five hundred wretched creatures, principally women, and children at the breast, and whose appearance bespoke misery, besieged the work-house gates on the 16th ult., and sought admission to the interior, which is at present overcrowded with paupers.

The death of Maria Louisa, Duchess of Parma, and widow of Napoleon Bonaparte, is announced as having recently taken place.

Substitute for Ether Inhalation.—It is stated in an English paper, that Professor Simpson has discovered an agent, far more efficacious than ether, in suspending the sense of pain during the performance of severe surgical operations. It is chloroform, or the perchloride of formyle. It is only necessary to diffuse a little of the liquid upon a hollow-shaped sponge, or even a pocket handkerchief, and apply it over the mouth and nostrils, to be inhaled, and it will produce a more rapid, complete, and generally more persistent action than ether, with less preliminary excitement and tendency to exhileration and talking.—Professor Simpson, it is said, has frequently applied it in obstetric practice, and with entire success.

Congressional.—In the House of Representatives, on the election of Chaplain, the first vote stood:

Rev. Mr. Gurley, (Presbyterian)	had 74 votes.
Rev. Mr. Cushman, (Baptist)	60
Rev. Mr. M'Jilton, (Episcopal)	30
Rev. Mr. Dewey, (Unitarian)	29
Rev. Mr. Reese, (Prot. Meth.)	16

Neither of the candidates having a majority, a second vote was taken without effect.—On the third vote Mr. Gurley had 102 votes, and Mr. Cushman 100, and the former was elected.

Railroad Item.—The quantity of merchandize transported over the Boston and Worcester Railroad during the year ending on the 30th of November last, amounted to 284,000 tons, which exceeds an average of 9000 tons a day. The freight money paid for the transportation of this merchandize, to the three railroads which form the two lines terminating in Boston, was $967,000. One half the amount was transported a distance of 200 miles, and the average cost of the whole transportation was about $3,30 a ton.

Pennsylvania Anthracite.—The aggregate quantity of coal sent to market from the mines of Pennsylvania, in the year 1847, was 2,949,816 tons, from the following sources—Schuylkill region, by railroad, 1,350,039 tons; by canal, 222,513 tons; Lehigh, 643,642 tons; Lackawana, 388,000; Wyoming, 284,398; Pine Grove, 61,233 tons. The papers abroad say that the Bituminous and Anthracite coal sent to market this year, amount to about $40,000,000!!

The Bible Society in Maryland.—The Maryland State Bible Society Convention, at a meeting held on Tuesday, November 22d, passed several resolutions, among which was one recommending the proper authorities in all the Churches to name one Sabbath in each year, as a day for raising contributions for the Society; and another pledging the Convention to raise $5000 in the city of Baltimore within the coming year.

Liberality in Supporting Missionaries.—One layman, (Mr. Start, supposed to be a resident in India,) is supporting eighteen German laborers, at his own expense, all of whom have acquired the vernacular language, and have commenced operations at different points on or near the Ganges

Stage Proprietors Responsible.—Mrs. Henrietta Glenn has received damages to the amount of $2,000, of Walker Graham, the proprietor of a stage line, in the United States Circuit Court for Western Pennsylvania, for injuries she sustained in being upset by one of Graham's stages.

Niagara Suspension Bridge.—The Niagara Suspension Bridge was put under contract, Tuesday, November 9th, at $180,000. Mr. Ellet, of Philadelphia, is the contractor. The Niagara and Lockport Railroad Extension was put under contract, at Lockport, on the 12th ult.

Florida.—The Legislature of this State have adopted the proposed amendments to the State Constitution, providing for biennial sessions of the General Assembly, and one year's residence as the suffrage qualification. They are now a part and parcel of the constitution.

Extent of Puseyism.—Dr. Salzbacher, a German Papist, has been travelling in England, and has visited Dr. Pusey and had a satisfactory conversation with him. He reports that "out of 12,000 ministers of the English church, more than 9,000 are rank Puseyites." There is propaply some exaggeration in this. It must be understood that it comes from a Papist. And yet there is probably too near an approximation to the truth.—*Puritan.*

Another Baptismal Season.—The Rev. S. P. Clarke, of McLemoresville, Tenn., writes to the Baptists an account of a revival. It had been in progress in that vicinity for two or three months, and during that time he had baptized 184, of which number ten were Methodists, and one a Methodist preacher. The revival included the young, the middle aged, and the old and infirm.

Defalcation in the Mint.—Mr. Snowden, Treasurer of the Mint in Philadelphia, has entered complaint against Randall Hutchinson, a clerk in the Mint, charging him with the embezzlement of $20,000, and process has been placed in the hands of the proper officers, for his apprehension. He was seen in New York not long since.

Discovery.—Dr. W. B. Fahnestock has discovered, near the lead mine of Mr. Shenck, in Lancaster county, Pa., a large body of carbonate of zinc, (Calamine.) This ore had been pronounced by chemists, and others, to be lime. Dr. F. however, by analysis, has proved it to contain upwards of 60 per cent. of zinc.

Testimonial.—The congregation of the first Reformed Presbyterian Church of Philadelphia, recently presented their venerable Pastor, B. Wylie, D. D., as a testimony of their high regard for him, "a very handsome piece of plate, with a purse of gold, amounting to five hundred dollars."

Plumbago Mine.—A rich mine of Plumbago, black lead, has been opened in Jaffrey, N. H., at the foot of Monadock mountain.—Six tons were brought down from Fitzwilliam on the Cheshire railroad a few weeks since. It brings about $75 per ton. The mine was purchased for $50.

A Just Verdict.—A man named Isaac Bacon has obtained a verdict against the city of Boston for damages to the amount of $1,787 50; he having broken his ankle by stepping into a hole in the side walk, left for the admission of light to a cellar.

Law and Order Society.—A society bearing this name has been formed at Newark, for the purpose of enforcing the law in relation to the sale of intoxicating drinks. A Vigilance Committee of fifty has been appointed in each Ward.

Religious Excitement.—President Bascom, in a letter to the editors of the Nashville Methodist Episcopal Advocate, says there is an intense religious excitement among the academic students of Transylvania University.

Immigrants.—It is estimated that 250,000 (a quarter of a million) human beings, left their homes in the Old World to seek homes in the New, during the year 1847. Another statement says 400,000.

MISCELLANEOUS.

THE CHURCH OF GOD.

The Church of God is a unit.

Proof.—"My love, my dove, my undefiled, is one. We being many, are one body in Christ, and every one members one of another. We are members of his body, of his flesh and of his bones. One Lord, one faith, one baptism. He (Christ) is the head of his body, the church. He is the vine, we are the branches. He is the foundation, we the living stones built upon him, a spiritual Temple. He is the leader and commander; we are the army of the living God."

The general tenor of Scripture clearly proves that there is a perfect unity in the church of God—including the wise and good before the flood, during the Patriarchal and Prophetic dispensations, as well as the entire sweep of ages from the birth of Christ to the second advent and final judgment. "God is no respecter of persons: for in every nation, he that feareth him and worketh righteousness, is accepted of him." God hath, by one offering, perfected, forever, them that are sanctified.

To the present time, the comparative number of visible members has not been as great as we anticipate in the future.

The prophets foretell a day of the universal prevalence of the church of God—the golden age, when all the kindreds of the people shall come to Mount Zion, and pay their adoration to Christ as King—when the kingdom, and the greatness of the kingdom under the whole Heaven shall be given to the people of the saints of the most High God. But the vastness of this multitude does not affect the unity of the church of God: it is still one and indivisible. Is Christ divided? Impossible!

This bond which unites the Church of the *First born* in one shall never be dissolved, for it is strengthened by the omnipotence of God. "Kept by the power of God through faith unto salvation."

This organization, this collection of men of all grades and gifts and callings, into one fraternity, by the God of heaven, has some great end in view, some important work to do, destined to figure on a large scale in the theatre of God's universe!—The Son of God at their head; the Prophets and seers of olden times; the Apostles and martyrs and confessors of all ages; the just, the wise, the virtuous, the friends of suffering humanity the world over, are enrolled in this grand catalogue of worthies. This enrolment has been making up for some six thousand years, and the convocation shall not be complete till the trump of God shall sound! We repeat the remark, there must be a grand result, aimed at by all this. What is it?—*Christian Record.*

EDUCATION.

Accustom a child as soon as it can speak, to narrate his little experiences, his chapter of accidents, his fears, his hopes; to communicate what he has noticed in the world without, and what he feels struggling in the world within. Anxious to have something to narrate, he will be induced to give attention to objects around him, and what is passing in the sphere of his instruction, and to observe and note events will become one of his first pleasures; and this is the ground-work of a thoughtful character.

SECESSION FROM THE CHURCH OF ROME.

On the 21st ult., the Third Presbyterian Church of Newark, was thronged with a large congregation to witness the public secession from the Church of Rome, of a large number of German Roman Catholics, who have for some weeks past been worshipping in Washington Hall.

The venerable Dr. Milledoler and Rev. Professor Tappan, of New York, were present as a delegation from the American Protestant Society. The Seceders occupied the central pews of the church, and with their families and friends in attendance, were about 200 in number. After an earnest address from Mr. Giustinian, in English, and another from a recently converted Romish priest, the seceders stood up and gave their audible assent to a formal renunciation of the Church of Rome, and expressed their adoption of the leading doctrines of the Protestant faith.

One of the 58 seceders, in the name of the rest, presented a German Bible to their pastor, and received from him a pledge that he would preach nothing but the truth as therein contained.

The services, which were protracted and impressive, were closed by an address from Dr. Milledoler, and the Apostolic benediction in German by him.—*Newark Advertiser.*

THE BLACK DEATH.

The greatest calamity that mankind have ever experienced in the form of pestilence, commenced about the year 1345. Historians relate that it commenced in Cathway, China, and was preceded by the bursting of a huge meteor, or globe of fire. It spread over all the known world, and Dr. Webster says:—This plague was so deadly that at least half or two-thirds of the human race perished in about eight years. It was most fatal in the cities, but in no place died less than a third of the inhabitants. In many places there perished at least nine out of ten of the people, and many places were wholly depopulated. In London, 50,000 dead bodies were buried in one grave yard. In Norwich about the same number. In Venice, died 100,000—in Lubec, 90,000—in Florence, the same number. In the East, perished twenty millions in one year. In Spain, the disease raged three years, and carried off two-thirds of the people. It was particularly fatal in Denmark. It reached the highest northern latitudes; it broke out in Iceland, and was so fatal that the settlements are supposed not to have since recovered their population. It was called the "black death." It was attended by a great death of fish and animals.—*Scientific Mechanic.*

WHAT TEMPERANCE SOCIETIES HAVE DONE.

There are now, says the Albany Spectator, more than 1,500,000 people in the United States who abstain from the use of ardent spirits, and from furnishing it to others; more than 5,000 Temperance Societies, embracing more than 600,000 members. More than 2,000 distilleries have been stopped; more than 5,000 merchants have ceased from the traffic. It is estimated that 30,000 persons are now sober, who, had it not been for the Temperance Societies would have been sots; and that at least 20,000 families are now in ease and comfort, who would otherwise have been in poverty and disgraced by drunken inmates.

EDUCATION IN THE WEST.

In all the new States, a square mile in the central part of each township is set apart for the support of common schools, making one thirty-sixth part of the public lands. Congress has also, from time to time, made special grants of large and valuable tracts for State Academies, Colleges, &c. The grants to several of the States are about as follows:—

	Colleges and Academies.	Common Schools.
Ohio,	70,000 acres.	700.000 acres.
Indiana,	46,000 "	350,000 "
Illinois,	46 000 "	900,000 "
Michigan,	46,000 "	1,100,000 "
Iowa,	46,000 "	1,400,000 "
Missouri,	46,000 "	1,100,000 "

Besides these grants, three per cent. of all proceeds of sales of public lands is paid over to the several States in which they lie, to be used for the encouragement of learning, especially in the establishment of institutions of a higher class than common schools. Added to all these is the U. S. deposit fund, which was distributed among the States, and in several instances appropriated by them to the cause of education.

PROFANE SWEARING.

All are aware that to have a prosperous, happy community, there must be a prevalence of virtue and religion. Without this, society, no more than the individual can prosper. This is the basis and source of all true enjoyment. But does the habit of profanity strengthen or promote the prevalence of virtue? Does it impose a check on the evil propensities of men? Does it restrain those practices which degrade and corrupt our race? Just the reverse. Its influence on society is the same as on the individual. What it is in the one case, that it is in the other. It is corrupting and ruinous. It strikes directly and powerfully at the foundation of social rights and happiness. Its influence on children and youth is to draw forth their selfish and unholy passions: to make them disobedient to parents, and averse to all righteous rule; to dispose them to carelessness and vice; and as they advance in years, it will early lead them to break away from all religious restraint, to hate and disregard the worship of God, and reject his Holy Word.

STATISTICS OF MARTYRDOM.

According to the calculations of some, about 200,000 Christian Protestants suffered death, in seven years, under Pope Julian: no less than 100,000 were massacred by the French, in the space of three months; Waldenses who perished amounted to 1,000,000; within thirty years the Jesuits destroyed 900.000; under the Duke of Alva, 26,000 were executed by the hangman; 159,000 by the Irish massacre—beside the vast multitude, of whom the world could never be particularly informed, who were proscribed, starved, burnt, assassinated, chained to the galleys for life, immured within the walls of the Bastile, or others of their Church and State prisons. According to some, the whole number of persons massacred since the rise of papacy, including the space of 14.000 years, amounts to 15.000.000.

☞ It was two hundred and twenty-seven years the 22d of December, since the Pilgrims landed on Plymouth Rock.

STATES OF GERMANY.

The several states comprise 20,158,957 Protestants, 19,880,104 Romanists, 507,519 Jews, 242,791 of various other sects, and 5,184 Greeks. In 1820 the numbers were about 13,690,000 Romanists, 15,215,500 Protestants, 350,000 Jews, and 2,900 Greeks. The increase in the last twenty-five years has therefore been about 4,940,000 Protestants, 3,190,000 Romanists, 157,000 Jews, and 3,280 Greeks. In Hungary and Transylvania there are 860,840 German Romanists, and 610,720 Protestants in Switzerland, 1,039.279 Protestants, and about 59,000 Romanists, all Germans. Of the 6,000,000 and upwards of individuals of German extraction in the United States of North America, the number of Romanists do not exceed 300,000. The number of Germans who have seceded from Rome since Ronge's movement began, is under 40,000, and they constitute 219 flocks, the two largest of which are the 8,000 in Breslau, and 2,000 in Berlin.—*Kutcheit's Church in Germany.*

WONDERFUL DISCOVERY.

Dr. Sylvester, an Italian by birth, and an eminent chemist, has discovered a mode of hardening the human body to the consisteney of stone or solid marble, which he is about to exhibit in London. His specimens have excited great astonishment. One was the head of a lady, with the hair parted and dressed, retaining its flexible properties and colors although the surface from which it grew resembled stone—somewhat like a wax model; also a child's head, plump and dimpled as in life, and a tongue petrified, as if it had never uttered a sound. The petrifying process is said to be simple and cheap. A boquet of choice flowers—the juices first extracted by a pneumatic process—preserved their natural colors, but were as hard and rigid as if some cunning workman had carved them from Parian marble; for not only the leaves and petals were rendered stone-like, but the minute hair-formed stems were rendered coraline.

REMOVING SEATS OF JUSTICE.

The recent decision of the Supreme Court, at Pittsburg, on the constitutionality of the license law, is supposed to render void all laws for the removal of County Seats of Justice, which have been referred to the vote of the people. Schuylkill, Columbia and Delaware counties will now require a special Act of Assembly to legalize the change recently determined by vote, according to the requirement of the Legislature, which passed the neeessary laws, *subject* to the approval of the majority of voters in the respective counties. It is this contigent sort of law making that is pronounced unconstitutional. The legislature will of course make such new enactments as are needed to effect the original intentions.

THE BEST PATRIMONY.—A man may leave a patrimony to his son; but how soon it may be mortgaged! He may leave him money; but how it may be squandered! When he gives him a sound constitution, an unblemished reputation, a good education, and an inward abhorrence of vice, in any shape or form, these cannot be wrested from him, and are better than thousands of gold and silver.

FILE YOUR NEWSPAPERS.

We have often been surprised at the little interest manifested by most persons for the preservation of their nowspapers. They seem to regard them as something designed to entertain and instruct only whilst their contents are fresh, and then to be thrown aside as something that has become useless forever. Never, however, was a more mistaken idea entertained.—Those who are in the receipt of newspapers, should keep files of them, and every two or three years get them bound.—"Every man that does this, leaves a valuable book to his children, who will respect his memory and value the bequest more than ten times the cost. A volume of newspapers sixty years old would now sell at more than cost any where. A newspaper is the best history of the times which can be found. After a long lapse of time, they are resorted to by scholars and antiquarians with great interest."

A REMARKABLE CASE.

The British Court of Queen's Bench, all the Judges assembled, has declared that to marry the sister of a deceased wife is in violation of the law of England, such marriages having been prohibited by two statutes, passed in the reign of Henry the Eighth. The decision was pronounced in the case of one Chadwick, whose wife, Harriet Fisher, having died, he married her sister, Anne; but being advised that his marriage was illegal, afterward disregarded it and married another, Anne Fisher being still living. For this third marriage he was indicted, on the charge of bigamy, and convicted; but the conviction is now set aside, the Court holding that his second marriage, with Anne Fisher, was no marriage at all. A hard case for poor Anne.

INDIAN FANATICISM.

The great procession of Juggernaut has this year been characterised by the renewal of voluntary sacrifices, which it was believed had been put a final stop to by the English. Five devotees, unknown to the agents of the Government, raised on an elevated position near the Pagoda of Bali, cast themselves under the wheels of the gigantic car carrying the idol, and were literally crushed to pieces! The enthusiasm of the multitude was so much excited by the fervor of the devotees, that, but for the intervention of an armed force, hundreds of victims would have shared a similar fate. The Government may suppress the procession; but Christianity alone can root out the superstition.

KINDNESS IN CONVERSATION.—There is no way in which good can be done to others with so little expense and trouble, as by kindness in conversation. Words, it is often said, cost nothing; but kind words are often more highly valued than the most costly gifts, and they are often regarded as among the best tokens of a desire to make others happy.

SLEEP.—Never sleep with the head covered, for the air under the clothes is apt to be vitiated, for the skin secretes perspirable matter, carbonic gas, &c.—Children should sleep alone as much as possible, if we would give them vigorous lungs, sound bodies, free circulation of blood and good minds.

THE ENGLISH LANGUAGE.

Few of our readers are perhaps aware of the great changes which have taken place in our language since its formation. We give below specimens of the Lord's prayer, at different periods:

1300. Fader our in hevene, Haleweyed be thi name, come thy kingdom, Thi will be don in hevene and in earth, Our uche dayes bred give us to day, And forgive our dettes, as we forgiven our dettoures, And lede us not into temptatioun, Bote delyvere us of yvel. Amen.

1379. (Wickliffe's Bible.) Our fadyr that art in heavenes, Halloed be thy name, Thy kingdom come to, Be thy will done in erthe as in heavene, Give us this day our bread over other substances; And forgif to us our dettes as we forgifenn to our detters, and leed us not into temptation; But deliver us from evel. Amen.

1526. (Tindal's Testament.) O oure father which art in heven, halowed be thy name. Let thy kingdom come. Thy wyll be fulfilled as well in erthe as hit ys in heven Give ys daye our dayly breade, And forgeve ys oure trespasses, even as we forgeve them which trespas ys. Leede ys not into temptation, but delyver ys from yvell. Amen.

1589. (Coverdale's Bible.) Our father which art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done even in earth as it is in heaven. Give us this day our daily bread. And forgive us dettes as we also forgive our detters. And lead us not into temptation, but deliver us from euiel; for thine is the kingdom and the power and the glorie for ueer. Amen.

CHRISTIANITY is framed upon a basis of generic uniformity. It views all men as being in the same natural state, as possessing a nature, controlled by the same laws of thought and desire, of hope and fear. It speaks to the world in one voice of promise and denunciation, of invitation and threatening, of persuasion and command. It holds out like motives to all. of love and terror, of a heaven to gain, and a hell to escape, of a Saviour's atoning sacrifice, and the "wrath of God revealed from heaven against all ungodliness." It offers like means of sanctifying and saving grace to all, and the same great agency of the Holy Spirit performs the work of regeneracy in every case.

TO CURE WARTS.—A correspondent of the London Journal gives the following receipt for getting rid of warts:

"Touch the warts every morning with weak nitric acid for about a week, and they will disappear." A better receipt of our own is this: Rub the wart or warts every morning with a little piece of sal soda dry on your hands. There was a large wart on our forefinger a week ago, and after rubbing it twice it has now nearly disappeared. Alkalies dissolve hard cartilaginous substances, and we have no doubt but soda would be excellent in the treatment of warts.

INFALLIBLE CURE FOR THE TOOTHACHE.—Pulverize and mix in equal quantities, alum and common salt; wet a small piece of cotton, and causing the mixture to adhere, place it in the hollow tooth. A sensation of coldness will be produced at first, which will gradually subside, and with it the *torment* of the tooth ache.

"AN EARNEST MINISTRY, THE WANT OF THE TIMES," is the title of a spirit-stirring work, by the Rev. John Angell James, recently published in England.—The celebrity of the author as an evangelical preacher and writer, and the great importance of the subject, will no donbt secnre for his work a wide circulation on this side of the Atlantic.

POETRY.

From the Lutheran Observer.

THE CHRISTIAN FAMILY.

O! if there is a spot on earth,
To true enjoyment given,
Where love, and peace, and hope have birth
Methinks it is the Christian Hearth—
It seems the type of Heaven.

When there a joy elates one breast,
'Tis like the living leaven;
It quickly spreads to all the rest,
Till each is of its life possest—
Just as it is in Heaven.

A smile begets responsive smile,
Before which cares are driven;
And looks that might the heart defile,
And thoughts that would to sin beguile
All flee this light of Heaven.

If but a single pain or care
Across one breast is driven,
A sympathetic cord is there,
That calls each one a part to share,—
As it would be in Heaven.

The parents there with truth combine
To train the children, given,
Then see them, like the tender vine,
Around the stock their tendrits twine:—
They something feel of Heaven.

Around the altar of the Lord
All bow at morn and even,
To worship God with heart and word—
To praise and pray with one accord:—
How much is here of Heaven!

They live in harmony and love,
With tempers "calm and even;"
And mutually assistants prove,
And trav'ling to the world above--
'Tis by the grace of Heaven.

From them the children of distress
Are never empty driven:
They feed the poor, the naked dress,
And, in these acts, themselves confess
The almoners of Heaven.

They read the Book of truth and light,
Which God to man has given;
They search its pages day and night,
To learn "the way of life" aright—
The way that leads to Heaven.

On all the "handiworks" of God
They see His name engraven;
They see, where'er they look abroad,
The wisdom, pow'r, and love of God—
"Our Father who's in Heaven."

Their conduct proves them strangers here—
Not to earth's fashions given,—
Their joys are of another sphere,
Their language tells the course they steer,—
They're "citizens of Heaven."

Heart joined to heart, and hand to hand,—
One motive to enliven,—
They travel to the better land,
A lovely, happy, hopeful band,—
Their "treasures are in Heaven."

MARRIAGE NOTICES.

"I saw two clouds at morning,
Tinged with the rising sun,
And in the dawn they floated on
And mingled into one."

MARRIED—On Sunday, the 16th ult., by Elder William McFadden, Mr. FREDERICK SHILLINGER to Miss MARGARET HOOVER, all of Harrisburg.

On the same day, by the same, Mr. WILLIAM DEHART to Miss ELIZABETH SHILLINGER, both of Harrisburg.

On the 13th ult., by Elder M. F. Snavely, Mr. JOHN H. CORMANY, of Franklin county, to Miss CATHARINE ANN MYERS, of Cumberland county.

On the 9th ult., by the Rev. J. F. Mesick, Mr. JAMES PENNINGTON to Miss MARY ANN MILLER, both of Harrisburg.

On the 13th ult., by the Rev. C. W. Shaeffer, Mr. WM. ALLEN to Miss MARY ALBRIGHT, both of Dauphin county.

OBITUARY NOTICES.

"Leaves have their time to fall,
And flowers to wither at the north wind's breath,
And stars to set, but all,
Thou hast all seasons for thine own, O Death!"

DIED—On the 2d of January, 1848, of nervous fever, in Adamstown, Lancaster county, Pa., Mrs. CATHARINE SHIRK, wife of Mr. Jacob Shirk, and youngest daughter of the late Sebastian Miller, of that place, aged 27 years, 3 months and 21 days.

THE MARKETS.

Corrected semi-monthly for the Advocate,
By Funk & Miller, Commission Merchants.

HARRISBURG.

FLOUR—WHEAT, per barrel,			$5	75	a	6 00
Do.	RYE,	do. - -	4	00	a	4 12
Do.	CORN,	do. - -	2	62½	a	2 75
GRAIN—WHEAT, per bushel,			1	20	a	1 25
Do.	RYE,	do. - -		75	a	75
Do.	CORN, old	do. - -		50	a	60
Do.	CORN, new	do. - -		48	a	50
Do.	OATS,	do. - -		40	a	42
Do.	BARLEY,	do. - -		—	a	75
SEEDS—CLOVER,		do. - -	3	50	a	3 75
Do.	TIMOTHY,	do. - -	2	55	a	2 60
Do.	FLAX,	do. - -	1	10	a	1 12½
BEEF, per cwt.		- - - - -	5	00	a	5 50
PORK,	do.	- - - - -	5	00	a	5 25
HAMS, per pound,		- - -		12½	a	15
BUTTER,	do.	- - - - -		12½	a	15
LARD,	do.	- - - - -		10	a	12½
TALLOW,	do.	- - - - -		8	a	10
HARD SOAP, (Dried) per lb.				6	a	7
EGGS, per dozen,		- - - -		10	a	12½
POTATOES, per bushel,		- -		45	a	50
ONIONS,	do.	- - -		75	a	87½
APPLES,	do.	- - -		40	a	50
PEACHES, (Dried) per bush.			1	50	a	2 00
FEATHERS, per pound,		- -		37½	a	45
WOOL,	do.	- - -		30	a	50
SALT, per sack,		- - - -	1	55	a	1 60
HAY, per ton,		- - - - -	10	00	a	12 00
PLASTER, per ton,		- - -	5	00	a	5 50

PHILADELPHIA.

FLOUR—WHEAT, per barrel,			$6	12½	a	6 25
Do.	RYE,	do. - -	4	50	a	4 75
Do.	CORN,	do. - -	3	00	a	3 12½
GRAIN—WHEAT, per bushel,			1	35	a	1 38
Do.	RYE,	do. - -		75	a	80
Do.	CORN, old	do. - -		62	a	64
Do.	CORN, new	do. - -		55	a	60
Do.	OATS,	do. - -		42	a	43
Do.	BARLEY,	do. - -		85	a	90
SEEDS—CLOVER,		do. - -	4	00	a	4 37½
Do.	TIMOTHY,	do. - -	3	75	a	3 80
Do.	FLAX,	do. - -	1	40	a	1 45
BEEF, per cwt,		- - - -	7	00	a	8 75
PORK,	do.	- - - - -	7	00	a	7 25

RELIGIOUS NOTICES.

A protracted meeting will be held, Providence permitting, at Mechaniesburg, Cumberland county, commeneing on Saturday, the 12th instant.

Another protraeted meeting will be held at Rockeyville, Dauphin county, eommencing on Saturday, the 5th inst.

Another protracted meeting will be held at Milltown, Cumberland county, commencing on Saturday, the 5th inst.

Another protraeted meeting will be held at Elizabethtown, Lancaster county, commencing on Saturday, the 12th inst.

The brethren of the neighboring churehes, and the public in general, are invited to attend.

The following protracted meetings will be held on the Perry County Circuit, Providenee permitting, viz:

1. At Landisburg Bethel, to commence on Saturday, February 5th.

2. At Oak Grove Furnace School house, to commence on Saturday evening, Feb. 12th.

3. At Pisgah, i. e. Reiber's School house, to commenee on Saturday evening, Feb. 19th.

4. At Shaeffer's Valley Bethel, to commence on Saturday evening, Feb. 26th.

5. At old brother Kline's, to eommence on Saturday evening, Mareh 4th.

6. At Germany Bethel, to commenee on Saturday, March 11th.

Preaehers and people generally, are respectfully invited to attend.

Tuo's. H. Deshiri.

APPLE TREES FOR SALE.

JOHN SHERICH wishes us to give notice that he has for sale at his residence, near Lisburn, in York county, about ten thouthousand fine Apple Trees of choice varieties. He will sell them, single or by the quantity, on reasonable terms.

NOTICE.

Estate of JOHN C. BOOTH, deceased.

LETTERS Testamentary on the Estate of John C. Booth, late of Newburg, Cumberland county, deceased, having been granted to the subscriber, residing in said place, he therefore requests all persons indebted to said Estate to make immediate payment of their respective dues; and all persons having claims or demands against said Estate, to present the same properly authenticated for settlement. DANIEL M'COY,

Jan 1—6w Executor.

PETERS' CHEAP BOOK STORE.

No. 22, Market Street, Harrisburg.

THE public are respectfully informed that the undersigned are now the proprietors of the Book Store and Printing Establishment of the late G. S. Peters, deceased; and that they have added to the former stock a large assortment of BOOKS in the various branches of Literature: among which are *Religious, Medical, Historical and Miscellaneous Books;* besides all kinds of

SCHOOL BOOKS

and Writing Materials, used by Scholars; all of which will be sold at the lowest Cash prices by the dozen, or single. Also, for sale a large assortment of

GERMAN BOOKS;

such as Bibles, Testaments, Prayer-books, Hymn-books, Reading and Spelling-books, Toy-books, &c. &c. Besides,

Kunst's English and German Dictionary,

a very valuable work, particularly for those desirous of studying either language.

Store-keepers, Pedlars, Teachers and others, who wish to purchase Books, &c., by the quantity, will find it their interest to give us a call. LUTZ & SCHEFFER.

December 15, 1847.—1y.

MRS. McNEAL'S FAMILY PILLS.

THESE celebrated Pills are prepared and sold by Mrs. McNeal, of Harrisburg, Pa. They are confidently recommended tor the prevention and cure of Female Complaints, Siek Headaehe, Dyspepsia or Indigestion, Costiveness, Boils, Eruptions of the Skin, Colie, Foul Stomach, Dysentery, Billious Complaints, Tape Worm, Nervous Diseases, Fevers, &c.

They are made of purely vegetable matter, and are in no ease or stage of disease dangerous or hurtful; but always safe, easy and effieacious in the removal and cure of the aforenamed diseases, especially the first named, and all such as arise from a disordered stomach and impurities of the blood. These Pills have been in private use for many years, and are known to be good, as many in and about Harrisburg ean testify. Reeommendations and puffs have never been sought after. The merits of the Pills will be the best and the only reeommedation relied on.

DIRECTIONS FOR USE.

Adults will take from one to five Pills about one hour after meal, onee or twice a day; children, in proportion to their age, will take from one-half to two or three Pills.

For sale at her residence, Tanner's alley, in Walnut street, between Fourth and Fifth sts. Also, by Jacob Bener, Middletown; Abraham Brenneman, Elizabethtown; Jaeob P. Brady and John Server, Mount Joy; John C. Landis, Landisville; Christian Kauffman, Washington; Pinkerton & Smeltz, Laneaster; Frederiek May, Bainbridge; Mr. Boak, New Cumberland; J. Miller, Lisburn; T. Reeme, Shiremanstown; H. Lees, Meehaniesburg; Singiser & Paul, Churchtown; H. Hollar, Shippensburg; Mr. Reeme, Linglestown; Henry Wingart, Landisburg; Jno. Habensack, Broad Axe, Montgomery county; George K. Smith, No. 296 North 2d street, Philadelphia; J. P. Shoemaker, North 2d street, Philadelphia; and at this office.

Price, 25 cents per box.

P. S.—Mrs. McNeal also cures the Piles, Rheumatism, Wild-fire, Wounds, Sores, and Pains of all kinds, by words or otherwise, almost instantaneously. Terms moderate.

Mrs. McNeal's PILE SALVE is warranted to cure the Piles in an easy and speedy way For sale as above. Price 25 cents.

Harrisburg, October 15, 1845.

PROSPECTUS.

J. WINEBRENNER & CO. propose publishing, by subscription, a work entitled

A Pronouncing and Pictorial

Bible and Theological Dictionary.

1. This work shall contain a short but comprehensive explanation of all the principal Bible and Theological terms.

2. It shall give a Classical Pronunciation of the same, which has hitherto been a great desideratum in all similar works.

3. It will be embellished with numerous engravings, illustrative of ancient places, customs and things.

CONDITIONS.

1. The work will be about the size of the *History of Denominations*, containing about the same number of pages.

2. It shall be well printed and bound, and delivered to subscribers at *Two Dollars and fifty cents* per copy, payable on the delivery of the same.

3. Whenever three thousand names shall have been procured by the different Agents, the work shall be put to press. A list of the names of subscribers shall be appended to the work.

P. S.—Fifty or more Agents wanted for the sale of the above, and the *He Pasa Ekklesia.*

☞ Any person sending us four good subscribers for the above work, and becoming responsible for the payment of the same, shall be entitled to one copy.

AGENTS WANTED.

SUITABLE persons can find employment for the sale of the "*He Pasa Ekklesia.*" in this and other States. Apply to the Editor of the Advocate. [May 1.

M'ALLISTER'S OINTMENT.

It has POWER to cause all EXTERNAL SORES, SCROFULOUS humors, SKIN DISEASES, POISONOUS WOUNDS to discharge their putrid matters, and then heals them.

It is rightly termed All-healing, for there is scarcely a disease, external or internal, that it will not benefit. I have used it for the last fourteen years for all diseases of the ehest, eonsumption and liver, involving the utmost danger and responsibility, and I declare before Heaven and man, that not in one single case has it failed to benefit when the patient was within the reach of mortal means.

I have had physieians, learned in the profession. I have had ministers of the Gospel, judges of the bench, aldermen, lawyers, gentlemen of the highest erudition, and multitudes of the poor use it in every variety of way, and there has been but one voice—one universal voiee—saying: "M'Allister, your Ointment is GOOD."

CONSUMPTION—It ean hardly be credited that a salve ean have any effect upon the lungs, seated as they are, within the system. But, if placed upon the chest, it penetrates to the lungs, separates the poisonons particles that are consuming them, and expels them from the system. It is curing persons of Consumption continually.

HEADACHE—The salve has cured persons of the headaehe of twelve year's standing, and who had it regular every week, so that vomiting took place.

Deafness and Ear aehe are helped with like suecess.

RHEUMATISM—It removes almost immediately the inflammation and swelling, when the pain ceases. Read the Directions around the box.

COLD FEET—Consumption, Liver Complaint, pain in the chest or side, falling off of the hair, one or the other always accompanies cold feet. (This Ointment is the true remedy.) It is a sure sign of disease to have cold feet.

In Scrofula, Old Sores, Erysipelas, Saltrheum, Liver Complaint, Sore Eyes, Quinsy, Sore Throat, Bronchitis, Broken or Sore Breast, Piles, all Chest Diseases, such as Asthma, Oppression, Pain—also Sore Lips, Chapped Hands, Tumors, Cutaneous Eruptions, Nervous Diseases and of the Spine, there is no medicine now known as good.

SCALD HEAD—We have cured cases that actually defied every thing known, as well as the ability of fifteen or twenty doctors. One man told us he had spent five hundred dollars on his children without any benefit, when a few boxes of Ointment cured them.

BURNS—It is the best thing in the world for Burns. (Read the Directions around the box.)

WORMS—It will drive every vestige of them away. (Read the Directions around the box.)

CORNS—Occasional use of the Ointment will always keep Corns from growing. People need never be troubled with them, if they will use it.

PILES—Thousands are yearly cured by this Ointment.

JAMES M'ALLISTER & CO.,

Sole Proprietors of the above Medicine.

CAUTION—No OINTMENT will be genuine unless the name of James M'Allister, or James M'Allister & Co., are written with a pen on every label.

☞ **PRICE, 25 CENTS PER BOX.** ☜

Agents: Wm. Bell, Harrisburg; M. Lutz, do.; Jacob Bener, Middletown; M. M'Barren, Portsmouth; J. & L. Reigel, Mechanicsburg; G. W. Singiser, Churchtown; Smith & Henry, Lebanon.; C. Roth, Bloomfield; Jacob Keiser, Petersburg; Clemins & Parvin, Pottsville; Samuel P. Sterret, Mount Joy; George Ross, Elizabethtown; Henry Thatcher, Newport; Brown & Ritter, Pittsburg; John Lloyd, Mount Pleasant; Jacob Welty, Greensburg; Stephen Culbertson, Shippensburg; John Diller, Newville; and sold by the Druggists in Philadelphia, and our Agents in every town in the State. Dec 15—4t.

LIST OF THE GENERAL AGENTS.

We hereby announce the following brethren General Agents for the Church Advocate, viz:

Elder EMANUEL LOGUE, of Trenton, Iowa, is our General Agent for that State.—All persons, therefore, wishing to subscribe for the Advoeate, or to make remittanees for the same, will please address him as above.

Brother JOHN SHULER, of Ottawa, Illinois, is our General Agent for that State.—Persons in said State, wishing to order the paper, or to pay for it, are requested to address brother J. Shuler.

Dr. J. BOBBS, of Indianapolis, Indiana, is our Agent for the Southern and Central part of Indiana.

Elder JOHN MARTIN, Marcy, Larange county, Indiana, is our Agent for the Northern part of Indiana; him, therefore, the people of that part of the State will address.

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Elder THOMAS HICKERNELL, of Mendon, Mereer county, Ohio, is our General Agent for the North-western part of Ohio.

Mr. JOHN P. WINEBRENNER, of Wooster, Wayne county, Ohio, is our General Agent for Eastern and Southern Ohio. To him payments ean be made, or orders sent by sub-agents and others, in that part of the State.

Elder JACOB. MYERS, of Pittsburg, Pa., is our general Agent for the West Penn'a Eldership. To him the sub-agents and others will address orders and make payments.

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Brother JOHN K. BUSER, of Highspire, Dauphin county, Pa., is our general agent for Highspire and the neighborhood.

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Brother GEORGE ROSS, is our Agent for Elizabethtown and neighborhood.

Brother FREDERICK MAY, is our Agent for Bainbridge and neighborhood.

Brother JOHN C. LANDIS, is our Agent for Landisville, Lancaster county, and neighborhood.

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Brother LEONARD MARKS, is our Agent for Woodberry and neighborhood.

Brother JAS. R. MACHLIN, in our Agent for Siddensburg and neighborhood.

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Brother GEO MARTIN, is our Agent for Laneaster and vicinity.

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Brother JACOB HICKERNELL, is our agent for Lisburn and vicinity.

Brother HENRY WINGERT, is our agent for Landisburg and surrounding country.

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Elder THOS. BEAN, is our general agent for the Broad Fording neighborhood, Md.

Brother JOHN KIBLER, is our agent for Newport and neighborhood.

☞ In addition to these General Agents, we wish it distinctly understood, that all the accredited ministers of the Church of God, in all the different Elderships, (as stated in our terms,) are our regular and standing agents for the Advocate.

JOB PRINTING

NEATLY EXECUTED AT THIS OFFICE.

J. B. G. KINSLOE, Printer.

THE CHURCH ADVOCATE.

A FAMILY PAPER---Devoted to the Diffusion of Bible Truth, Religious News and General Intelligence.

ONE DOLLAR AND TWENTY-FIVE CENTS A YEAR. "EARNESTLY CONTEND FOR THE FAITH WHICH WAS ONCE DELIVERED TO THE SAINTS." PAYABLE ALWAYS IN ADVANCE.

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Is printed and published in Mulberry street, near the Railroad Bridge, Harrisburg, Pa.,

By JOHN WINEBRENNER, V. D. M., Editor.

TERMS AND REGULATIONS.

The Church Advocate will be printed and published semi-monthly, on a large super-royal sheet, at $1,25 per volume, payable always in advance, or within the first three months of taking the paper.

All persons failing to comply with these terms, shall have their papers stopped at the expiration of the first quarter, from the time the paper is sent, and be held accountable for two quarters; that is to say, for 62½ cents; which sum shall be invariably exacted before the paper will be re-sent.

All the accredited ministers of the Church of God, and such other persons as shall have regular certificates of their appointment from the Editor, shall be the only authorized agents for this paper.

☞ Letters and communications addressed to the Editor, through the Post Office, must be *post-paid*, except those containing remittances.

EDITORIAL DEPARTMENT.

Missionary Pledge.

We, the undersigned subscribers, pledge ourselves to pay the sums affixed to our names, to John S. Gable, the Treasurer of the General Eldership, on or before the first of April next, to be appropriated to the support of brother Harn as a Missionary in the State of Illinois, for one year from the first of April next.

Said pledges to become valid and binding, provided the sum of $200 shall be pledged for this purpose, between this and the first of April.

Samuel Bowman, - - -	$5 00
John B. Coover, - - -	5 00
John Winebrenner, - -	5 00

Now brethren, send in your pledges soon, and for as much as you can.

History of Denominations.

Our Agents, and the public generally, are hereby notified that the Improved and Portrait edition of this celebrated work, is now out of press, and ready for delivery.

The work contains 24 splendid portraits—eight new articles, besides those re-written and otherwise greatly improved, and is bound in the latest and best style of binding.

We shall be happy to supply all orders on the shortest notice, and on accommodating terms. More Agents wanted.

State Treasurer.

The Hon. Arnold Plumer, of Venango county has been elected State Treasurer, by the present Legislature of this State, for one year.

PROSPECTUS

OF THE

Thirteenth Volume of the "Church Advocate."

The Thirteenth Volume of the Church Advocate will be issued, *Deo volente*, from and after the first day of May next. The character of the Advocate, our general principles, and our manner of conducting the paper, are known to all our patrons; so that we need not amplify on these things. We would merely say, that it is our intention to pursue the even tenure of our way; and those who are true to the cause we have espoused and which we advocate, we hope will stick to us.

As to our terms, they will be somewhat changed. They will be as follows, to wit:

1. One copy paid in advance, - $1 00
2. One copy paid within the first three months, - - - - - 1 25
3. One copy not paid till after the expiration of the first three months, 1 50
4. No subscription will be taken for a less period than six months, and in no case shall the paper be discontinued until all arrearages are paid, except at the option of the editor.
5. All communications and letters addressed to the editor, whether they contain money, contributions for the paper, new subscribers, or any thing else, must be post-paid, in order to receive attention.

Revivals.

Revivals of Religion are more numerously reported, just now, in different parts of the country and among various evangelical denominations than for many months past.

Among us also, in various places, and in different churches there have been, and now are, great and glorious revivals. May the Lord of hosts continue his gracious rains, until the knowledge of the glory of the Lord, shall cover the earth, as the waters cover the sea.

Democratic National Convention.

The Democratic members of Congress held a meeting in Washington, on Monday night, 24th ult., in relation to the Presidential question, and it was recommended and unanimously agreed to hold the National Convention for the nomination of President and Vice President, at the usual time and place, Baltimore, on the 4th Monday in May.

Whig National Convention.

The Whig members of Congress have called a Whig National Convention, to be held at Independence Hall, in the city of Philadelphia, on Wednesday, the 7th day of June, 1848, for the purpose of nominating candidates for the offices of President and Vice President of the United States.

New Proposition.

By reference to a letter from one of the Eldership Agents, for collecting the Relief Subscriptions, a new proposition will be found. His proposition is, to publish a list of the names of the contributors towards this object; and accordingly, has sent us a long list of names, but without specifying the sums contributed by them respectively.

Now, we should much prefer publishing the entire list of old and new subscribers, with the sums or amounts affixed to their names respectively. We see no use in giving a mere list of names, without the sums subscribed. But, with this amendment, I go hand in hand with Elder J. F. Weishampel for the proposition. Yea more, I go in favor of publishing the *Plate List Subscription*, as well as the *Relief Subscription;* and of giving a list of the delinquent or non-paying, as well as the paying subscribers. Besides, we should be glad to receive and publish the Ohio and West Pennsylvania Subscription List, as well as our own. As some persons are somewhat suspicious that their monies have not been properly applied, let this whole matter be published from first to last, and let it be shown who has given, how much has been given, who has subscribed and not paid, and what has been done with the money paid, so that all vain thoughts may be dislodged and vain talkers put to silence.

Chaplains for the House of Representatives.

In accordance with the following resolution, to wit: "*Resolved*, That the Speaker of the House of Representatives invite the Clergy of Harrisburg, by an arrangement amongst themselves to open the session of the House each morning by prayer," the resident Clergy of Harrisburg met, and agreed to open the sessions of the House each morning in the order of the seniority of their settlements in the place; as follows:

W. R. Dewitt, D. D.,	of the	Presbyterian Ch.
J. Winebrenner,	"	Church of God.
P. Maher,	"	Rom. Cath. Ch.
J. F. Mesick,	"	Ger. Ref. Church.
C. W. Schæffer,	"	Lutheran Ch.
J. H. Coit,	"	Episcopal Ch.
J. A. Davis,	"	Baptist Church.
W. Cooper,	"	Methodist Ch.
E. Gerhart,	"	Lutheran Ch.

Anthracite Coal Ashes.

An exchange paper says that Anthracite Coal Ashes were applied on some grass land in New Jersey, last spring, at the rate of fifty bushels per acre, and notwithstanding the unprecedented drought, they were the means of doubling the crop of grass.

Best Method of Suppressing the Liquor Business.

1. Restrict the Courts in the giving of licenses to those who present petitions signed by a majority of the voters of the several wards or townships in which the applicants reside.

2. Require every one who makes or sells intoxicating beverages in any quantity to give bonds with ample security that he will pay his full equal share of the expense entailed on the community by the liquor business.

3. Punish sternly all who sell without giving such security.

4. Let the Board of Supervisors of each county, on or about the 1st of January, make careful inquiry and determine what portion of the county expenditures for the detection, conviction and punishment of criminals, the support of paupers, &c., &c., have been rendered necessary by the use of intoxicating liquors; and let this be assessed equally upon all those who within the last year have been engaged in the liquor traffic within the county, and rigorously collected of them or their bondsmen.

A Comet Expected.

We learn from the American Almanac of 1848, that a return of Pingre's Comet, which appeared in A. D. 1264 and A. D. 1556, is expected this year. The period of the comet is presumed to be every 292 years—and Mr. Hinns, of England, agrees with the most celebrated geometers and astronomers of the day, in their calculations of its orbit and return.—On former occasions it approached very near the earth, and the display was really magnificent. We have referred to Mr. Peirce's List of Comets, published in the American Almanac of the preceding year, and find that the *perihelion* passages of this comet on its two former appearances were July 17th, 1264—and April 21st, 1556. Perhaps some of our learned professors of Astronomy will throw some light upon the subject—and enable the curious to learn when the celestial stranger may be expected—and in what quarter of the heavens he may be looked for.

Columbian Magazine.

This deservedly popular Magazine is edited by John Inman and Robert A. West, and published by John S. Taylor, 151 Nassau street, New York. The February number is now before us, embellished with three very handsome engravings, and contains quite a number of interesting articles from some of the most popular writers in the country. The work is published monthly, each number containing forty-eight pages, at $3 per annum for a single copy, or $5 for two copies.

Review of the Church Elder's Letter.

Our old friend and brother elder, on Church Elders, has again taken the field of combat, and opened his battery against the illegality of Ruling Elders in the Church of God. How much pleasure and satisfaction the patrons of the *Advocate* will feel in reading his communication, we are not able to decipher, but we opine it will be nothing beyond measure. Be this, however, as it may, it matters nothing to us. We hasten to answer for ourselves. And,

1. The Elder's opinion that we charged him with "power-loving, or monopolizing the aristocracy of Constantinople and Rome," is, no doubt, a forced construction of his own, put upon our opinion, the denial of which, as a "New Testament man—a student of the Bible and a scholar of Christ," he might, and ought to have saved himself the necessity of making.

But let us hear the gist of his allegations and interrogatories. "If *teachers* and *elders* (in 1 Cor. 12: 28,) are different persons, then *giving* and *showing mercy* (in Rom. 7: 8,) are also two different persons." This might pass for good reasoning, were it not for the fact that *officers* and *offices* are very different things.—Now, although "giving and showing mercy" are not, and cannot, in the very nature of things, be two different persons, yet they are two very different acts or offices. And as clearly as they are two different acts, so clearly are teachers and governors two different officers in the church.

Again, in reference to the passage, 1 Tim. 5: 17, our Elder asks, "how much honor ought the elders to have that do not rule well?" He then answers by saying, "none, and be turned out of office." Now the Apostle was of a different opinion, because he says, "let the elders that rule well, and teach, or labor in word and doctrine, be counted worthy of *double honor*." This obviously implies, that although *ruling elders* are entitled to much respect, esteem and honor, yet the teaching elders are entitled to more, or to a higher degree of them. That is the plain and simple meaning of the Apostle.

Again he asks, "cannot an elder attend to his farm, store, or any other lawful employment for a support, and preach, as well as edit a paper for his support?" We answer this question by saying, that this depends entirely on circumstances. Yet at the same time we think there is a vast difference between the moral power of the *Press* and that of a Farm or Store. Perhaps it would even puzzle the Church Elder to say which of the two is the most powerful, the *Press* or the *Pulpit?* And then, besides, can he say what elder edits a paper merely for support?

"Elder, is defined to mean *a ruler*." This is a mistake. The Greek word *Presbuteros*, translated Elder, signifies a senior, or one surpassing another in years. In its common and appropriate acceptation, in the New Testament, it is used as a comprehensive designation of a chief ecclesiastical officer.

Elders, among the Jews, were the heads of the tribes or chief families, reputed for experience and wisdom. Ex. 3: 17. They were the chief rulers and judges among the people. Num. 11: 25. In the days of Christ they were the expounders of the law of Moses. Matt. 15: 2.

Elders, in the Church of God, are the same, *i. e.* they are the chief rulers and teachers in the church; yet there are two classes; one class rules, judges and teaches, the other rules and judges only. Rom. 12: 6—8. 1 Cor. 12: 28. 1 Tim. 5: 17. Tit. 1: 5. James 5: 14.

Hence then, in our opinion, there is a much greater difference between teaching and ruling elders, than there is between bishops and elders.

2. But next, let us hear the Elder's strong proofs in favor of his theory, *i. e.* that the right of ruling the church belongs exclusively to the Gospel ministry. Now, what is the gist of his whole argument on this subject. Why it is just this; That elders must have a Divine call and desire for the work—that Paul, Barnabas, Timothy, Titus, and others were so called—that by virtue of this Divine call they ruled and governed in the church, and churches were to be subject to them, &c. Now this may all be true, (yet it might be difficult to prove even that.) but it does not follow, that because Paul and others were called of God, directly and immediately, without the intervention of a church election, therefore, it must have been so in every other case. Teaching elders ought to have a Divine call. Hence we are commanded to "pray the Lord of the harvest to send out laborers into the harvest." But ruling elders have only an ecclesiastical call or appointment. Hence Titus was to appoint elders in every city—and some, we read, waited on teaching and some on ruling—some ruled, and others labored in word and doctrine. Rom. 12: 7, 8. 1 Tim. 5: 17. If a Divine call was necessary in all cases, and none were constituted elders but such as had it, then how will the difference be accounted for between primitive and modern churches? Then they had ELDERS in every church; now instead of having (teaching) elders in all the churches, one elder has to take charge of many churches—in some instances of from 10 to 20 and more. Now one of two things must be true; either the Lord does not call as many now, or else the Apostles and primitive churches must have appointed some elders without a Divine call. For it is evident they had elders in every church, and evangelists besides, whereas we (on the Elder's theory) have, on an average, not more than one for every four churches. Why then has the Lord made such a difference between the first and the nineteenth century? Why give a plurality of elders to the churches then, and now leave the three-fourths destitute?

But we are told by our new theory Elder, that there are some churches now who have a plurality of elders, and a few are named. He then calls upon us to inform him whether these teaching elders, in the different churches specified, are all supported by the said churches? We answer emphatically yes, except those who refuse to leave all and serve the churches. Such as say they are called to preach, and still follow farming, store-keeping, milling, printing, tailoring, shoemaking, blacksmithing, fence making, fishing, or any thing else for the purpose of supporting themselves, are, in our opinion, not entitled to receive a support from the church. Such is the case with some of them the Elder refers to. But, we think, it is and ought to be very different with those who have given up all their secular employments and given themselves wholly to the service of the church and to the work of the ministry. Such as these are to live off the Gospel, that is, the church and those they labor for must give them a support. Here then we would ask, how many churches can our quondam Elder point out to us, who have sufficient ability to sustain a plurality of teaching elders? If his theory is right, there were plenty such in primitive times, but few, or none, in modern times. This great disparity between ancient and modern churches throws more than a shade of suspicion upon the correctness of his theory.

Hence, we confidently affirm, that the Elder on Church Elders, so far from having proved conclusively, as he says, that the right of ruling the church belongs exclusively to the ministry, he has most signally failed in proving any such thing. The truth is, the right belongs to the Eldership of each church, and the Eldership is constituted of ruling and teaching elders.

A New Sect.

A NEW sect has started into notice with the nineteenth century among the Mahometans. This sect might be termed the Unitarians of Islamism. They revere Mahomet as a great man, the founder of a new era, a reformer among those who sought the truth, but no prophet. His inspiration they deem to be such as has been from the beginning of the world, and may occasionally to the end of it—be felt by men of great talents and ardent zeal for the improvement and benefit of the race. They hold the Koran to be the best of books, the very best ever written perhaps, but not absolutely without a touch of human fallibility, "or," say they, "there could be but one opinion about it—there could be but one sect of true believers." They are strong advocates for toleration and the diffusion of knowledge.

Texas a Free State.

A correspondent of the Christian Watchman, writing from Washington, thus speaks of the prospect of Texas becoming a free state: "I have good reason to believe that Texas is to become a free state at no distant day. A gentleman of Texas, in whose means of knowing, and ability to form just opinions, I have great confidence, says, the Germans who are now coming in by ship loads, and settling under the supervision of the agents of their princes and nobles, who have obtained large tracts of land, are to a man opposed to slavery, and this has already been manifested in their local elections."

To those Applying for Patents.

IT may not be generally known to inventors that the publication of an engraving of a machine with description, or a notice only, in the New York "Scientific American," is equivalent to entering a caveat at the Patent office previous to taking out a patent. This valuable journal is wholly devoted to Mechanical and Scientific matters, rendering it peculiarly valuable to a large portion of the American people.

Bank Applications.

THERE are now before the Legislature of this State, 24 applications for new banks; 7 applications for old banks, with additional capital; and 11 applications of old banks, without additional capital.

Job Work.

WE beg leave to remind our friends, that we do Job Work at the Advocate Office, on moderate terms. If they will be kind enough to allow us a share of their patronage, we shall feel obliged.

Funds Wanted, by the Board of Missions.

THE Board of Missions of the East Pennsylvania Eldership, hereby wish to give notice that they shall want some funds, on or before the first of April next. They would request, therefore, that the brethren take up Missionary subscriptions between this and the middle of March next, and remit the same. The delinquent brethren and churches, especially, will please to heed this appeal.

WILLIAM HINNY,
On behalf of the Board.

Pennsylvania Legislature.

THE farmers and mechanics have a large preponderance in our State Legislature this year. The enumeration is as follows: Farmers, 44; lawyers, 16; printers, 6; merchants, 9; blacksmiths, 2; watchmaker, 1; tanner, 1; brushmaker, 1; artists, 2; publisher, 1; cabinet-makers, 2; tin-smiths, 2; surveyors, 2; stone-mason, 1; engineer, 1; carpenters, 3; teacher, 1; doctor, 1; curriers, 2; gentlemen, 2.—Total, 100.

Valid Wills.

THE Legislature of this State is about to make valid last wills and testaments to which the testator has subscribed his mark or cross. The Supreme Court has decided that by existing laws a will executed with a mark is not valid. The Senate has passed the bill, and the House will probably give its sanction.

Free Banking in Tennessee.

A bill has passed the Senate of Tennessee, establishing the Free Bank System, but differing in some good respects from the laws of New York and Ohio. One quarter of the capital of the Bank must be paid in specie, and the remaining part in Tennessee or United States Stocks.

CONTRIBUTORS' DEPART'T.

The Love of Deity.

OH! who can give due praise to the Creator for all his kindness to us! Who can fathom the depth of the love which He has shown towards poor fallen man! None. From the beginning of our existence to the present time, we have been protected by the invisible hand of Deity. He showed His love after the fall of Adam, by giving us the glorious promise that "the seed of the woman should bruise the serpent's head." And he gave us the crowning evidence of His undying love eighteen hundred years ago. Who can look at Calvary, and not say: "Truly the Lord is good!" He who could have called legions of angels to His support, meekly resigned himself and suffered the death of a transgressor that we might live—"the just for the unjust." Ah! could Poets sing—preachers preach, and sages philosophize, from birth to death, they could not picture this love in its real beauty. Man's mind is too shallow and sinful to realize its grandeur. Men often get tired listening to Gospel ministers in their endeavors to describe God's goodness. Oh! 'tis an evidence of their deep degradation! But we feel that we cannot be silent on such a subject, and I know that we should not.

J. F. W. Jr.

Baltimore, Md.

Letters on the Wing.--No. 4.

Journey to Linglestown—The Old Bank—Influence of holy brethren—Rockyville—Methodist liberality—Revival—Liverpool—Newport—Excuses—Success—Reproof—Little Child, &c.

Brother Winebrenner:—

After I left Harrisburg on my present tour, I visited the brethren at and around Linglestown, and made tolerable speed there in the collecting line. I tarried in that neighborhood several days, stopping part of the time at Elder T. Struhm's hospitable home. I held a meeting there, but owing to several hindering causes had but a small congregation, and lifted a small collection which I put into the Relief Fund.

There is a prediction in circulation by the opponents of the church there, that the "Old Bank" will soon break—meaning the church; but the share-holders do not seem to be alarmed: they think their stock is as good as ever, knowing that their Heavenly Treasury is inexhaustible. There is a difficulty existing between several brethren, which gives the enemies ground to hope the church might fall; but it can be easily settled, if the proper persons take it in hand.

I visited the families of brothers B. and W. Reeme, and I must say I never had a more pleasant intercourse with brethren. They seem zealous, and I felt a holy influence resting upon us all the time I was with them. If brethren knew what encouragement preachers derive from their holy and zealous brethren, they would perhaps all try to do better, from that, if from no other motives. I spent a happy time at Linglestown.

I next went to Rockyville, where I delivered two discourses, which were well attended. The Methodist brethren, I was told, recalled their prayer meeting, on Sabbath evening, on account of my appointment. I thought that was very friendly and Christian-like. The Lord bless the people there. I look for good news from that place very soon. I lifted a collection there also for the Relief Fund.

Next I passed up to Stoney Creek Valley, where I held a meeting at brother G. Kennedy's. This brother was once a very wild and wicked sinner. Now he is an humble, and I believe, devoted Christian. The Lord keep him and his companion faithful. Religion has done much for them. Prospects of good are ripe in that neighborhood.

I next came up to Matamoras, where, as I stated in my last, a revival was in progress. I spent a couple of days there, and then left for Millersburg, in Lyken's Valley.

At Millersburg I found our old friend and brother, Daniel Ford, who obtained the use of a school house for me, and I addressed a respectable meeting. Brother Ford stands here alone in the cause. I think the Dauphin circuit preachers ought to take up that place. Brother F.'s house would be their home.

I next crossed the Susquehanna, and arrived at Liverpool, a thrifty and neat town, in Perry county. Liverpool lies at the mouth of Wild Cat Valley. Here I found Elder S. Bigham, who teaches school. I was welcomed by him, and he obtained the United Brethrens' meeting house for me to preach in on Saturday and Sabbath evenings. The people turned out strongly, and I felt as if the Word of God had found way to their hearts. I think that place ought to be taken up by the Perry circuit preachers. A church could soon be organized there of such as would obey Christ in all his ordinances. A brother of one of the churches there, told me he believed washing the saints' feet to be as strong a command as any other, and he and some more would attend to it, if his preacher and presiding elder would propose it. Heaven help the disobedient preachers!

I next visited Ulch's and Bretz's neighborhoods, preached at the latter place, and then came on to Grubb's neighborhood. From there I came to Kumler's school house, where I preached in brother Struhm's place. Brother S. was there, and informed me that the revival was increasing at Matamoras—there being twelve forward nearly every night, seeking mercy.

From brother Kumler's I came on to Newport, and held a meeting. There I found brothers Varnes and Kibler. This place will become a beautiful town after a while.—The railroad and canal pass through it.

I write at Newport, and am mud-stayed for a day or two. As far as I have come in this county I do not find as desirable a state of affairs as might and ought to exist. It is much better in Dauphin county. The Lord revive his children. Here there seems to be a strong opposition against the cause we espouse.

I must remark, before I close, that I have been very kindly received by the brethren all round; but my success has been very limited in the collecting line. All who give, give but small amounts. Many give nothing—and some who, one would suppose, could give liberally, plead poverty. I like to see a professed Christian be liberal, and thus help on the cause of God with his means. While some of our brethren have given from 500 down to 5 dollars, others have given nothing, and will give nothing towards paying off this unfortunate debt. And those who have given nothing are loudest in their clamor against it, expressing their opinion that the debt was contracted very imprudently, and that much money has been squandered.

One professed Christian near Linglestown sung this song, and made a very poor plea, stating he had nothing to spare—while he at the same time owns several hundreds of acres of land, and has money out upon interest.—Nothing to spare! God pity such miserly souls. When I go from such a man I have to say, God have mercy upon him—but when I go from one who shows he has some sympathy with his brethren, I can say, God bless him. If a brother can shut up his bowels of compassion against a brother in need, how can the love of God dwell in such a heart? Some even pretend to think that the moneys already collected have not been properly appropriated. Such a suspicious spirit comes with ill grace from a Christian.

Our printing establishment is not the only one that has ever been involved in debt. The United Brethrens' was burdened with a debt of 6,000 dollars, too, some years ago, and by the members of that church coming to the rescue like men, (like some of ours have) the debt was wiped away, and now they are doing well, printing an English and a German paper. So let us remove the incubus resting upon our Eldership. To the rescue, brethren, to the rescue!

I have now spent over five weeks in this collecting business, and have made, by the per centage I get, the enormous sum of about *one dollor a week!* If I was actuated by self interest in the matter, I would throw up the appointment and go home to attend to my own more profitable business. I am losing my time for the good of the cause; and I hope the brethren will do their part manfully.

A little piece of humanity. A child died in Liverpool the other day, aged four weeks. It was twelve inches long, and had arms and legs about three quarters of an inch thick, and fingers only as thick as a good sized darning needle.

Yours, fraternally,

J. F. WEISHAMPEL, *Agent.*

The Elder on Church Elders, Again.

Brother Winebrenner:—

Under a deep sense and conviction of duty, the Elder on Church Elders would again write a communication for the *Church Advocate*, hoping it will be read with satisfaction by its patrons.

In looking over your opinion on Church Elders, I am sorry to find that I am censured for being power loving, monopolizing the aristocracy of Constantinople and Rome. This I deny. I profess to be a New Testament man, and a student of the Bible. I never knew that I had a school. I profess to be a scholar in the school of Christ, and inquiring after truth.

In your first reason and proof, in your view, you cite 1 Cor. 12: 28. I ask, cannot a man possess all these gifts the Apostles had? and since some have seats in the churches, it is evident that the New Testament teachers possess a part only, if *teachers* and *governors* are two persons. Again, if teachers and rulers are different persons, then in Romans 7: 8, giving and showing mercy are two persons.

But the strong Scripture proof which you urge is 1 Timothy, 5: 17, "Let the elders that rule well be counted worthy of double honor, especially all they who labor in the word and doctrine." I ask, how much honor ought the elders to have that do not rule well? I suppose none, and be removed out of office. Again, cannot an elder attend to his farm, store, or any other lawful employment for a support, and preach, as well as edit the paper for his support?

Again, the reason that some are *apt* to teach, and *inapt* to rule, is because they are taught so. If some teaching elders are unqualified to rule, and as some have said, not fit to rule, why does he bear the name elder? Then give him some other name. The word elder signifies *ruler*. If these elders were made sensible of their duty, and that God holds them accountable for their gifts and office, they would no doubt study the subject and come out able workmen that need not be ashamed. There is, in my opinion, just as much difference between a teaching and ruling elder, as there is between a bishop and elder.

I will now show that the exclusive right of ruling the church belongs to the Gospel ministry, 1 Tim. 3: 11. The office and work of a bishop is to be desired. In this you will agree with me. See Church View, page 94. From these expressions of the Apostle, we see plainly that to sustain the high and dignified office of the Christian-minister, there ought to be a desire or willingness; or, in other words, a Divine call to the work. Here then, these bishops were the same in office with Timothy, 2 Tim. 2: 2, "and the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also;" and 24th verse, "the servant of the Lord must not strive, but be gentle unto all men, apt to teach."

But then some say Timothy was an Evangelist and not a ruler. This is a mistake. 2 Tim. 4: 2. Here Timothy was commanded to preach, reprove, rebuke, exhort. Here then, Timothy was a ruler and a teacher, and so were those bishops which Paul describes to Timothy. Titus, 1: 5. Here, Titus was to ordain elders in every city or church: and 7th verse, these bishops must be blameless, as the stewards of God. And 9th verse, "They were to hold fast the faithful word, as they were taught, that they might be able by sound doctrine, or preaching, both to exhort and to convince gainsayers." 1 Cor. 4: 1, "Let a man so account of us as the ministers of Christ and stewards of the mysteries of God." Here then, these elders in Crete were the same in office with Titus, Barnabas and Paul.—They were not only elders, bishops and stewards, but they were preachers of the Gospel. Acts 14: 23. Barnabas and Paul ordained elders in every church. Can we suppose that these elders were different persons from those whom Paul describes to Timothy and Titus? I think not. Then they must be teaching elders. 1 Peter, 5: 1, 2, 3. Were these elders different persons, whom Peter exhorted, from those Paul describes? I think not. Then they must be teaching elders. Hebrews 13: 7, 17, 24. Here these elders or rulers spoke the Word of God to the believers, or preached, and they were to obey them. And were not these teaching elders? Acts 20: 28. These elders were ordained such by the Holy Ghost, and not men. But some say that the church is spiritual, and what the church does the Holy Ghost does. Well, this is right enough if we had precept or example for it, but as we have neither, the church has no right to elect. 1 Cor. 16: 15, 16. "I beseech you brethren, ye know the house of Stephanus, that it is the first fruits of Achaia, and that they addicted themselves to the ministry of the saints. That ye submit yourselves unto such, and to every one that helpeth with us and laboreth." Mark! the house of Stephanus gave themselves to the ministry, and the church were to submit to them and to every one that laboreth; that is, to teaching elders. Acts 13: 1. Here was a plurality of prophets and teachers in the Apostolic church, in Antioch. Were not these teaching elders? And are there not a plurality of elders in the church in these days that are teachers? Are there not in Shippensburg, Mechanicsburg, and Middletown, a plurality of teaching elders? and I know that there are a plurality in the churches in Ohio.

Brother Winebrenner, will you please let us know whether these teaching elders in the different churches are supported by the churches or not? Now we have proven conclusively that ruling the church belongs to the teaching elders, or the ministry.

Yours, in love,

CHURCH ELDER.

A Pious Mother.

Brother Winebrenner:—

If you see proper to give the following a place in your valuable paper, one of your patrons will feel much obliged.

A Pious Mother is a blessing from God. The good advice given by a pious Mother, usually makes a lasting impression on the minds of the children. Some of the most eminent preachers had, in their childhood, the wholesome instructions of pious Mothers.

Mr. Newton was instructed by his mother, and her words made deep impressions on his mind; for while he was engaged in his wick

ed acts, her admonitions, her prayers and her tears haunted him, and deprived him of enjoying the pleasures thereof, and they did not leave him until he was savingly converted to God. And what a great instrument he was, in the hands of God, in saving poor perishing sinners. Many, through his instrumentality, have been brought to the Lamb of God, that taketh away the sins of the world.

Religious instruction given to children by their parents, will not be so soon forgotten. This I know from happy experience. The writer of this article has had the good instructions of a pious Mother; and I have great reason to thank God that it has been my lot to hear her good counsels, although I was taken from her at the age of seven years; yet many good things were sown into my heart within that short time, which made a lasting impression on my mind, and which I hope I shall never forget till my latest breath.

Oh! when I call to remembrance how often she knelt down by my side, and sent her fervent prayer to the throne of grace for God to take care of her son, and to make him useful, I am forcibly led to conclude that it was her prayers which prevailed with God, to save her son from destruction.

And you, tender parents, who have unconverted children, be not discouraged. Though you have many times prayed for your children —though you have often exhorted them with tears, and after all it should seem to you as if God did not hear your prayers; and you are grieved to see your children day after day posting their way toward destruction, and though perhaps you are almost ready to give up all hopes for them, yet be not discouraged. Cease not to pray for them, and to exhort them. God will at last answer your faithful prayer. If it should not be in your life, it may be after your death, when your bodies shall lay in peace in the silent grave, and when you are gone to rest from all your labors. They will perhaps then be brought to reflect on your good example, your prayers and your tears which you have offered up to God in their behalf. Thus your example may preach a loud sermon to them, after you have finished your course through this vale of tears, and cause them to turn to God.

This brings to my mind an instance of a pious widow, who had two unconverted sons, and while alive she could not, by all her prayers and tears, persuade them to turn to God. At last this widow died. And it happened that her two sons one time came to her grave, and as they came they called to their remembrance the exhortations, prayers and good example of their mother, and began to cry out for mercy. Therefore, dear parents, cease not to pray for your unconverted children.

And now let me inquire of you, young men and women, that have pious parents, whose warm exhortations are daily sounding in your ears, how can you harden yourselves against them? What will be your excuse in that great day, when you must give an account for your behavior in this world? Will you say that you had no opportunity to serve God? that your parents did not do their duty? No, but there those faithful warnings, those fervent prayers and burning tears will stand as witnesses against you, and will all be fuel for that fire that is not quenched, and food for that worm that dieth not.

Now when your parent may perhaps be found in some secret closet, praying God to save your souls, you perhaps are some place sporting and laughing. Remember that your pleasures will soon be turned into sorrow, and your laughing into weeping. There are many children in the world who would be willing to serve God, if their parents were not opposed to it. This is not the case with you. Your parents would rejoice to see you turn to God.

Remember, you will not have the warnings of your parents much longer. Perhaps you will soon be hurried away into another world, there to reap your reward from the hands of a sin avenging God, according to your deeds done in the body. Oh! turn to God and live, for why will ye die, ye of the house of Israel? S.

January, 1848.

OBITUARY
OF
Brother Abraham Longanecker.

Brother Longanecker departed this life, at his residence, in Fairview, Cumberland county, Pa., on Sabbath morning, October 3d, 1847, after a short illness, which he endured with patience and an entire submission to the Divine will, in the thirty-eighth year of his age. The subject of this memoir had been a professor of religion a number of years. He was truly a consistent Christian, faithful in his personal, relative, and religious duties, and exhibited in his character many excellent virtues and Christian graces. Immediately after he identified himself with the church, he was elected class-leader, was beloved by all, and very useful among them. He frequently exhorted the little flock to faithfulness and diligence in making their calling and election sure. He was zealous in every thing he undertook, manifested great interest in the Temperance reform, and was instrumental under God in persuading many to renounce the intoxicating bowl. We can say with confidence that some by his efforts have been rescued from a drunkard's grave. He likewise took an active part in the Sabbath-school. As regular as the sacred day dawned he was met by his class, to whom he delighted to impart religious instruction.

By his removal, the village and church have sustained an irreparable loss. On Wednesday, Sept. 15th, brother Henkle and myself dined with him. He was then healthy and cheerful. I then bid him adieu, with the design of visiting my friends in the City of Brotherly Love. Sept. 23d he complained of not feeling very well, at the same time stating that an impression had been made upon his mind that this sickness would be unto death. The following Sabbath he told his friends he expected he would be prepared by to-morrow to pursue his daily avocation. The day arrived, but his physical frame was prostrate; weak in body, but strong in the Lord. Hopes were entertained of his recovery until Thursday, Sept. 30. He then had his temporal matters arranged, and was waiting for his happy change. He sent for his classmates and some of his Sabbath-school scholars, desiring to see and converse with them once more. This was truly an interesting scene. He spake to them of their enjoyment in the past, and the separation that would soon take place. On Friday he was very ill, and would frequently repeat, "O hail, happy day! I think I hear my Jesus say, O children, come up higher!" And then he would say, "I want to go, I want to go where Jesus is." On Sabbath morning he closed his earthly pilgrimage in triumph. While the world receded and disappeared, heaven with all its beauty and glory dawned upon his mortal vision, and his disembodied spirit was escorted by angels to the Paradise of God.

May the God of love sanctify this afflicting dispensation of his providence to our special and individual good: give us grace to bring every redeemed power into requisition, so as to secure an interest in his blood and a seat at the right hand of the Majesty on high, where we shall meet loved ones to part no more forever.

FRED'K. SWENTZEL.

HISTORY
OF THE
Church of God, in Susquehannah Township, *Cambria County, Pa.*

Dear Brother Winebrenner:—

I take my pen in hand to inform you, and the readers of the *Advocate*, concerning the rise and progress of the Church of God in Susquehanna township, Cambria county, Pa. It is as follows, to wit:

In the spring of the year 1842, Elder Jacob Lininger wound his course among these regions, and preached the Gospel with power and success. In July following he visited us again, assisted by Elder Wm. H. Mullenix. In the ensuing fall the church was formed and organized of 12 members. Brother Isaac Gifford was appointed Elder, and William Gifford, Deacon. In the spring of 1843, he was succeeded by Elder Jacob M. Klein, who labored among them till the spring of 1847. The church in this time had gained considerable strength, but in consequence of some having turned to the beggarly elements of the world, and others moving away, it left the number of members at 33. In the spring of 1847 brother Klein was succeeded by Elder John Hichernell. Since that time the church has increased to near 40 members. This is the Lord's doing, and is marvellous in our eyes. With Paul, the aged, we thank God and take courage.

I shall close by sending the name of one new subscriber.

Yours, in Christian love,
GEORGE BARKSTRESSER.

January 18, 1848.

Proposition to publish a List of Relief Contributors.

Matamoras, Jan. 19, 1848.

Brother Winebrenner:—

Your readers will say: "What is brother Weishampel doing in Mexico?" But let me say to them that the Matamoras I am now in is not in Mexico; but it is a small, new but tasteful village in Paul's Valley, Dauphin county, Pa., about two miles N. E. of the Susquehanna river. I am much pleased with the place, and think it will, in a few years, become one of considerable importance.

The brethren have a fine meeting house here, the only one in the place, and there is at present a revival in progress. Several souls have already found peace, and others are seeking the Lord. Brothers Strohm and Hunley attend here to the preaching of the Word.

I merely give the above as an item of revival news, in connection with the following list of names of the contributors who have thus far given me any monies upon the Relief Project. I wish you to publish the list; and more than that, I hereby propose to you the plan of publishing a list of the names of all the friends who have given any thing towards the *Stereotype Plate Fund*, and the subsequent *Relief Project*, as well as the present one.

Many of the brethren have acted nobly, by giving large amounts, and others have acted equally so, by giving small sums, according to their abilities. Many of those who have given once, and twice, now give a third time; and I think their good deeds deserve to be recorded as examples for others—this is not contrary to the Bible. Some will object to their names being published; but as they have no agency in the matter they ought to say nothing, but be glad that God enabled them to do what they have done.

In my next "Letter on the Wing" I will have many things to say, some very pleasant ones and others to the reverse.

I hold collections when I preach where the brethren have a church organized, and put the money into the relief fund. I hope the churches where I come to will favor this measure and help to get out good congregations.

I am going from here up towards Martinsburg, visiting all the churches on my route. Let them be ready for me.

J. F. WEISHAMPEL, *Agent.*

Letter from Bishop A. Megrew.

Wooster, Wayne county, O.,
January 13, 1848.

Dear Brother Winebrenner:—

I again resume my pen this morning, in order to communicate to you, and the readers of the *Advocate*, a little cheering news.

The meeting which was in progress, in Jeromeville, when I last wrote, resulted in the conversion of five souls, and the building up of the little church in that place. To God be all the glory.

From this, I passed round the circuit, and filled my appointments, and then commenced a large meeting in the Bethel, in the bounds of the church in Vermilion township, Ashland county; the place where I formerly lived. —This meeting commenced Friday before Christmas and closed on the evening of the 9th of January. At this meeting brother Williams was with us from Saturday until Tuesday morning, and preached on Saturday evening, Sabbath and Monday evening. During the rest of the time I was left without help, so far as preachers are concerned. But, thanks be to God, the great head of the church was with us, and during the meeting there were from twelve to fourteen souls hopefully converted to God. The church underwent quite a refreshing from the Lord,—so that some of the plants of Zion, that were drooping and ready to die, were refreshed and cheered up again. Many sinners, also, were powerfully awakened, and some were seeking the Lord sorrowing.

This meeting I feel satisfied would have resulted in the conversion of many more sinners, had it not been for some of those characters who cannot bear the idea of seeing the work of the Lord revive or prosper any where but amongst themselves. Cold hearted professors of religion can exert but very little good influence, but they can exert a very bad one, especially at such a time. A bad influence, likewise, is much more easily exerted than a good one,—and it appears that those men, no matter how much they differ with each other at other times, they can unite at such times and oppose the work of God. May the Lord grant that their folly may be main-

fest to all men, and especially to themselves May the great head of the church keep those in his own name, and from the evils that are in the world, who have embraced religion. O, how pleasant it is when brethren dwell together in unity. May the Lord grant that the brethren at Vermillion may keep the unity of the Spirit in the bond of perfectness!

I was under the necessity of closing this meeting sooner than I should have done, in consequence of having a large meeting appointed in Wooster, which commenced on the 8th of January. I arrived here on the 11th, and found Elder Williams carrying on the meeting. Brothers Neidig and Shrom had been here, but left. Brother Shrom has returned again. I stopped with brother J. Winebrenner and sister Winebrenner, (that is the widow,) and found them well, pleasant, and kind. I visited brothers West and Huff's families, and found them all reasonably well, and very kind. They have attended the meeting as much as convenient. There has been nothing special as yet in the meeting, only that the congregations are increasing, and there are some symptoms of good. The meeting is held in the new Lutheran meeting house, and they attend the meeting, both people and pastor. Elder Sloan, and his people are very loving and friendly.

I hope to see the day when there will be a church organized in Wooster. May the Lord prosper his work here, and encourage those who are contending for the true principles of the Gospel. I desire to see the great and glorious work of reformation roll on. Brethren, pray for us.

I remain yours, truly,
In the best of bonds,
A. MEGREW.

P. S. We were very glad to hear that yourself and brother Keller intend to pay us a visit next spring. We hope you will not disappoint us. A. M.

Letter from Bishop Daniel Wertz.

Marshall County, Va., Jan. 28, 1848.

Brother Winebrenner:—

You may give this little epistle a place in the *Advocate*, to let the readers know that I am yet proclaiming liberty to the captive on Gospel terms, and the Lord is yet at work on my mission. On the second Sunday of this month I commenced a meeting in the Aleppo church, Green county. At this meeting I looked for ministerial help, but got no one to come. In the beginning of this meeting the weather was cold and disagreeable, but we continued our meeting over the third Sunday, and on the evening of the third Sunday we had our communion. Our new meeting house was filled with attentive people to the sermon, delivered from the five first verses of the 60th chapter of Isaiah. About 60 communed, and it was a solemn time to God's children. We had good congregations from beginning to end—numbers were convicted, and 3 professed religion; two were baptized, and six received into fellowship with the church. I hope God will give us a more abundant harvest to reap from this meeting, for many have been convicted, who are still seeking. May God help poor sinners in that place, to repent and believe the Gospel.

On last Saturday I came to this place, and on Sunday, at 11 o'clock, I preached to a large congregation on the subject of Washing the Saints Feet. In the evening we attended to the Ordinances. About 20 communed, and four made application for baptism, after communion. I preached on every evening, until Thursday, and on that day I addressed a large congregation on the subject of the conversion of the Ethiopian Eunoch, from Acts 8: 35. I never saw better attention to preaching. After sermon, I baptized five believers in *Long Run*, near the Ohio river. In the evening two more professed religion. The prospects of the reformation are growing more flattering. The enemy got a defeat, after telling his many falsehoods. We received eight into church fellowship. The young converts are seen out in the congregation, after preaching, weeping with sinners to come out and embrace religion. How I love to see such a spirit among young converts, and church members. May God make them burning and shining lights in his kingdom.

I am sorry that I have to leave this place so soon, for numbers are ripe for the harvest, but I must go to my next protracted meeting, on the forks of Fish Creek. May God revive his work more and more among us. I am much afflicted with cold, but God is my helper in the good cause in which I labor.

The churches are not willing to give me up for the coming year, and I hope the Standing Committee will comply with their request, and leave me here another year. If they do so, I am willing to stay, as it would appear that God wants me in this place to do a good work for him. Yours, &c.,

D. WERTZ.

Letter from Bishop J. M. Klein.

Irvin Township, Venango Co., Pa., January 3, 1848.

Brother Winebrenner:—

Once more I am permitted to address you, and remit to you a few dollars of money, in payment for the Advocate. It is with a degree of regret that I have to say that some of the subscribers have not fulfilled their promises; but this I cannot help.

As to the state of religion in this Northern country, it is reasonably good, I think, and in the South the cause is quite on the advance. Brother M. W. Cook, of Adams county, Ohio, tells me that eight churches and five preachers in that region, wish to unite with the Eldership. These churches are said to agree with us in doctrine, perfectly, in all things, and are enjoying the life and power of religion. It appears that they have made application for an extra session of the Eldership this winter or in the spring. Should the rest of the Committee agree to go down in the spring, and a union be formed, it is likely that our next Eldership will be moved to Beaver county, Pa.

Now brother Winebrenner, will you please write to me as soon as this comes to hand, and let me know whether you think the General Eldership will be moved to the East; as the Ohio brethren, I think, are determined to break ranks, at least in the plan of co-operation. I am much interested in this matter, and particularly so, as I am a delegate.

Will you also let me know whether there is any prospect of getting the History of Denominations before the canal opens? The people are enquiring for it. I could sell a number besides what are subscribed for.

As for the Hymn Books and Testaments, I suppose there is no use to say more about them, as I suppose you are aware that I never got those you sent, nor even heard of them. If you had only let us know in what line you sent them, we might perhaps have found them.

It is not so much for the sake of the profits of them, as for the want of the Books that I care. I have some new preaching places, where there is not a Hymn Book, and some of the churches have but one or two at most, and myself none at all; so that I have to hold meetings sometimes without a book.

You may, if you please, correct the Journal of the West Pennsylvania Eldership, as the transcribers made some mistake.

Yours, in love and fellowship,
J. M. KLEIN.

Letter from Bishop E. H. Thomas.

Martinsburg, Jan. 1848.

Brother Winebrenner:—

As every manifestation of God's special favor and blessing, in these days of spiritual drought, is cause of joy and rejoicing to his people, I would therefore inform you and your readers, (if you judge this worthy an insertion in the *Advocate*,) that we commenced an extra meeting in this place, on New Year's eve, continuing it from evening to evening, until after the second Sabbath, which has resulted in the happy conversion of six or eight precisus souls; besides reviving the drooping spirits, and strengthening the fainting hearts of the brethren at Martinsburg.

The congregations during the meeting were generally large, serious, and attentive.

Our meeting, for the present, is closed, although signs are favorable for more good being yet accomplished in the name of Him who died for us, and rose again; to whom, with the Father and Spirit, be glory forever. Amen. E. H. THOMAS.

P. S. When may we expect a visit from yourself, brothers Ross, Mooney and M'Fadden, fulfilling the promises or intimations I received from these, during my late visit to the Eldership? If any of you can, do come between this and March.

Letter from Brother N. Wykert.

Fish Creek, Marshall county, Va., January 29, 1838.

Brother Winebrenner:—

I take my pen in hand to write a few lines for the *Church Advocate*. This is to inform you that a reformation is greatly wanted in this piace, and much opposition is got up by formal professors. Elder Wertz has come to this place, by my request, to preach, and the people got interested in his preaching. A number have been awakened, and a little church took its rise; but a wonderful opposition arose at the same time, and every means used to stop it; but, despite of all the formalists could do to stop its progress, the cause is looking up, and there is now a good prospect of a great reformation, even among the formalists themselves. They have united themselves together, by meeting every week, and some engage in public prayer who were never known to do so before.

But we wish to inform the Committee that it is our request and wish, for brother Wertz to remain with us, and be our teacher for another year, as he is acquainted with the circumstances and will be more able to carry on the reformation than any other man. There was a church established here in 1819, called the Bible Christians, which held the same faith, with the exception of one thing, that is, they wash feet after breaking bread. The teachers that oppose brother Wertz are of this church. They apostatized from that church, and became a dead set of formalists and unbelievers, in respect to a spiritual change. They take carnal and graceless sinners and put them in the water, to wash their sins away, without a change of heart, and put away washing of the *Saints' Feet*, and are little concerned about the salvation of souls.—But they are opposed to any thing like spirituality and revivals of religion, and tried to hinder and stop the work of God, by bringing a pamphlet of co-operation of Elderships, and riding through the settlement, declaring it to be a discipline, to sour the minds of the people against brother Wertz, as he said he would lay none before them but the Bible; and many other means they used to his injury. However, the people are not ignorant of their devices. God, we hope and trust, will carry on his own gracious work, their opposition to the contrary notwithstanding.

Yours, in love,
N. WYKERT.

Letter from Brother David Baker.

Near New Pittsburg, Wayne Co., O., January 15, 1848.

Brother John Winebrenner:—

I hereby inform you that the good Lord is still reviving his work among the people in Ohio. Brother A. Megrew held a protracted meeting at Jeromeville, and a goodly number found peace by believing, and united with the church. He also held another at Vermillion church, where about sixteen or seventeen were happily converted to God.

We thought, at our last Eldership, that the laborers for the coming year would be plenty, but, from all appearace, they will be as scarce as heretofore. Oh! that our united prayers might ascend the hill of the Lord, and that in answer to the same, He would send forth more able New Testament ministers into His vineyard. "The harvest truly is great but the laborers are few." Our preaching brethren have too much ground to travel over. They cannot do justice to themselves or the churches; and consequently some appointments are omitted, and the result is not good. Are there not some good brethren in the East that will volunteer and come out to this Western country? But we want men that can handle the sword of the spirit, which is the Word of God—"workmen that need not to be ashamed, rightly dividing the word of truth."

I will also inform you that my paper for the last six months has been very irregular.—Sometimes I do not get one for three or four weeks, and sometimes they miss entirely, and don't come at all. I have not had a paper for the last five weeks. This I do not like. The fault is some where. I am much attached to your paper, and loath to do without it; for I find many good lessons of instruction in the same; but then if they do not come more regular than they have been coming, I shall be under the necessity to have them stopped at the expiration of the year.

Yours, in the bonds of Christian love,
DAVID BAKER.

My Dear Brother Baker:—

We are glad to hear that there are some revivals in Ohio, but regret to find you do not receive your paper very regular. Similar complaints are alleged from other quarters. We are sorry it is so, and should be glad to learn the cause and apply the remedy, but here lies the difficulty. It is doubtless in the

Post Office arrangements, bot where, we cannot find out. Please give your Post Master strict orders, and perhaps he will detect and correct the error.—Editor.]

Letter from Elder J. H. Hurley.

Matamoras, Pa., Jan. 22d, 1848.

Brother Wisebrenner:—

Pursuant to public notice, our protracted meeting commenced on the 14th of January, in the Bethel, at Matamoras, and is still in progress, up to this date. The Lord is graciously reviving His work here. On the day appointed, the soldiers of the cross came, with helmet, sword, and shield, to fight, (not the Mexicans) but Apollyon's host; and, after wielding the sword for a few days, victory turned on the side of the Lord, and the altar is thronged with mourners every night. Many are seeking with tears, Him, whom their souls desire to love. Some have already found the Saviour, to the joy and comfort of their souls. Our prayer to God is, that he may still carry on his work, until many shall testify of the name of the Lord.

Yours, truly,

JOSIAH H. HURLEY.

NEWS DEPARTMENT.

Emigration to America.—Official documents lately published establish the interesting fact, that from the 1st of October, 1844, to 1st October, 1845, the number of emigrants from Prussia almost exclusively to the United States, amounted to 9,239 persons, taking with them a capital of 1,681,035 thalers. From 1845 to 1846 the emigration increased to 16,682 persons, with a capital of 2,515,957 thalers: giving in two years from Prussia alone an aggregate of emigrants 25,901, and of capital 4,196,992 thalers, equal in our currency to $3,147,744—the Prussian thaler being equal to 75 cents of our money.—From October, 1846, to October, 1847, these figures are said to be still exceeded, but official returns have not been rendered. But it is not from Prussia that German emigration to the United States is most considerable. Southern Germany shows still more remarkable facts. Multiply the above by three, and the truth is not yet reached.

Debt of Texas.—The whole estimated debt of the late republic of Texas, as far as acknowledged by the government, and estimated by the comptroller, is $11,050,000 for which the equivalent received, it is said, was $5,528,195. The amount of taxable property in the State, according to the Assessors' returns for 1846, was $43.747,175, upon which the amount of tax was 102,478. The amount of taxable property returned thus far in 1847, is $45,594,555—seven counties remaining to be heard from. The amount of tax for the year is estimated at $119,000.—The available means in the treasury on the 31st of October last, the end of the fiscal year, was $51.238.

Anti-State Church.—A meeting of deputies of the "Three Denominations," (Independents, Presbyterians and Baptists,) has been held in London. The report stated not less than sixty-two members of Parliament were opposed to all grants of public money for religious endowments. The days of the State Church of England seem to be numbered.

War Levies.—Gen. Scott levies a yearly contribution on the several states of the Republic, already occupied, or that shall be hereafter occupied by the United States army, as follows:

Chihuahua,	$49,188	Oaxaca,	$ 81 944
Coahuila,	5,659	San Luis,	111,260
Chiapas,	21,692	Sinaloa,	33,524
Durango,	25,556	Sonora,	5,000
Guanaxuato	255,876	Tobasco,	59 060
Jalisco,	236,338	Tamaulipas,	71,332
Mexico State& Fedr'l Dist	678,332	Vera Cruz,	247,548
		Zacatecas and Cahentas, re-united,	219 076
Michoacan,	287,712		
Neuva Leon,	50,437		
Puebla,	424,276		

This direct tax is to support, in part, the cost of military occupation, and is a quadruple of the amount formerly assessed on each State by the Mexican government.

Relief Notes in Circulation.—From the report of the Auditor General, the Pennsylvanian gathers, that the amount of Relief Notes in circulation, amounts to $881,665—$50,000 having been cancelled on the first of December, 1847. Of this amount $70,000 issued by the Northern Liberties, are at par. The other issues are now at a discount, of 1½ to 2½ per cent. It may be proper to state that the Carlisle Bank charter has expired—the Moyamensing Bank changed its name—the Lewistown. Susquehanna, Berks county, Northampton, and Towanda Banks have broken—but this does not affect these notes—the State being bound for their ultimate redemption. The Berks county and Towanda Bank issues have all been redeemed and destroyed at the Treasury.

The Cholera.—The London Dispatch of a late date says:—"We have received a communication from Von Vettinghoff, M. D., residing in Chadwell street, Middleton square, in which he states that when the cholera was raging in Vienna, Dr. Marenzeller, staff-physician, administered cuprum and veratrum to 150,000 persons. none of whom fell victims to the disease. The same result was gained amongst 80,000 people in Hungary and Poland.—Camphor has also been found successful in cholera, under whatever form it has presented itself."

Important Suit.—A question of immense importance as relates to the power of ecclesiastical bodies to enforce their regulations, is now pending in the Supreme Court of New York, before Judge Edmonds. It is that of the Centenary Methodist Church at Brooklyn, which contends that it has a right to employ a minister of its own choice, rather than the one appointed, (according to the rules of the church,) by the Bishop. Argument took place on the subject last week, and the motion will probably soon be decided.

A Contrast.—The crop of tobacco grown in Virginia, (deducting from the quantity inspecting the portion made in North Carolina,) is about 33,000 hhds., the value of which may be estimated at $1,650,000. The ascertained value of straw and palm leaf hats and bonnets, made in Massachusetts by female industry, $1.640,600—chiefly in three counties—Worcester Hampshire and Franklin.

The Irish Famine caused the death of one hundred and fifteen thousand one hundred and twenty-nine persons, according to Mr. Grattan, a member of Parliament.

Church Members in Kentucky.—The Louisville Presbyterian Herald gives the following as the statistics of different denominations in Kentucky. The number of communicants in the Episcopal Church in the State, is about 950, in the Presbyterian about 10,000, in the Baptist about 70,000, in the Methodist about 38,000, in the Campbellite not certainly known, but supposed to be about 30,000 making, with the addition of several minor sects, near 150,000 professed Protestants in the State.

The Mints of Mexico.—It is said that, under the instructions sent from Washington to Gen. Scott, the mint at the city of Mexico, and the mints of Guanuaxuata, Zacatecas, Guadalaxara, Durango, &c,, will be put in operation for the coinage of United States dollars and half dollars.—The average annual coinage at these mints is about $12,000,000.

Chicago and Galena Railroad.—Contracts for the first twenty-five miles of this road have been entered into. The whole distance is about 160 miles. It will be a very important link in the means of travel and transportation at the West, and makes a good beginning for the great proposed Oregon and California Railroad.

The Legislature of Ohio has adopted, without a dissentent voice, a resolution requesting the Delegation from that State in Congress, to vote for an amendment to the Post Office Law which shall permit newspapers to go in the mails free of postage to any Post Office within thirty miles of the office of publication.

Suspension of Gen. Scott.—Gen. Scott has been suspended, and the command of the army has devolved on the next in rank, Gen. Butler. Gen. Scott will attend the Court of Inquiry which has been ordered. Gen. Worth has been relieved or suspended from arrest.

Mrs. General Gaines has *gained* a law suit, in the Supreme Court of the United States, by which she becomes the owner of property in New Orleans, worth *twelve millions of dollars*. No wonder she fainted when the decision was announced—no doubt she would do so *again*.

Value of Property in New York.—The assessed value of property in this state for the year 1847 is as follows:—Real Estate, $509,496,855; Personal, $121,162,201: Total $630,690,056: or about $220 for each man, woman, and child in the state.

New Foundland Fisheries.—It is estimated that eighty-seven thousand eight hundred men are engaged in those fisheries. From Great Britain, 25,000; France, 25,000; United States, 37,800.

Father Mathew.—This successful advocate of the Temperance cause has announced his determination to sail for New York in the Packet Ship, New World, on the 21st of April.

Earnings of Convicts.—It is stated that the convicts in the Penitentiary of Virginia, last year earned $121 85 each; in Ohio, $93 59 each; and in Michigan, $91 41 each.

Five Members of the U. S. Senate have died within the past year.

MISCELLANEOUS.

ACCOUNT OF CALIFORNIA.

So far as climate is concerned, says Roland Gelston, California is one of the most delightful and healthy climates the earth or the world can afford. Here are valleys, fast filling up with emigrants, sending up a perfume from their carpets of flowers that would turn the head of a botanist, and he would find a lifetime too short to fully classify all the riches found in these California gardens, extending as they do, through all her valleys, and upon many of her mountain tops. But you must bear in mind that my view of two of her valleys was in the summer, when nature had on her best attire. In company with Rev. Wm. Roberts I traveled from Monterey to San Francisco, by land, a distance of one hundred and fifty miles. Most of this distance was through a valley, made by a chain of mountains girting the sea-coast on one side, and another chain, running parallel, further inland, and leaving a valley of one hundred and twenty miles long, and from four to six miles wide, with as smooth and as fair a road as was ever travelled over, containing to all appearance as good land as ever was turned up by a plough, and now, as it is yet but partially cultivated, resembling an immense flower garden.

For miles you pass through clover as high as the knee, where un old droves of cattle, as fine to look upon as I ever saw, were luxuriating. Then a[illegible] toward either mountain, wild oats, [illegible]ed and uncared for by man, were (May 2[illegible]) nearly ripe enough to harvest, and yet left untouched, save by the multitude of horses and cattle who feed there, and leave them to drop their own seed back again into the earth for another year's crop.

JUDGE M'LEAN ON SLAVERY.

Slavery being a local and municipal institution, incapable of being established or continued without the sanction of positive law, and the government of the United States being incompetent, for want of constitutional power, to make any law establishing or sanctioning the system, it follows that slavery cannot constitutionally be introduced into any territory of the United States, where it does not exist at the time of the acquisition, either by the government directly, or by the territorial legislature with the sanction of the government; and that resolutions of Congress declaring this rule is all that is needed to secure the new territory against its introduction. In other words, the Wilmot Proviso, so far as new territory already free is concerned, is in the constitution, and consequently law, from the moment of acquisition, and the only effect of a resolution of Congress affirming the principle, is to declare that law.

Tolerance.—The most elaborate discourse is surpassed by the simplicity of these few lines, from Tupper's Proverbial Philosophy:

"That which vexeth thee now, provoking thee to hate thy brother,
Bear with it; the annoyance passeth, and may not return forever:
The same combinations and results which aggravate thy soul to-day,
May not meet again for centuries in the Kaleidoscope of circumstances."

JUSTIFICATION AND SANCTIFICATION.

1. Justification and sanctification are *inseparable* blessings; whom God justifies, them he also sanctifies.

2. Justification and sanctification are, however, perfectly distinct.

3. Justification *precedes*, sanctification *follows*, as an effect.

4. Justification is an act which passes in the *mind of God;* sanctification is a work wrought in the *heart of man.*

5. Justification is a *relative* change; sanctification is a *real* change.

6. Justification changes our *forensic relation* toward God; sanctification changes the *disposition* of our hearts toward him.

7. Justification removes the *guilt* of sin; sanctification destroys its *power*, and cleanses its *pollution.*

8. Justification includes in it our adoption into God's *family;* sanctification makes us partakers of God's *nature.*

9. Justification releases us from an *exposure* to the miseries of hell; sanctification *prepares* us for the felicities of heaven.

10. Justification is *instantaneous;* sanctification is *gradual;* for though there must be a moment when sin is totally destroyed, and holiness has the full occupancy of the heart, sanctification does not then cease to be progressive: improvability is a property of the human soul, and holiness, as a principle emanating from an infinitely perfect Being, can have no limits.

11. Justification is a *complete* act; it remits all past transgressions, so that it cannot be said of one man that he is more justified than another; sanctification has its *degrees*, and it may be said of one man that he is more sanctified than another.

12. Sanctification is the work of God, meritoriously by the atonement of Christ, efficiently by the operations of the Holy Spirit, but experimentally by faith, and is the privilege of all Christian believers.—*Samuel Dunn.*

KISSING THE POPE'S TOE.

The Catholic Telegraph contains a letter from Rome, in which the writer states that Mr. Newman and other Episcopal converts to holy mother are on a visit to the imperial city, and he says:

"On the 9th inst., the holy Father deigned to honor them with a visit, in the course of which, he conversed with them and with Dr. Wiseman in the most affectionate manner, and gave them special marks of his favor. He also permitted them to kiss his feet."

It is almost incredible that a man who has the spirit of a man in him, could ever so far degrade himself as to bow down to a fellow worm, as sinful and degraded as himself, and kiss his foot, and consider himself honored thereby; and yet, if we are to believe this writer, this has been done by one who has once been a freeman O shame, where is thy blush!

Timely Rebuke.—A few Sabbaths since, a lady called to her little boy who was tossing marbles on the side walk, to come into the house.

"Don't you know you should'nt be out there, my son? Go into the back yard, if you want to play marbles—it is Sunday."

"Well, yes. But ain't it Sunday in the back yard, mother?"

LOOK OUT FOR THE COMET.

In the year 1264, a comet of great size and brilliancy appeared in Europe, with a tail extending more than half way across the heavens, and of a surprising magnitude. Its track was noted, and a rough computation of the elements of its orbit made. In 1556, another great comet appeared and attracted general attention.—Paul Fabricius, an Austrian mathematician made observations upon it, from which Halley computed its orbit. On a comparison it was found that a great resemblance existed between the elements of the orbits of the two comets, and the opinion is entertained by some of the learned that they are one and the same body revolving round the sun once in 292 years. If this conclusion is just, the return of this far wandering member of the star family cannot be far distant, as it ought to reach its perihilion, or nearest distance from the Sun, some time this year. Professor Madler, of Dorpat, is of opinion that it may be looked for during this month.—This comet is computed to pass out from the Sun about twelve thousand millions of miles, being more than double the distance of Neptune. "Thus," adds Professor Mitchel, from whose interesting journal this account is derived, "these comets of long period seem to bind our own time, with the centuries that are passed, more directly than any other means in nature. The year 1264, six centuries ago, seems separated from us by a vast period; but in gazing on a comet which has performed but two revolutions since 1264, the lapse of time sinks to two simple units, and the past is brought close to the present."

EMIGRANTS FROM HOLLAND.

A Colporteur out West, gives, in the American Messenger, an account of a large number of emigrants from Holland who have settled in Iowa. He says they have purchased three townships, and already number 1,500, whilst still more are expected the coming year. In visiting them, he found them all Protestants, and many of them pious. He says they were sadly persecuted at home for opinion's sake: one of them, an estimable clergyman, was fined $500 for preaching his farewell sermon! Surely, our beloved country is an asylum for the oppressed;—*i. e.* provided they be *white folks.*—*W. Recorder.*

ATTENTION TO RELIGION.

The Boston Transcript says:—"We have reports of the existence of unusual religious interest in Iowa, Wisconsin, Illinois, Tennessee, Indiana, and Mississippi. Indeed, from nearly every section of the country we are receiving intimations of the existence, here and there, of special religious interest at the present time; and this, not confined to any particular sect or denomination; and, as would appear, not generally the result of any special exertions, but of the blessing of heaven on the ordinary means of religious improvement."

Derivations.—Mummy is derived from the *moomia* of the Arabs—the root of which is *moom*, bitumen, the substance chiefly used in embalming. Coffin is derived from the Arabic term *Keffen*, to inclose in a winding sheet.

NATURAL BRIDGE IN ILLINOIS.

In Jackson county, Illinois, on the South side of Muddy River, near Murfreesborough, there is a natural bridge which is something of a curiosity. It is thrown across the bed of the rivulet from buttresses of nearly equal size, worn out of the solid rock by the water, as smoothly as if cut by a chisel. The bridge is a solid block of limestone, eighty-four feet in the span of the arch, from buttress to buttress, twenty-two feet above the bed of the stream, fifteen feet thick at the ends resting on the two buttresses. The appearance of the whole is that of a modern stone bridge, except that the north end is a little lower and narrower than the other, though the inclination is not more than two and a half feet in its length; on the top this is one hundred and twenty feet long, and firmly and conveniently set into the opposite bank, and over which is a good road for horses. The bridge is only about forty feet from a ledge of rocks running parallel to its base, and both looked upon together reminds one of some ancient castle with its draw bridge. Large oaks and poplars are growing on the bridge and on the top of the ledge, while a deep tangled undergrowth gives to the whole scene an air of romance and mystery. The country is volcanic; the bed of the stream is several feet above the bed of the Mississippi, and as the appearance of the river is less at the base of the ledge, it is evident that once a river cut out and ran under that bridge, and in a shock of nature that ledge was thrown up to intercept its channel, while the whole country, being elevated by the earthquake, took its present astonishing condition.

TOUCHING INCIDENTS.

The Chicago Journal relates the following touching incidents connected with the burning of the steamer Phœnix:

"Two young ladies, returning home from school, were in sight of their home. They were roused from their sleep, and with marked self-possession, seeing that escape was hopeless, calmly directed their trunk to be thrown over, that it at least might float ashore and reach their home. One of the doors being twisted off by a friend, was thrown over, and kissing each other and taking a mutual farewell, they made the fatal leap into the lake, and were never heard of after. The trunk was found afterwards by their distracted father, having floated on shore.

Another: a man, his wife and child, took each other's hands, and leaped into the element scarcely less merciful than that which drove them into it, and were instantly separated. The man was saved by almost a miracle—his wife and child were lost."

Ether in Lockjaw.—At a recent sitting of the Academy of Rheims, it was stated that a surgeon had cured a carpenter of lockjaw, which supervened from a wound inflicted by a nail that had punctured his foot, by repeatedly causing him to inhale ether, which removed the symptoms as long as its influence lasted, and gradually rendered the attacks less dangerous, until at last a perfect cure was effected.

☞ The Newport Mercury commenced its *eighty-seventh* volume with the new year. It was started by James, brother of Benjamin Franklin.

POETRY.

From the Christian Instructor.

LIGHT IS BEAMING FROM ON HIGH.

Child to sorrow early left,
Of parental care bereft,
Wand'ring in the cypress shade,
By transgression early made,
Turn to Heaven thine anxious eye—
Light is beaming from on high.

Youth, to truth and virtue lost,
On life's ocean wildly tost,
Gazing back on prospect drear,
Groping on in doubt and fear,
Turn to Heaven an earnest eye—
Light is beaming from on high.

Ye to whom, in riper years,
Life is still a "vale of tears;"
Ye, whose souls are dark within,
Shrouded in the gloom of sin,
Turn to Heaven a seeking eye—
Light is beaming from on high.

Aged mourner, near the tomb,
Tott'ring to a final doom,
Long the slave of guilt and care,
Sinking hopeless to despair,
Lift to Heaven an earnest eye—
Light is beaming from on high.

Dying mortal, o'er whose soul
Death's grim shadows darkly roll
Down to darkness and the grave,
Sinking, lost, and none to save,
Lift to Heaven thine anxiou eye—
Life is beaming from on high.

NOON DAY HYMN.

Morning, noon, and night, O God,
Dovid worshipp'd,—so I would,—
Knowing such is needed here
In this world of sin and care!

In the midst of bus'ness now,
Care upon my soul and brow,
I would step aside and find
Graee sustaining for the mind!

Thou hast been to-day my guide!
I can still in Thee confide:
Keep me 'till the shades of night
Ever safely in Thy sight!

Grant the Saviour's image may
Shine in all I do and say.—
Morning, noon, and night dispense
Proofs of *Thy good Providence!*

Lancaster, Ohio.

SONNET TO THE CLERGY.

It doth appear mysterious to me,
That in this solemn and most awful time
Of national impiety and crime,
The Messengers of Christ should speechless be.
The amplitude of our iniquity
Ascends to Heaven, and yet we breathe no prayer
To God for his forgiveness: Lay not bare
The measure of our wrong, that we may see
Our depth of sin, and seeing cry—Forbear!
Oh, Spiritual Fathers! Sleep no more!
There's blood upon our hand—our brother's gore,
Crying to God our guilt. Lift, lift ye, then,
A voice that shall be felt, against this war,
And speak as Teachers, what ye know as men!

A. M. P. R.

THE MARKETS.

Corrected semi-monthly for the Advocate,

By Funk & Miller, Commission Merchants.

HARRISBURG.

FLOUR—Wheat, per barrel,			$5	25	*a* 5	31
Do.	Rye,	do. - -	3	25	*a* 3	37
Do.	Corn,	do. - -	2	00	*a* 2	12½
GRAIN—Wheat, per bushel,			1	12	*a* 1	15
Do.	Rye,	do. - -		70	*a*	70
Do.	Corn, old	do. - -		—	*a*	—
Do.	Corn, new	do. - -		40	*a*	43
Do.	Oats,	do. - -		37	*a*	40
Do.	Barley,	do. - -		—	*a*	75
SEEDS—Clover,		do. - -	3	50	*a* 3	75
Do.	Timothy,	do. - -	2	55	*a* 2	60
Do.	Flax,	do. - -	1	10	*a* 1	12½
BEEF, per cwt.		- - - -	5	00	*a* 5	50
PORK,	do.	- - - - -	5	00	*a* 5	25
HAMS, per pound,		- - -		12½	*a*	15
BUTTER,	do.	- - - - -		15	*a*	25
LARD,	do.	- - - - -		10	*a*	12½
TALLOW,	do.	- - - - -		8	*a*	10
HARD SOAP, (Dried) per lb.				6	*a*	7
EGGS, per dozen,		- - - -		10	*a*	12½
POTATOES, per bushel,		- -		60	*a*	75
ONIONS,	do.	- - -		75	*a*	87½
APPLES,	do.	- - -		75	*a* 1	00
PEACHES, (Dried) per bush.			1	50	*a* 2	00
FEATHERS, per pound,		- -		37½	*a*	45
WOOL,	do.	- - -		30	*a*	50
SALT, per sack,		- - - -	1	55	*a* 1	60
HAY, per ton,		- - - - -	10	00	*a*12	00
PLASTER, per ton,		- - -	5	00	*a* 5	50

PHILADELPHIA.

FLOUR—Wheat, per barrel,			$5	75	*a* 5	87½
Do.	Rye,	do. - -	4	00	*a* 4	25
Do.	Corn,	do. - -	2	50	*a* 2	62½
GRAIN—Wheat, per bushel,			1	28	*a* 1	30
Do.	Rye,	do. - -		75	*a*	80
Do.	Corn, old	do. - -		—	*a*	—
Do.	Corn, new	do. - -		55	*a*	60
Do.	Oats,	do. - -		40	*a*	42
Do.	Barley,	do. - -		85	*a*	90
SEEDS—Clover,		do. - -	4	00	*a* 4	12½
Do.	Timothy,	do. - -	3	75	*a* 3	80
Do.	Flax,	do. - -	1	40	*a* 1	45
BEEF, per cwt.,		- - - -	7	00	*a* 8	75
PORK,	do.	- - - - -	7	00	*a* 7	25

RELIGIOUS NOTICES.

The following protracted meetings will be held on the Perry County Circuit, Providence permitting, viz:

1. At Pisgah, *i. e.* Reiber's School house, to commence on Saturday evening, Feb. 19th.

2. At Shaeffer's Valley Bethel, to commence on Saturday evening, Feb. 26th.

3. At old brother Kline's, to commence on Saturday evening, March 4th.

4. At Germany Bethel, to commence on Saturday, March 11th.

Preachers and people generally, are respectfully invited to attend.

Tho's. H. Deshiri.

MARRIAGE NOTICES.

"I saw two clouds at morning,
Tinged w th the rising sun,
And in the dawn they floated on,
And mingled into one."

MARRIED—On the 18th Jan. by Elder J. Winebrenner, Mr. Abraham Faster, to Miss Ann Brumbach.

On the 6th Jan. by Elder Thos. H. Deshiri, Mr. Benj. Huffert to Mrs. Catharine Norris, both of Perry county.

On the 23d Dec. 1847, by Elder I. Brady, Mr. Jacob Herschey to Miss Anna Maning, both of Lancaster county.

On the 2d of January, by the same, Mr. Henry Siple to Miss Susan Shertzer, both of Washington, Lancaster county.

On the 3d February, by Elder D. Maxwell, Mr. Samuel Bratner to Miss Sarah Ann McGowdy, both of Cumberland county.

OBITUARY NOTICES.

"Leaves have their time to fall,
And flowers to wither at the north wind's breath,
And stars to set, but all,
Thou hast all seasons for thine own, O Death!"

DIED—In this place, on Tuesday, the 25th of January, Mrs. Jane Lutz, wife of Henry Lutz, aged 46 years.

On Tuesday, the 1st of February, Barnet, son of Henry and Jane Lutz, aged 8 years.

In Plymouth, Richland county. Ohio, Jan. 28th, Michael, son of David R. and Barbara Shelly, aged 17 years, 3 months and 11 days.

This is the second time within three months that this family has been called to mourn.—However, they have the fullest assurance that their loss is eternal gain to their beloved children. T. H.

On the 24th ult., William, son of Elder Jacob G. Kister, of York county, aged 17 years, 1 month and 1 day.

William, was a fine and promising young man. He was sick about ten days. He sought and found mercy during his illness. After his conversion he earnestly exhorted his young companions to prepare to meet him in heaven. His funeral was attended by a large circle of friends and neighbours. Sermon by Elder Crawford.

TOWN PROPERTY FOR SALE

OR EXCHANGE FOR LAND.

THE Subscriber offers to sell, at Private Sale, the following Town Property, situated in the Borough of LANDISBURG, Perry county, Pa., viz:

ONE LOT,

in the centre of the town, with A LARGE DWELLING and Two Side Buildings, well adapted for mercantile or mechanical purposes, and would be a good stand for a Store.

Also—TWO OTHER LOTS, upon one of which is also a DWELLING HOUSE.

Desiring to turn his attention to farming, he will sell at a great bargain, or exchange for improved land. Apply to

HENRY WINGERT,
Feb. 15.] Landisburg, Perry Co., Pa.

PUBLIC SALE.

WILL be sold at Public Sale, at the house of MARTIN MARKLEY, in Fairview township, York county, on

THURSDAY, the 2d day of MARCH,

the following property, to wit:

Horses; 4 Young Colts, of different ages; Milch Cows; Young Cattle; Hogs; Ploughs; Harrows; Wagons; Horse Gears, and almost all kinds of Farming utensils.

Hay, by the ton, Potatoes, Apple-butter, Lard, Sausages, Pork and Beef, by the pound, Beds and Bedding, Stoves & Pipe, Cupboards, Kitchen dresser, Clock, and Household and Kitchen Furniture not here inserted.

Sale to commence at 9 o'clock, A. M., of said day, when terms of sale will be made known by MARTIN MARKLEY.

February 15, 1848.

NOTICE.

Estate of JOHN C. BOOTH, deceased.

LETTERS Testamentary on the Estate of John C. Booth, late of Newburg, Cumberland county, deceased, having been granted to the subscriber, residing in said place, he therefore requests all persons indebted to said Estate to make immediate payment of their respective dues; and all persons having claims or demands against said Estate, to present the same properly authenticated for settlement. DANIEL M'COY,
Jan 1—6w Executor.

COLPORTEURS WANTED.

THE Editor of this paper wishes to employ several good hands to act as Colporteurs for the sale of his works: such as the *History of all Denominations, Wandering Soul, Treatise on Regeneration, German and English Testaments and Hymn-books*, together with several other choice and valuable books. Those who come well recommended can find immediate employment on liberal and accommodating terms.

January 1, 1848.

PROSPECTUS.

J. WINEBRENNER & CO. propose publishing, by subscription, a work entitled

A Pronouncing and Pictorial

Bible and Theological Dictionary.

1. This work shall contain a short but comprehensive explanation of all the principal Bible and Theological terms.

2. It shall give a Classical Pronunciation of the same, which has hitherto been a great desideratum in all similar works.

3. It will be embellished with numerous engravings, illustrative of ancient places, customs and things.

CONDITIONS.

1. The work will be about the size of the *History of Denominations*, containing about the same number of pages.

2. It shall be well printed and bound, and delivered to subscribers at *Two Dollars and fifty cents* per copy, payable on the delivery of the same.

3. Whenever three thousand names shall have been procured by the different Agents, the work shall be put to press. A list of the names of subscribers shall be appended to the work.

P. S.—Fifty or more Agents wanted for the sale of the above, and the *He Pasa Ekklesia*.

☞ Any person sending us four good subscribers for the above work, and becoming responsible for the payment of the same, shall be entitled to one copy.

PETERS' CHEAP BOOK STORE,

No. 22, Market Street, Harrisburg.

THE public are respectfully informed that the undersigned are now the proprietors of the Book Store and Printing Establishment of the late G. S. Peters, deceased; and that they have added to the former stock a large assortment of BOOKS in the various branches of Literature: among which are *Religious, Medical, Historical and Miscellaneous Books;* besides all kinds of

SCHOOL BOOKS

and Writing Materials, used by Scholars; all of which will be sold at the lowest Cash prices by the dozen, or single. Also, for sale a large assortment of

GERMAN BOOKS;

such as Bibles, Testaments, Prayer-books, Hymn-books, Reading and Spelling-books, Toy-books, &c. &c. Besides,

Kunst's English and German Dictionary,

a very valuable work, particularly for those desirous of studying either language.

Store-keepers, Pedlars, Teachers and others, who wish to purchase Books, &c., by the quantity, will find it their interest to give us a call. LUTZ & SCHEFFER.

December 15, 1847.—1y.

TYPE FOR SALE.

THE Editor of the Advocate offers for sale the following fonts of type:

1. One font of second-hand Long Primer, weighing about 150 lbs., at 12½ cts. per pound.

2. One font of second-hand Brevier, weighing about 200 lbs., at 18¾ cents per pound.

3. One font of second-hand Small Pica, of from 150 to 200 lbs., in weight, at 15 cents per pound.

4. One font of German Pica, at 20 cents per puond.

5. Several small fonts of Agate and bold-faced Minion, to suit purchasers, at 50 cents per pound.

DOW'S FAMILY MEDICINE.

AS sundry persons, here and there, are beginning to complain of Bilious Fevers, Dysentery, Fever & Ague, &c., we would advise them to call and get Dow's Medicine, which is a most excellent remedy for these and other complaints.

For sale at the office of the *Church Advocate*. Price 50 cents per bottle. Aug. 1.

AGENTS WANTED.

SUITABLE persons can find employment for the sale of the "*He Pasa Ekklesia*," in this and other States. Apply to the Editor of the Advocate. [May 1.

LIST OF THE GENERAL AGENTS.

We hereby announce the following brethren General Agents for the Church Advocate, viz:

Elder EMANUEL LOGUE, of Trenton, Iowa, is our General Agent for that State.—All persons, therefore, wishing to subscribe for the Advocate, or to make remittances for the same, will please address him as above.

Brother JOHN SHULER, of Ottawa, Illinois, is our General Agent for that State.—Persons in said State, wishing to order the paper, or to pay for it, are requested to address brother J. Shuler.

Dr. J. BOBBS, of Indianapolis, Indiana, is our Agent for the Southern and Central part of Indiana.

Elder JOHN MARTIN, Marcy, Larange county, Indiana, is our Agent for the Northern part of Indiana; him, therefore, the people of that part of the State will address.

Brother JOHN ACHEY, of Dayton, and CHRISTIAN WINEBRENNER, of Miamiesburg, Montgomery county, Ohio, are our General Agents for the south-western part of Ohio. To them the people of that quarter will apply, who may have business with the Advocate office.

Elder THOMAS HICKERNELL, of Mendon, Mercer county, Ohio, is our General Agent for the North-western part of Ohio.

Mr. JOHN P. WINEBRENNER, of Wooster, Wayne county, Ohio, is our General Agent for Eastern and Southern Ohio. To him payments can be made, or orders sent by sub-agents and others, in that part of the State.

Elder JACOB MYERS, of Pittsburg, Pa., is our general Agent for the West Penn'a Eldership. To him the sub-agents and others will address orders and make payments.

Brother SAMUEL HINNY, of Springville, Lancaster county, Pa., is our agent for Mount Joy, Richland, Springville, and the surrounding neighborhood.

Brother LEVI SLINGLUFF, of Martinsburg, Blair county, Pa., is our general agent for Morrison's Cove.

Brother JOHN K. BUSER, of Highspire, Dauphin county, Pa., is our general agent for Highspire and the neighborhood.

Brother JACOB RIFE, is our Agent for Middletown and vicinity.

Brother JOHN FOREMAN, is our Agent for Fayetteville and neighborhood.

Elder GEORGE KIMMEL, is our Agent for Schuylkill county.

Brother GEORGE ROSS, is our Agent for Elizabethtown and neighborhood.

Brother FREDERICK MAY, is our Agent for Bainbridge and neighborhood.

Brother JOHN C. LANDIS, is our Agent for Landisville, Lancaster county, and neighborhood.

Brother HENRY ZEARING, is our Agent for Shiremanstown and neighborhood.

Brother LEONARD MARKS, is our Agent for Woodberry and neighborhood.

Brother JAS. R. MACHLIN, is our Agent for Siddensburg and neighborhood.

Brother A. J. KAUFFMAN, is our Agent for Washington and neighborhood.

Brother GEO MARTIN, is our Agent for Lancaster and vicinity.

Brother GEORGE SINGISER, is our Agent for Churchtown and neighborhood.

Brother JACOB HICKERNELL, is our agent for Lisburn and vicinity.

Brother HENRY WINGERT, is our agent for Landisburg and surrounding country.

Brother JOHN GORE, is our general agent for Uniontown, Md., and neighborhood.

Elder THOS. BEAN, is our general agent for the Broad Fording neighborhood, Md.

Brother JOHN KIBLER, is our agent for Newport and neighborhood.

☞ In addition to these General Agents, we wish it distinctly understood, that all the accredited ministers of the Church of God, in all the different Elderships, (as stated in our terms,) are our regular and standing agents for the Advocate.

JOB PRINTING

NEATLY EXECUTED AT THIS OFFICE.

J. B. G. KINSLOE, Printer.

THE CHURCH ADVOCATE.

A FAMILY PAPER---Devoted to the Diffusion of Bible Truth, Religious News and General Intelligence.

ONE DOLLAR AND TWENTY-FIVE CENTS A YEAR. "EARNESTLY CONTEND FOR THE FAITH WHICH WAS ONCE DELIVERED TO THE SAINTS." PAYABLE ALWAYS IN ADVANCE.

VOLUME XII. HARRISBURG, Pa., MARCH 1, 1848. NUMBER 21.

THE CHURCH ADVOCATE

Is printed and published in Mulberry street, near the Railroad Bridge, Harrisburg, Pa.,

By JOHN WINEBRENNER, V. D. M., Editor.

TERMS AND REGULATIONS.

The Church Advocate will be printed and published semi-monthly, on a large super-royal sheet, at $1,25 per volume, payable always in advance, or within the first three months of taking the paper.

All persons failing to comply with these terms, shall have their papers stopped at the expiration of the first quarter, from the time the paper is sent, and be held accountable for two quarters; that is to say, for 62½ cents; which sum shall be invariably exacted before the paper will be re-sent.

All the accredited ministers of the Church of God, and such other persons as shall have regular certificates of their appointment from the Editor, shall be the only authorized agents for this paper.

☞ Letters and communications addressed to the Editor, through the Post Office, must be *post-paid*, except those containing remittances.

EDITORIAL DEPARTMENT.

PROSPECTUS

OF THE

Thirteenth Volume of the "Church Advocate."

The Thirteenth Volume of the Church Advocate will be issued, *Deo volente*, from and after the first day of May next. The character of the Advocate, our general principles, and our manner of conducting the paper, are known to all our patrons; so that we need not amplify on these things. We would merely say, that it is our intention to pursue the even tenure of our way: and those who are true to the cause we have espoused and which we advocate, we hope will stick to us.

As to our terms, they will be somewhat changed. They will be as follows, to wit:

1. One copy paid in advance, - $1 00
2. One copy paid within the first three months, - - - - - 1 25
3. One copy not paid till after the expiration of the first three months, 1 50
4. No subscription will be taken for a less period than six months, and in no case shall the paper be discontinued until all arrearages are paid, except at the option of the editor.
5. All communications and letters addressed to the editor, whether they contain money, contributions for the paper, new subscribers, or any thing else, must be post-paid, in order to receive attention.

Job Work.

We beg leave to remind our friends, that we do Job Work at the Advocate Office, on moderate terms. If they will be kind enough to allow us a share of their patronage, we shall feel obliged.

Appointments.

The Canal Commissioners have appointed the following persons to be Collectors, Weigh-masters, and Supervisors on our public works.

COLLECTORS.

A. B. Cummings, Philadelphia,
William Gamble, Paoli.
Robert Laverty, Parkesburg.
John F. Houston, Columbia.
John R. Manderfield, Portsmouth.
A. Stewart, Swatara Aqueduct.
S. Marquart, out-let lock, Portsmouth.
Samuel S. Bigler, Harrisburg.
George Ziegler, Duncan's Island Bridge.
John Shoemaker, Juniata Aqueduct.
William R. M'Cay, Lewistown.
J. M. Cunningham, Huntingdon.
Obed Edson, Johnstown.
James A. M'Culloch, Freeport.
Benj. Dike, Freeport Aqueduct.
Levi G. Clover, Pittsburg.
J. H. Morrison, Northumberland.
James S. Campbell, Berwick.
James A. Dunlap, Easton.
Jacob Hibbs, Bristol.

WEIGHMASTERS.

Jared Ketcham, Philadelphia.
J. H. Duchman, Lancaster.
A. P. Moderwell, Columbia.
G. L. Mytinger, Portsmouth.
George Potts, Weigh Lock, Hollidaysburg.
F. R. West, Weigh Scales, "
James Shannon, Weigh Scales, Johnstown.
George A. Kurtz, Pittsburg.
Jacob G. Chesney, Northumberland.
Charles E. Weygant, Easton.

SUPERVISORS.

John Maglauchlin, Eastern Division.
James Turner, Lower Juniata.
John Ross, Upper Juniata.
William M'Pherson, Upper Western.
George Blattenberger, Susquehanna.
Thomas Bennett, West Branch.
Wm. K. Huffnagle, Delaware Division.

Missionary Pledge.

We, the undersigned subscribers, pledge ourselves to pay the sums affixed to our names, to John S. Gable, the Treasurer of the General Eldership, on or before the first of April next, to be appropriated to the support of brother Hahn as a Missionary in the State of Illinois, for one year from the first of April next.

Said pledges to become valid and binding, provided the sum of $200 shall be pledged for this purpose, between this and the first of April.

Samuel Bowman, - - -	$5 00
John B. Coover, - - -	5 00
John Winebrenner, - -	5 00

Now brethren, send in your pledges soon, and for as much as you can.

State Temperance Convention.

At the State Temperance Convention held in this place, on the 19th and 20th of January last, the following resolutions were passed, to wit:

1. *Resolved*, That notwithstanding the recent decision of the Supreme Court of this State, yet we feel encouraged, by past successes and the righteousness of our cause, to prosecute the Temperance work with renewed vigor.
2. *Resolved*, That all previous legislation upon the subject, and the decision of the Supreme Court on the voting law, serve to convince us that the evil against which we have enlisted demands the same kind of legislation which has been pursued in regard to horse-racing, gambling, profanity, and other immoralities.
3. *Resolved*, That nothing short of a law entirely prohibiting the traffic in liquors as a beverage, can ever be an effectual remedy for the evils of intemperance.
4. *Resolved*, That the movements of the great temperance army ought hereafter to be characterized by an unflinching determination to enforce the existing laws, and to petition the Legislature, and not to cease petitioning until entire and absolute prohibition of the traffic in intoxicating beverages shall be inscribed upon the statute books of this Commonwealth.
5. *Resolved*, That we hereby adopt the Appeal of the Northern Pennsylvania Temperance Convention, as containing and expressing the arguments on which this Convention base their application for and opinions in favor of prohibitory legislation.
6. *Resolved*, That if the legislature decide in their wisdom that they cannot give to the people a prohibitory law, we ask at their hands an increase of the rates of tavern licenses: the prohibition of the sale of "vinous, spirituous or other strong drinks," by any other persons than regularly licensed tavern keepers, and such a modification of existing laws regulating the traffic, as will give, in all cases of conviction, one half the penalty to the person commencing the prosecution.
7. *Resolved*, That this Convention do most earnestly recommend to all Temperance men the necessity of unceasing vigilance and action for advancing this great moral reform.
8. *Resolved*, That the proceedings of this Convention be published in the "Good Samaritan," and a copy thereof be furnished to each member, and that the Committee on Finance be required to appropriate of the funds in their hands for that purpose, and that such other papers as may be willing to publish them free of charge be requested to copy the proceedings.
9. *Resolved*, That one of the most effectual means of promoting the Temperance reformation is for temperance men to give their aid and support to Temperance Inns and Taverns and Temperance Stores, and this Convention recommend to all friends of the cause, to use their influence to get up and support, in every community, good temperance houses for the entertainment of travellers and strangers.
10. *Resolved*, That the Chairman of this Convention be required to appoint at least one person in each county of the State, whose duty it shall be to furnish full answers to the questions of the State Central Committee to the next State Temperance Convention.
11. *Resolved*, That a State Central Committee be appointed by the President, and that the President be Chairman of that Committee.
12. *Resolved*, That the next State Temperance Convention be held in the Saloon of the Shakspeare House, in the Borough of Harrisburg, on the *Third Wednesday of January*, 1849, unless otherwise ordered by the State Central Committee.

Free Banking Law.

There is now before the Legislature a bill to establish a Free Banking Law. By this bill any person or association, with a capital of not less than $50,000, can commence banking operations, by depositing State or United States Stocks to that amount, with the Treasurer of the State. The circulation—notes obtained from the State, duly registered and signed by the Treasurer—to amount at no time to more than *four-fifths* of the stock deposited.

Funds Wanted, by the Board of Missions.

The Board of Missions of the East Pennsylvania Eldership, hereby wish to give notice that they shall want some funds, on or before the first of April next. They would request, therefore, that the brethren take up Missionary subscriptions between this and the middle of the month, and remit the same. The delinquent brethren and churches, especially, will please to heed this appeal.

WILLIAM HINNY,
On behalf of the Board.

History of Denominations.

Our Agents, and the public generally, are hereby notified that the Improved and Portrait edition of this celebrated work, is now out of press, and ready for delivery.

The work contains 24 splendid portraits—eight new articles, besides those re-written and otherwise greatly improved, and is bound in the latest and best style of binding.

We shall be happy to supply all orders on the shortest notice, and on accommodating terms. More Agents wanted.

Vindication of the Church.

Whenever the Church of the living God, in her essential form, organization, polity or attributes is assailed and molested, by friend or foe, directly or indirectly, we shall hold it to be our imperious duty, and the duty of all the wise and faithful ministers of God to stand up for her defence and vindicate her true character.

Whoever becomes an apologist for sectarianism, does unquestionably assail, indirectly at least, the unity, which is one of the essential attributes of the Church of God. This being the character of one or two communications from our Clinton correspondent, we deem it our duty to explain to him, more perfectly, "the right ways of the Lord."

Whilst we accord to our esteemed friend and brother, the credit of a "ready writer," and the right of opinion, we nevertheless hold him to be in error, in several positions taken in his last letter, in the present number of the Advocate, and likewise in his former one, published in No. 19, which we now look upon as a kind of feeler, on the subject discussed.

To see more clearly the fallacy of his reasoning, let us first glance at the teachings of the Scriptures, on the unity of the church. The Bible teaches the *unity* or *oneness* of the church in different ways.

1. Typically. The types were a unit. There was but one Ark—one Tabernacle—one Temple—one house of Israel—one Jerusalem and one Zion. Now, as the types and symbols of the church given us in the old Testament are all given in the singular number, so, likewise, the anti-type must be singular, or one only.

2. Titularly. The titles of the church, also, are singular. We have no church titles in the plural number. We never read of more than one church, except when different individual congregations, of a given country, are named. But the general church is always spoken of in the singular number. Her titles are all single. "My *dove*," (says God, Canticles 6: 9.) "is but one." His *spouse* is but one. His *body* is but one. His *house* is but one. His *kingdom* is but one. His *fold* is, yea and shall be but one, John 10: 16. So on with all the church titles in the whole Bible. Their import proves her unity.

3. Didactically. As ministers we are commanded to *build* but one temple—to *rule* in but one house or kingdom, and to *watch over* and *feed* but one flock, &c. As members, we are to *continue* in one fellowship—to *love* one brotherhood—to *abide* in one vine—to *labour* in one vineyard, &c. Hence, then, we see, that the *precepts* of the Gospel, as well as the *types* and *titles* of the church, give us the idea of her unity and oneness. Now, add to this,

4. The prayer of Christ, in the seventeenth chapter of John, where he prayed that all his people might be one, perfectly one, and we must consider this point as fully settled and unanswerably established.

In view of this cardinal attribute of the Church of God, we hesitate not to affirm, that the conclusion reached by our brother, in his "Letters on Sectarianism," is neither "legitimate nor unavoidable."

This fact we shall try to prove in our next. We shall show that his premises and conclusions are alike false and erroneous. And hence he need not be surprised, if in the end he shall find his misdeemed apology for Sectarianism, consigned "to the moles and to the bats," where with all other idols it may, and ought to sleep, without hope.

Temperance Facts for the People.

It has been estimated that the people of the city and county of Philadelphia pay annually a tax of four hundred and fifty thousand dollars, to defray the expenses of pauperism and crime alone, growing out of the use of intoxicating liquors.

Of eleven hundred and thirty-four in Baltimore county, Md., 1059 were made so in the same way.

Of 992 adults received into the alms house in the city of Baltimore in one year, 914 were habitual drunkards.

Of 1969 in different alms houses throughout the country, 1790 according to the testimony of Overseers of the poor, were made so by intoxicating liquors.

The Supervisors of the county of Saratoga, New York, made a careful estimate in 1838, the result of which was, that of the county tax of fifteen thousand dollars for that year, thirteen thousand was traceable directly and indirectly to intemperance.

Of 3000 in the workhouse in Salem, Mass., the Superintendent declared 2900 were brought there, directly or indirectly, by intemperance.

In Cumberland county, in this State, it was found that out of fifty paupers, forty-eight were made so by intemperance.

The Steward of the poor house in Washington county states, that during the year 1846 an estimate was made; the average number of paupers in the poor house was 108, and all, except 5, were reduced to pauperism either directly or indirectly by intemperance! The number in the poor house on the 30th Dec. 1847, was 85, and all traced to intemperance except 10! The Sheriff of that county states, that during the year 1847 there were 54 commitments to the county jail, and about forty-five of the number were caused directly or indirectly by intemperance! The Prosecuting Attorney of the same county states, that since the 1st day of January, 1847, there have been between 80 and 90 prosecutions for crimes in their courts, and of this number 40 or 50 may be certainly attributed to the influence of intoxicating liquors. And say the committee of the Temperance Society of that county, to whose exemplary diligence and faithfulness we are indebted for these important facts, "there are about 80 licensed houses in this county, and the taxes put upon the people in consequence of intemperance, produced by those houses, *is from* FIVE *to* SIX *thousand dollars!*"

Our Terms.

It will be seen from our Prospectus for the next Volume, that we have changed our terms. Those who were anxious to see our terms reduced to One Dollar, will, we hope, try to send us a goodly number of new subscribers.

We shall now need two or three hundred more to make us whole. Shall we have them duly forwarded? If so, then let those interested go to work to get them and send them on in due season.

Pennsylvania Legislature.

The usual number of bills of local interest, have been before both Houses. A bill has been presented to the House to prevent the Navigation of the Pennsylvania Canal on the Sabbath. One to allow persons of color to vote. The bill to abolish the Death Penalty was lost in the Senate. Yeas, 12; nays, 16.

Sabbath Convention.

At a Convention composed of delegates from the counties of Franklin, Cumberland, Perry, Adams and Dauphin, to take into consideration such measures as might best promote the proper observance of the Sabbath, and which met in Chambersburg on the 26th of January, 1848, the following resolutions were passed, viz:

Resolved, That the Sabbath, or the religious observance of one day in seven, as a day set apart for the special worship of Almighty God; is a duty incumbent on the whole family of man—divinely imposed—moral and perpetual in its obligations.

Resolved, That the command requiring the specific day of the week on which the Sabbath is to be observed, is a positive precept, and that the change of the day of its observance, from the seventh to the first day of the week, does not interfere with its unchangeable mortality, but is a most appropriate and emphatic commemoration of the event that completed and sealed the work of our redemption, viz: the resurrection of the crucified Redeemer.

Resolved, That in view of the permanency of our free institutions of Government, which place all on an equality of rights, and open equally to all our citizens, the vast fields of enterprise, furnished by the great extent and increasing population of our country—the Sabbath should be regarded as a peculiar and invaluable blessing to us, inasmuch as its regular observance tends to arrest the tide of worldliness, which would otherwise overwhelm those moral and religious principles, which constitute the support of our laws, and the basis of our national welfare.

Resolved, That as the right observance of the day, is in a great measure dependent on the power of principles and habits, formed in childhood, it ought to be recognized by parents, Sabbath-school teachers, and the guardians of the young, as a very prominent duty, to train them early to the practice of conscientiously and carefully attending to all its privileges and duties.

Resolved, That as the purity and permanence of free institutions cannot be maintained without knowledge and virtue pervading the mass of the people: and as these cannot be diffused without the enjoyment of the privileges of the Sabbath—no enlightened and consistent patriot, and especially no avowed follower of Christ, will feel at liberty to neglect or trifle with the requirements of the fourth commandment.

Resolved, That the Sabbath is an invaluable boon to the laboring portion of society, and that to require or tempt them to prosecute their secular toils on that day, is inflicting on them a grievous wrong, and is subversive of public order and national virtue.

Resolved, That the conscientious performance of the various duties belonging to the Lord's day, by all classes of the community, naturally begets and fosters that veneration for law and the judicial functions, which will ensure an impartial administration of justice, and preserve inviolate our civil rights and liberties.

Resolved, That the Sabbath is the most powerful guardian of the sacredness and inviolability of the domestic relations, and the nursery of the social virtues, and that no country can be distinguished by the happiness of its homes, and the harmony of its society, unless its inhabitants yield a pains-taking obedience to the duties which it involves.

Resolved, That if our great thoroughfares are to be instrumental in diminishing and destroying that veneration for the Sabbath, which characterized the founders of our Commonwealth, they will be a curse, and not a blessing, to our community—they will be channels for the diffusion of vice, degradation and death.

Resolved, That the Sabbath is not merely a positive and arbitrary institution, but is based upon the physical and mental constitution of man, and its observance is essential to the highest physical, and moral well-being of the human race.

Resolved, That the manifest connection between the neglect of the Sabbath and abandonment in crime, should lead all, and especially professors of religion, to be vigilant and prayerful, lest they countenance the more open violations by thinking their own thoughts or speaking their own words.

Resolved, That this Convention respectfully recommend that all societies and military companies refrain from appearing in procession on the Sabbath, for any purpose, even for the interment of the dead.

Resolved, That as the law of God and of the several States require a cessation of secular labor on the Sabbath or Lord's day; and as the regulations of the general and State Legislatures in regard to their own sessions, are in accordance with these laws—and as the rest of that day, is a privilege to which all our citizens are equally entitled—and as large Conventions in various parts of our State, have recommended through the Canal Commissioners, that our public works be closed on the first day of the week—and as the cessation of business during that day, on various Canals and Railroads, in this and other States, has operated to the manifest advantage of all interest concerned in the trade of those thoroughfares—and as numerously signed memorials, have during the last few years, emanated from boat and Railroad laborers—from transporters and merchants in this and other States, asking such suspension of labor—and as the present system operates to the injury of the public works on the Sabbath, and places those who rest on that day, in obedience to the laws of God and the Commonwealth, in very disadvantageous circumstances, in comparison with those who disregard those laws, as well as to drive conscientious men from our public works—and as we cannot expect Providential favor to attend the violation of his laws, and the oppression of our State laborers, it be recommended to the State Legislature to direct that the public works be closed on the first day of the week or Lord's day.

On motion, it was

Resolved, That a copy of the above resolution be forwarded to the Speakers of both Houses of the Legislature, with the request that the same be read to both Houses; also, copies to the Governor and Canal Commissioners.

Resolved, That a committee consisting of the Hon. George Chambers, Fred'k. R. Smith and Wm. Heyser, be appointed to prepare an address to the Directors of the Cumberland Valley Railroad Company, requesting them to suspend running their cars on the Sabbath.

The Committee to prepare an address, made a report through their Chairman, Rev. Geo. Morris, which was read and unanimously adopted.

Voice from Iowa.

Our readers will find an earnest appeal to the Board of Missions for help, in the contributor's department of this paper, from our esteemed friend and brother, E. Logue, Trenton, Henry county, Iowa.

We hope and trust that this appeal will be promptly responded to by the Board, and our brother be duly and properly sustained. We have plenty of rich men among us who can easily do it, if they will.

Preachers and churches will also recollect the call for aid made by the Board of Missions, to be found in another column.

Peace with Mexico.

The war with Mexico, it is now believed, will soon close, and peace be again restored. Gen. Scott, it is reported, has stipulated for peace, on just, honorable, and advantageous terms, which it is hoped will receive the sanction of both governments. May it be so.

CONTRIBUTORS' DEPART'T.

Thoughts on Many Things.

BY J. FLAKE.

SECTION I.

We are passing away—"The Lord is at hand."

Dear Reader—You are passing away—and I am passing away. The day, the month, the year, is passing; and we are borne on the bosom of the rolling stream of time onward to the ocean.

Blessed be the Lord for health, and strength, of body, and of mind—for food and raiment—for friends, and safe abode. All these *good things* are from the Lord—therefore bear it in mind always.

Without health, how vain are riches. But if you have health, and liberty, and needful things, then bless the hand that gives them; and try to be as happy as you can. Says the Prophet, "In the day of prosperity rejoice." "In the day of adversity consider."

Do you know the Lord? Do you fear the Lord? Have you faith? If not, you are not safe one single hour.

If you have a humble faith and confidence in God, and in the blessed Son of God, Christ Jesus; then rejoice, and hold fast your confidence; for "all things work together for good to them that love God." Whether you are rich, or poor; in health, or sickness; all is well. Only cleave unto the Lord.

I remember the verses of the hymn I used to be fond of in former days:

"Whom thou dost guard, O King of Kings,
No evil shall molest;
Under the shadow of thy wings,
Shall they securely rest.
Thy angels shall around their beds,
Their constant stations keep;
Thy faith and truth shall shield their heads,
For thou dost never sleep."

In those days I loved the Lord, and trusted in Him; and I ought now to love him even more, for he has kept my feet from falling, even to the present. I persevere, and hope to persevere, because the Lord keeps me.

Saint Paul says, "the Lord is at hand." So he believed, and so all the saints believed in his day. Yet the Lord seems to delay his coming. The time of repentance for the gentile nations is thus lengthened out. Many from age to age, and year to year, have entered into the Ark of safety; that is, have believed in Jesus; and found rest and peace. And we have entered on another year of grace 1848.

But the Lord is at hand, and the day is near. Says the Prophet Malachi, "who shall abide the day of his coming." The gospel answers, He who has a true and living faith in Jesus. By faith he is justified—that is, finds forgiveness of sins. By faith he is sanctified—and loves and obeys the Lord in all things.—True penitence—faith—and holiness—are links in the same chain, and cannot be separate from each other.

Has it not been latterly a heavy time of sleep and slumber? Several years ago they used to sing among the brethren, up the country,

"A hundred years, and we'll all get home;
And I'll sing glory."

Now this sounds a little enthusiastic, although it gives a whole century for faith and patience. But who would not wish to bring eternal things near, and keep them always fresh before his mind? Did not the Apostles speak, and write, as if the day of redemption was near? If in their time the night was far spent, and the day at hand; surely the great sunrise of everlasting day is just before *us*.

"Our bodies and souls,
Shall his glory partake;
When the trumpet shall sound,
And the nations awake."

Our religion, ought to be a happy religion, as well as a holy relegion. "Rejoice evermore," says St. Paul. "Let the inhabitant of the rock sing; let them shout," says the Prophet.

I look round me to see what is the state of things among the Brotherhood to which I belong. Many among us have true, heartfelt, spiritual religion; which is the best a man can have. *Some* have been warm, but now are cold, or lukewarm. I would much prefer the risk of having a little wild fire, rather than have no fire at all. Oh! for the heavenly power, as in ancient days—the fire, and light, and love.

The winter is nearly over—the spring is near. I hope to come up country, and visit the churches. God be praised for life, and health, and reason; and the power and liberty of locomotion—that is, of walking about in the Lord's sunshine, and breathing his air.—How abundant, and free, are the things most needful for life, and for comfort: such as air, and light, and water. We can have them without paying for them. And so with the grace, and mercy, of our God, in Christ Jesus. I remember the Poet's lines—which I read many days ago.

"Could we with ink the ocean fill,
Were every single stick a quill;
Were the whole earth of parchment made,
And every man a scribe by trade;
To write the love of God, most high,
Would drain the ocean dry;
Nor would the scroll, contain the whole,
Though stretched from sky to sky."

What a privilege to be permitted to preach the everlasting gospel. I do not wonder that some desire to preach who have not the needful gifts. However, the Lord has many workmen, and they are fitted for different kinds of work in his vineyard.

Therefore, O ye preachers, let your brethren share with you in the good work. Do not monopolize the services of the sanctuary. When there is likely to be a large congregation present, do not think that you only ought to preach—but give your brethren in the ministry an invitation.

Philadelphia, Feb. 20, 1848.

Letters on Sectarianism.--No. 2.

"Come now and let us reason together."

Dear Brother:—

It is possible that a conclusion was reached in my last which you are not ready to admit. It is nevertheless an honest conviction, and seems to me legitimate and unavoidable; and if wrong I trust you will point out the fallacy. No one can be more interested than myself to know and obey the truth, lead whither it may. Truth never injures—error is always pernicious.

That conclusion, however, is not in my breast at least, incompatible with the kindliest feelings toward all evangelical Christians. Indeed, upon any other supposition I could not feel that fellowship and love for members of other denominations which I now do. For if a plurality of denominations be wrong, then I must regard that one whose doctrines harmonise with my views, as *the* proper one; and hence must discard and disfellowship all others as such. This is unavoidable from the laws which govern our mental and moral constitutions, and its significance cannot fail of being perceived. It is a bigotry which neither of us can for a moment entertain.

This leads to the remark, that the different evangelical denominations constitute a common brotherhood which I regard as the true "Church of God." They are each equally members of the same great family; each having the same object and the same interests—the salvation of souls—the glory of God. This they may not lose sight of or overlook for a single moment. Nor may any stop to bicker or build up itself at the expense of another. As they are equally members of the same body, to do so would be ruinous to the whole—the cause of Christianity. For, "if one member suffer, all the members suffer with it." It may be objected that this is really making but one sect, and hence that what exists in fact should in name. But this has before been seen to be impracticable, and perhaps not desirable. It is moreover making them one, only as the members make one body—as different departments constitute the State.

But let us consider some of the results of this division of the Christian Church into sects or denominations:

1. The several denominations are each doing what the others cannot well perform; and each has its capacities tried to their utmost in its own sphere. The glowing and fervid eloquence of the Methodist will affect a class of minds which the cool dispassioned argumentation of the Episcopalian or the Presbyterian cannot reach. On the other hand, the latter influence those who from their peculiar mental constitution, would regard the zeal and animation of the former as little less than fanaticism. So, though perhaps in a manner less apparent, are each of the various sects doing much which any or all of the others could not affect. Will my brother affirm that such an adaptation of means to the circumstances and capacities of those whom we wish to influence is wrong? Would he take a blacksmith sledge to make a watch, or a penknife to fell the giant oak? This adaptation, I conceive the Apostle to the Gentiles had in view, when he spoke of becoming "all things to all men." "If then," I ask in the words of the same Apostle, "the whole body were an eye, where were the hearing?" &c.

2. As it needs no argument to prove that the mental powers should be cultivated, I remark that the diverse views held by different denominations are powerful and unobjectionable incentives to mental exertion. Whatever dogma one may espouse he is aware that others suppose at least, that they have good ground for a different opinion. Hence he is led to exert his mind to its utmost tension to discover the truth or falsity of his position. This exertion strengthens the mental powers; and is unobjectionable for the reason that it is employed upon, and secures the attention to the subject of religion, which is the most important within the range of our knowledge.

3. Not only does it strengthen the mind; but this investigation elicits truth in a greater or less degree, according to the manner in which it is conducted. It is not to be denied that there is a species of discussion which confirms one or both of the parties in error; yet this results, not from the investigation itself, but from the spirit and motive which prompts and guides it. Nor is there anything in a candid inquiry into the grounds of different religious opinions, which necessarily or legitimately excites angry or unpleasant feelings. The spirit of Christianity is indeed admirably calculated to lead such inquiries to the most happy and gratifying results.

Perhaps in no period has such investigation and discussion been carried on with more zeal, or apparently caused more unhappy results, than in the last two centuries; and yet in no period, unless perhaps we except that immediately succeeding the advent of the Saviour, has truth been more clearly perceived, or more eminently successful. That this investigation has principally arisen from the diverse sentiments of different sects, or from that which originates the necessity for these sects, is too plain to admit of doubt, or demand proof.

4. This division of The Church into denominations also powerfully tends to the uncorrupted preservation of the Sacred Scriptures. Whatever tendency or inclination, along with other corruptions, may have anywhere arisen to corrupt, mutilate, or interpolate the Bible; it has been effectually counteracted by the existence of other parties who were ready to detect and expose it. This diversity of views has also secured greater study and research on the part of translators and commentators; as well as increased the number of close and critical students of the Invaluable Volume. This of course tends not only to the uncorrupted preservation of its letter, but also of its spirit.

It is true that denominational distinctions have thus far been regarded as they ought to be, merely as the indications of different conceptions of God's truth; rather than as they too frequently are, the exponents of prejudice, bigotry, and feudal animosity. Yet if the foregoing remarks are just, it will be perceived that these are neither the legitimate fruit, nor the necessary concomitants of a plurality of denominations. Angels fell from Heaven, and man from Paradise; but neither from any tendency in Heaven or Paradise. So may we prostitute and abuse this gracious permission

The subject however evidently has its limits. Those discarding or neglecting any of the fundamentals of Christianity cannot be regarded as evangelical denominations; and whoever

acquiesees, whether in or out of such organizations, cannot claim the name of Christian. Nor can the foregoing views in any way, legitimately dissuade from earnest endeavors to attain union in the truth. They only apply when such endeavors prove unsuccessful, and lose their significance in the same ratio by which discordant views can be made to harmonize. Yours, in love, A. D. W.

Brother —— — ——.

Appeal from Iowa.

THENTON, Henry county, Iowa, January 20th, 1848.

To Brothers Wm. Hinney, E. H. Thomas and A. Swartz, the Board of Missions of the East Pennsylvania Eldership of the Church of God.

DEAR BRETHREN:

THESE few lines will inform you that I am still alive and in the field as a missionary for God: but not with that comfortable frame of mind and success, that I would like to enjoy; though we have had some tolerable good meetings during the past fall. Two persons, also, have lately been converted to the Lord, and added to the church in this place. I have just returned from a trip to the North, some sixty miles from this. Amongst other places, I was at the North Bend settlement, in the neighborhood of Iowa city. While there I set in order the things that were wanting, in organizing a church. J. HAWK is Elder, and H. BECHTEL, Deacon. There are five brethren in that place, but they are all poor. While there, I took sick, in consequence of being much exposed to the cold in travelling, but I have got home, and am on the mend. The brethren and sisters are generally well. Myself and wife have had good health during the past summer and fall, but TABITHA (my wife) is complaining considerably at present, and has been for several weeks. But our greatest affliction is that we have had to get along without support. I say without support, for all the support that I have got during the past year, I call a little better than none. I have got but five dollars in money, from the people in Iowa, during the past year.

J. HAWK collected ten dollars in the East, last summer, and sent it to me; which makes fifteen dollars for the last year.

Now, how do you think that we can get along on fifteen dollars a year, in a new country like this, where dry goods of every kind are higher than they are with you? It is of no use for the church in the East to think that a missionary can get along here, excepting they will assist him, at least as much as his clothing calls for.

I informed the brethren in the East of this, through J. HAWK, last summer; and if I mistake not, I also informed J. WINEBRENNER of the same, by letter. But notwithstanding all this, it appears from the Journal of the last East Pennsylvania Eldership that I have been forgotten, at least so far as regards support; whilst the home missionaries have been recognised and sympathised with as such. My situation at the same time being as critical and as needy as any, if not more so.

You have been informed, doubtless, that the assistance I received some sixteen months ago, was principally expended in paying Doctor bills, hiring girls, &c., after which we had but little left to get clothing.

I would state here, that we were much disappointed last fall in not getting some means from the East, for clothing we had to have, and did get some, expecting means from the East to pay for them.

Now, brethren, there a few questions to which I want a speedy answer, if you please. It is this.

Whereas the Eastern Eldership have published to the world that I am a Missionary in Iowa, (and I am the only one of the Church that is travelling as such in this State) are they willing to sympathise with and sustain me as such, or are they not? While I get all the support I can, will they make up the deficiency? Can I depend on the small sum of fifty dollars a year to supply us with clothing, &c., or not?

The different Secretaries have their Missionaries here and support them, cannot the Church of God do the same, or at least sustain me? The brethren here are principally poor, and spending what they have in making improvements. Money we cannot get here, and yet we cannot get along without some money. Brethren, we are needy now, and except there is some speedy encouragement and assistance, we shall be obliged to quit the field and seek our living from some other source. Again, If the Church in the East is not willing to assist us, or cannot do it, you will then please to publish through the *Advocate* that E. LOGUE is no longer a Missionary in Iowa. My reasons for this request are: 1st. That if I am not sustained I must forsake the field of labor. 2d. Because the people know that I am here as a Missionary, and they know also that other Societies have their Missionaries here, and support them from their Missionary Fund, or Board, and during the past fall and winter, I have been asked frequently why I was not assisted by the body under whose direction I was laboring? I had to say, I did not know.

Please write soon.

Yours, in love,

EM'L. LOGUE.

Letter from Brother Wm. Stubbs.

JANUARY 23d, 1848.

BROTHER WINEBRENNER:—

I take the liberty to write a few lines for the *Church Advocate*, if you think them worthy of a place in the same, in order to make myself known to the brethren in the East. I will begin by stating my conversion to God. In the year 1838, it pleased God, through the foolishness of preaching, to bring me to see that I was a sinner in his sight, and that without holiness of heart no man shall see the Lord. I accordingly turned to the Lord with all my heart, and found peace in believing on the Lord Jesus Christ. Since that time, various have been my ups and downs. The church to which I belonged appointed me a class leader. I filled my office according to the knowledge I had, and held to my integrity, but did not fully understand the right ways of the Lord. In the fall of 1846, when pride, popularity and negligence crept into the Methodist church, I determined to leave their ranks, and unite with the Church of God.

Before this, however, one of our preachers called on brother ISAAC MILLER, and had some conversation with him about church matters. He told me, subsequently, that they were praying people, and that I had better go and start up a prayer meeting with them. I went to see them, and we joined together in prayer, and the best of it was, the Lord met with us and blessed our waiting souls. We met again and again, and I have reason to thank God that we ever did meet together. It was thus the Lord led me by a way that I thought not of. I thank God that he has put such helps in his church as ISAAC, JACOB and JAMES MILLER. In the course of our conversation, I was asked if I had been baptized? I told them I had. Brother ISAAC MILLER wanted to know if I was a believer in Christ at the time of my baptism? I could safely say I knew nothing of Jesus then; but this led me to the Scripture, and the Scripture led me to the example of Christ. I thought I saw clearly, that to be a disciple of Jesus Christ, I must obey him in his commands. I read the Scripture, until baptism became a plain duty, and I resolved to obey. Accordingly I was baptized by brother HAWK, at brother JACOB MILLER'S. ISAAC and JAMES MILLER were present at the time. It was a time of rejoicing. As for myself, it was rather a solemn time, but bless God, it brought the answer of a good conscience towards God. I have never doubted the application of water baptism since that time, and I trust I never shall. I was baptized June 8th, 1847.

I read your work on Regeneration, which cut the thread of prejudice from my mind, and I feel at this time that no ordinance of God's house is too mean for me to attend to. May the good Lord help me, and all the flock of his fold, East and West, to walk in all the ordinances of his house blameless, like unto Zacharias and Elizabeth.

We have had some good times since brother HARN has come, but the brethren complain of a coldness at present: but I do not wonder at it—we are so far from each other that we seldom meet together to worship the Lord of hosts, and call upon his name. However, my prayer is, that God will keep us faithful, and increase our number. There has been one added to the church at Cherry Grove, besides myself. I had wrote in June, respecting this field of labor, and while I wrote and prayed, brother HARN, the man of God came along, and went to work like men ought to do. It is sometimes the case that people on a long journey loose all their religion, by being too much like the slothful servant, that went and hid his Lord's money. Oh! may the upholder of all things keep us faithful until death.

Dear brethren, I hope you will consider when you read this, that it comes from one that is in poverty's vail, but one that is willing to bear the cross of Christ, for the advancement of his cause and kingdom here on earth; for this reason, that our last days may be our happiest days, and that we may have our work done and well done.

Then, at the last, when we hear the last solemn sound, we may enter into the city of our Great High Priest, and enjoy that rest which remains for the people of God. Let us pray for it.

I shall now close this communication, hoping to have the prayers of all the brethren and sisters in the Church of God.

I remain your humble servant,

WILLIAM STUBBS.

Letter from Elder J. Hawk.

IOWA, Johnson county, Jan. 2, 1848.

Brethren and Sisters in the Lord:—

ACCORDING to promise I this evening take up my pen to drop a few lines for publication in the *Church Advocate*, concerning our journey and settlement in this country.

We left York county, Pennsylvania, on the 28th of September, 1847. and landed in Iowa, Johnson county, North Bend, on the 11th of November last. We were detained by the inclemency of the weather, bad roads, and some difficulties. Our expenses were $61 66. Our health was good on our journey. The Lord of a truth was with us, for which we feel thankful, and for all the innumerable blessings He has bestowed upon us. We are all well at present, and hope these few lines may find you all in the enjoyment of health, and zealous in the cause of God.

Brethren, it is indeed a great consolation for us when we leave a neighborhood, to travel in a far distant country, to have confidence in our brethren and sisters that they bear us up at a throne of grace, while on our journey. It eases our burdens and calms our fears. I hope our Eastern brethren and sisters will continue to pray for us; for it needs watching and praying in this new state, as well as in old Pennsylvania. The old enemy, the devil, was here before we came, and I expect will stay here as long as the Lord will permit him to walk about as a roaring lion, seeking whom he may devour. Here are a great many enticements as well as in the East. The country is pleasant, the soil good, and easy to cultivate and cheap. The trouble also, and difficulty to get fixed again, in those necessary things which we need and must have in order to live decently, is no small matter.

But I suppose that all who are zealous in the cause of our Redeemer wish to hear something of the good cause of our Lord and Master in this new country. On this subject I have but little to write at present. I tried to preach twice, in my weakness, since we are here. Brother E. LOGUE was here 4 weeks ago, and we expect him next Friday or Saturday, to stay with us a few weeks. My prayer is that the Lord may make one in our midst. We intend to have meeting every Sabbath at least. There are now seven members here, and a goodly number of scattered brethren in different places. Pray for us, that the small number may increase and multiply, as in days of old.

I must bring my short epistle to a close; it is getting late.

I remain yours, in love,

JONATHAN HAWK.

P. S. I saw in the Journal of the Ohio Eldership, that brother SAMUEL SCOTT is in this State. I wish one of the brethren in Ohio would be so kind as to let me know in what part of this state he has settled. We wish to find him, that we may become acquainted with him.

N. B. If any of the brethren in the East wish to have any more information than what I have given concerning this country, they can make it known by letter; but they must come post-paid, as I expect to receive a goodly number. Direct your letters to Iowa City, Johnson county, Iowa.

Letter from Elder J. H. Hurley.

MATAMORAS, Feb. 5, 1848.

BROTHER WINEBRENNER:—

BY these lines you perceive that our meeting at this place is still in progress, and sinners by scores are flocking home to God.—There are as high as twenty-four mourners forward at the altar of prayer of a night, and the excitement is still increasing. More than forty souls have already been converted to God, and some are still inquiring after. and seeking the Saviour. Oh, may the Lord continue to work until Paul's Valley is brought to a saving knowledge of Christ. A goodly number of the converts have already given the hand of fellowship, and many more are ready to do the same.

The brethren here are looking for, and expecting you to come up here this week. Try to come, without fail. None of our ministering brethren came near us since the great excitement, but brother STROHM's Timothy, elder J. S. OLIVER, who is instant in season and out of season; yet there are many would be preachers who love to talk about their commission, but instead of going out into the field to labor, content themselves with staying at home. They are soldiers in peace, but when war comes they are not to be found. Brother C. FORNEY is expected to-day. There appears to be, at present, an opposition meeting going on, and a proselyting scheme in operation.—The hook is set and baited. May God save the converts from being caught, is my prayer; and may the Lord continue to work, is my prayer, until this Valley shall be exalted to the top of the mountain.

Nothing more, but remain yours,

JOSIAH H. HURLEY.

Another Letter from J. H. Hurley.

MATAMORAS, Feb. 14, 1848.

BROTHER WINEBRENNER:—

I presume that it is always in season to let the precious sons of Zion know what God is doing for his people. It is very soul cheering to me, and doubtless so to all the readers of the *Advocate*, or at least those who are for God and his cause, to hear that the Lord is reviving his work, both in the East and in the West. And while other portions of God's moral vineyard have enjoyed special seasons of grace, this place has not been forsaken by the Lord. The resplendant visions of Isaiah the Prophet have become our realities; darkness covered this valley, and gross darkness the people; it was filled with the soul withering bigotry of sectarianism, and vice of every grade and stamp. The Church of God was small, and had much to contend with, but notwithstanding all opposition, there were a few who were willing to labor and agonize for a revival of God's work. Accordingly, the protracted meeting of which I have written, in two previous letters, was appointed and commenced on the 14th of January, and is still progressing. At first it was as dark as death. It was enquired of the watchman, "what of the night?" and the watchman said, "the morning cometh." Soon the day star arose, to give light to them that sit in darkness and in the shadow of death, to guide their feet in the ways of peace. The sun of righteousness, with all its effulgence dawned upon us, and the recommendation was soon heard, "Arise, shine, for the light is come, and the glory of the Lord is risen upon thee." Such a time as has been here, we do not often see. It is truly a Penticost in these days of lethargy. The Bethel is constantly literally crammed with people from all quarters, deeply affected. One night there were as high as forty forward to be prayed for. Since the meeting commenced about sixty souls have professed to find peace in Jesus. They have been made alive by the spirit of God. Their influence is in active operation, and the good Lord only knows how many more may be converted before this revival stops. Cease not to pray for us.

There was an opposition line started, with a view to draw the people away from the Bethel, but they had as well tried to remove Peters' mountain, as to draw the people away while they were excited so much.

The sects around here are exerting every nerve to proselyte the converts. A certain Rev. Gentleman, of the M. E. church, had the boldness and impudence, to come into the Bethel, and tried to string up members to his class, even from among the mourners, before they found the Lord. But thank God he did not succeed in his attempt. A goodly number of the converts have already united with the Church of God, and many more are ready to follow.

This revival has been the means of erecting many family altars, for many of the converts were heads of families, and among the rest, are some very promising young men and young women, who bid fair to become shining lights in the world. Oh! may the Lord preserve them and keep their minds from being poisoned by false professors and ministers of the devil; but the Lord grant that they may become trees of righteousness, of the right hand planting of God, that the Lord through them may be glorified, is my prayer.

Yours, in the bonds of the Gospel,

JOSIAH H. HURLEY.

N. B. The meeting at Rockyville was good. Several were forward to be prayed for, and two found the Lord to the joy and comfort of their souls. There was also an opposition meeting there among the partizans.

J. H. HURLEY.

Letter from Elder J. J. Miller.

BRIDGEPORT, Cumb'd. County, } February 7th, 1848. }

BROTHER WINEBRENNER:—

I take my pen in hand to inform the readers of your valuable paper of the results of some of my labors in Fishing Creek Valley, Perry county.

Last May I commenced preaching to the people in that Valley every three weeks, except once or twice. It has pleased the Lord to awaken a few to a sense of their danger, and they embraced their Saviour and are now happy in his love.

Brother OLIVER was there twice. On the 23d of January last we organized a church of twelve members, at COWENS' School house, upon the Apostolic plan. I was there yesterday, the 6th of February, and baptized three happy souls in the streams of the valley. The Lord was there, and that to bless the people, for the praises of his children made the woods to re-echo. In the evening I tried to preach to the people, after which we attended to the ordinances of God's house, and we had a solemn and feeling time. We had the pleasure of seeing three happily converted to the faith of the Gospel of God, and saints rejoicing in the spirit of the Lord. The little church in Fishing Creek Valley is still looking up for better times. May the Lord bless them, their neighbors, and the people generally.

Yours, in the Lord,

J. J. MILLER.

NEWS DEPARTMENT.

Roman Catholics.—The Catholic population of New York State now amounts to more than 20,000 souls, (as appears from a report of Bishop Hughes to the Leopold Society in France.) There are 56 priests and 49 churches. Hence it appears that in 24 years in this diocese, 47 churches have been built: the number of priests is increased from 3 to 56; and the Catholic population from 16,000 to more than 200,000 souls.

Room for the Ladies.—It appears that a young lady hailing from Philadelphia, has made her appearance as a student, in one of the Medical Lecture Rooms in Boston. The Medical Journal of Boston speaks thus of this new candidate for medical honors:

"Miss Blackwell made her appearance in the lecture room about two weeks ago. She is a pretty little specimen of the feminine gender—registering her age at twenty-six, and her tutor as professor Dickson of South Carolina, now Professor of Theory and Practice of Medicine in the New York University. She comes into the class with great composure, takes off her bonnet and puts it under the seat, (exposing a fine phrenology,) takes notes constantly, and maintains throughout an unchanged countenance. The effect on the class has been good, and great decorum is observed while she is present. She wrote a capital letter when she applied for admission, and brings recommendations from eminent Physicians of Philadelphia."

Refined Plantation Sugar.—The recent improvements in manufacturing sugar begin to produce practical results. We notice the arrival and sale of 150 hdds of New Orleans white sugar, refined on the plantation. It sold at 6½ cents per lb., and is said to be quite equal to the best refined loaf. The Louisana Planters having expended large sums in experiments for the production of white sugar, have at last adopted the French patent of Mons. Rillieux, the result of which is the production of this new and beautiful quality, at the very low wholesale price of six and a half cents.

The Nestorians.—Dr. Wright has sent an interesting account to the Missionary Herald, of his visit among the Nestorians of Nockea, district of the mountains west of the plain of Oroomiah, never before visited by a missionary. It is the native region of the converted priest, Dunkha, who accompanied him on his visit. They met with a friendly reception from the Nestorians, and the Koords, who are masters there, assented to their labors. The way seemed open to preach the gospel.

Demand for the Bible.—It is stated that the American Bible Society, which is printing 70,000 Bibles and Testaments per month, is unable to supply the demand for the Scriptures. The extensive demand for the Book of books, is perhaps the brightest feature in the moral aspects of our country.

Southern Generosity.—A Southern merchant has pledged himself to support twenty colporteurs of the American Tract Society. How many of these will be sent to Texas and Mexico! We think our State has a claim on Southern benevolence. So says the Texas Presbyterian.

The Queen of Spain.—This unfortunate personage, though but a little child in years, has already tasted deeply of the cup of bitterness, and perhaps 'ere now has ceased to exist. She is a victim to that horrid form of scrofula, called the king's evil, which taints the whole Bourbon line, (and is also preying upon the mind and body of the British Queen) and is besides so afflicted with epilepsy, that there is no hope of her ever enjoying sound health. Her death will leave the Spanish crown a ball of contention between her sister, whom France will sustain, and the male line which England will agree to replace if Cuba is given her for her trouble. Any day the question may start up in Europe, but whether we will permit the key of the Gulf to pass into the hands of the watchful enemy of our Institutions is very doubtful. The English press makes sure of the prize, the American press is equally sure it will prove an expensive mistake.

Banishing Liquors from the Capital.—The Washington correspondent of the New York Herald writes that the "Vice President having ordered the removal of John West and his liquors from the basement of the Senate side of the Capitol, the Speaker of the House has followed the example by ordering the 'Speaker of the lower House,' John Foy, to evacuate the subterranean apartments where he has so long dispensed the luxuries of his refectoy to the hungry and thirsty servants of the people from the other House."

The Bible in Mexico.—We are gratified to learn that the American Bible Society have appointed Rev. W. H. Norris, for many years resident in South America as a Missionary of the Methodist Episcopal Church to be their agent in Mexico, for the purpose of ascertaining what can be done by the Society for the circulation of the Spanish Bible in that country. Mr. Norris is to sail for Mexico in a few days.

New York School Fund.—The Common School fund of New York is $2,170,514. Its income is $131,554. One million sixty-eight thousand dollars were paid last year on account of teachers' wages, and $92,899 were paid for books for the District Libraries. The number of children between the ages of 5 and 16 is 700,443, and the number taught in the schools 748,387.

The A. N. Johnson.—The loss of life on this boat has been, we regret to announce, greatly under-estimated. It now appears that instead of eighty lives being lost, in all, one hundred and fourteen persons were destroyed.

Statue to Penn.—The citizens of Reading, Pa., are about to erect a monument with a statue to Wm. Penn. The materials are to be of native production, namely, Berks county iron and sand-stone.

Population of Columbus, Ohio.—The population of the Capital of Ohio, is 12,804—1,007 of whom are colored persons.—It appears, by the Statesman, that there is a great disparity in the numbers respectively of white males and females—the former over twenty years of age reaching 3,718, while the latter over eighteen years reach but 2,987.

Puseyism among the Methodists.—Puseyism is said to be spreading among the Wesleyan Methodists in the west of England! At Bridgewater a circuit steward has been dismissed from the connexion for this offence. It certainly is the fact, that the sons and other connections of some of the leading Methodists are virulent Puseyites.

Texas.—By the late census, Texas contains, of slaves, slave-holders, and others, 140,000 persons, being ONE human being to each three square miles, or 2,000 acres. Probably some 5,000 persons, heads of families, have been allowed to rivit Slavery on a territory of 400,000 square miles in extent, which the United States have annexed.

Bridge over the Hudson at Albany.—This long talked of undertaking, it appears from the following extract, is now accomplished; and the good citizens of Albany have got their bridge, in spite of the opposition of the Trojans. "The river at this point," says the Albany Evening Journal of Saturday, "is now spanned by a safe and spacious bridge."

Bridge over the Susquehanna.—The railroad company has petitioned the Legislature of Maryland for permission to build a bridge over the Susquehanna river, at Havre de Grace, serious interruptions frequently occur in crossing at that place by ferry, and as there are no interests antagonistical to the proposed bridge, permission will probably be granted.

City of Mexico.—The city of Mexico is nine thousand feet above the level of the sea: and in this locality narrow chests and diseased lungs are unknown; while from the extreme dilation of the atmosphere, animal substances never become putrid, notwithstanding its proximity to the equator, and consequent high temperature.

Hurricane.—A dreadful hurricane passed over the Island of Cuba on the 18th of January. At Sagua and Mayari, the loss from the hurricane and the swelling of the rivers, amounted to $100,000. The river Miguel Castro, near St. Jago, overflowed its banks and swept off all the crops from adjoining plantations.

Population of Cities.—The population of the city of New York is now estimated at nearly half a million; Philadelphia, and suburbs, 350,000; Cincinnati, 100,000; New Orleans, 79,000; Buffalo, 36,000.

New Auxiliaries.—Five new auxiliaries to the American Bible Society were acknowledged at the late monthly meeting of the Board of Managers. A large number of Bibles are called for, from Florida, Louisiana, Arkansas, and Texas, a part of which are destined for Mexico.

English Railways.—The late Parliament, during the last session, sanctioned 160 railway bills, for the construction of 1,353 miles of railway. The capital stock of the various companies amounted to £25,695,257; the capital subscribed to £11,702,951; and the amount empowered to be borrowed to £13,764,871.

The French Tobacco Contract.—The annual contract for the supply of the French Government with Tobacco has been concluded. The amount required is 3,000 hhds. Virginia; 8,000 Maryland and Ohio, and 10,000 Kentucky. The price for Maryland and Ohio 115 and 116 francs per 225 lbs.

New Light on Cromwell.—Thirty-five unpublished letters of Oliver Cromwell have lately been brought to light, presenting new instances of his "endless activity, audacity, rapidity; strict general integrity too, nay, Rhadamanthine justice, and traits of implacable severity connected therewith."

Intolerance.—The Emperor of Russia has recently deprived a nobleman of all his rights to nobility, and ordained that he shall serve in the armies of Caucasses the remainder of his life, for the "crime" of leaving the Roman Catholic Church and joining the Duceaborgas, another religious sect.

Chloroform.—Queen Victoria has ordered the attendance of Dr. Simpson, the first practitioner, with Chloroform, on her next confinement, and the Commercial thinks the result of this case will either make or mar its general use, for "Vic" rules the fashion.

Jewish Congress.—A congress of reforming Israelites were to meet in the course of the past month at Berlin, Prussia, to discuss questions relative to the reforms of which Judaism may be susceptible, in accordance with the wants of the age.

New Jersey.—Mr. Whitney has addressed the New Jersey Legislature in favor of his plan for the construction of a railroad from the Mississippi to the Pacific. Resolutions in favor of the project were adopted by the two houses.

Quick Trips.—The trains on the Pilot line, from Jersey City to Philadelphia, have recently been run through in 3 hours 40 minutes, and returning in 3 hours 56 minutes. Six hours were formerly required.

Railways.—A Congress of railway commissioners lately met in Germany to deliberate on matters respecting railways in that country. One hundred and twenty gentlemen were present, representing thirty-eight companies.

An Infant School near Rome.—It is stated that the Duke Sforza Cesarini, has recently established the first Infant School ever planted near Rome, and that Pius IX. sanctions the measure. It was prohibited by his predecessor.

Much Wanted.—A bill to establish a state Normal School, for the education of teachers, has been reported to the New Jersey Assembly.

☞ Vermont has decreed that if any pedlar carry and offer for sale, any plated or gilded ware, jewelry, watches, or any patent medicine, the composition of which is kept secret from the public, he must pay $60 for a yearly license.

☞ At a meeting of the stockholders of the Fall River Railroad, held on the 20th ult., a resolution was passed with only one dissenting voice, that no spirituous liquors be transported over the road.

☞ The Iowa Legislature have failed to elect a U. S. Senator, and it is supposed that there will not be any during the winter. The House is Whig and the Senate Democrat.

☞ There are 5,800 taverns in the State of New York, 253,000 farmers, 51,000 merchants, 13,000 manufacturers, 125,000 mechanics, 3,500 lawyers, 4,000 doctors, and 4,300 preachers.

☞ The news was received in this place, by magnetic telegraph, on Wednesday last, February 23d, that ex-President Adams had departed this life, in Washington, on that day.

☞ The receipts of customs in Tampico from the first of May last to the 1st inst., are stated at $291,000. For the same time at Vera Cruz $1,000,000.

☞ The Spotted Fever is raging considerably in the Alms House at Philadelphia. There are over one hundred cases of it in the medical wards.

☞ The amount of duties collected at the port of Buffalo, for the year 1847, was $24,362 58, the cost to collect which was $17,362 58.

☞ The number of boats built at Rochester the year 1847 was 228, valued at $358,300; the average number of hands employed, 270.

☞ The new steamer Columbus started on her first trip from Philadelphia to Charleston, on the 19th ult.

☞ In 1840, the population of Cincinnati was 40,000. It is now upwards of 100,000.

MISCELLANEOUS.

WASHINGTON MONUMENT.

The corner stone of the National Monument to Washington, at the capitol, will not be laid until the 4th of July, it having been found impossible to make the necessary preparations by the 22d ult., Congress having granted a site for the proposed monument to Washington, on a portion of the public grounds in Washington city, the Board of Managers, with the approbation of the President of the United States, has selected the ground lying west of 15th street as the most eligible. This position will render the monument visible at a great distance down the Potomac, and from every part of the capitol, and, if elevated six hundred feet, as contemplated, will be seen from the Bay. It is the desire of the Board to make it the highest edifice in the world, and, by its massive proportions, simplicity, and grandeur, represent the character of the man in whose honor it is to be erected. To accomplish this magnificent object the people of the United States, who owe to him so large a debt of gratitude, will, it is believed, cheerfully and largely contribute. It will require but a small amount from each to carry out the views of the Board, and to rear such a monument to Washington as shall show to the world how profoundly they loved, venerated, and revered his memory. On the 4th of July next this great work will be commenced; all the preparations necessary for laying the corner stone will be made by that time, and the structure will then be advanced towards completion with all the expedition consistent with the character of a work of such magnitude.

BURNING OF WATER.

Two centuries since, a man would have been drowned for witchcraft, had he hinted at such an idea. Sir Humphrey Davy first suggested that men might be driven, from failure of other fuel, to separate the hydrogen in water, for consumption. The gas for burning consists of hydrogen and carbon. Mr. Jobard, of Brussels, has by a decomposition of water, secured the hydrogen, and by an ingenious process mingled with it the proper quantity of carbonic acid gas—thus forming a burning fluid. He says that a very trifling quantity of oil may thus be made to yield a light for twenty hours, equalling that of ten tallow candles. We shall hear more on this subject. The resources of chemistry are only partially developed.

IRELAND'S DISEASE AND REMEDY.

D'Aubigne, in his late work, "The Protector," referring to Ireland, says: "So long as her friends look to Government measures only, for a remedy adapted to heal the wounds of this people, Ireland will always be that "certain woman which had an issue of blood twelve years, and had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse."—(Mark v. 25, 26.) One means alone can save her, as it saved that woman; and that will be as soon as she shall have heard of *Jesus and touched his garment*. Then, after Popery has disappeared from her unhappy soil, she will feel in her body that she is healed of that plague."

DOINGS OF ALCOHOL.

The following is the report of the Sheriff of Washington county, to the Committee appointed in that county to furnish answers to the questions propounded by the State Central Committee:

Sheriff's Office,
Washington, Pa., Jan. 8, 1848.

Gentlemen:—In answer to your communication I can state, that there were 54 commitments to the county jail, in the year 1847, for various offences, to wit:

Drunkenness,	25	Murder,	2
Selling liquors,	3	Vagrancy,	9
Larceny.	10		
Assault & Battery,	5	Total,	54

As far as I can ascertain, about 45 of the number were caused directly or indirectly by intemperance.

I remain yours, &c.,
A. G. MARSHMAN.

To Robert Officer, James Ruple, sr.,
Joseph Henderson, Committee.

STEWARD'S REPORT.

The following is the report of the Steward of the poor house of the same county, to the same committee:

Washington, Dec. 30. 1847.

Gentlemen:—In answer to your letter in relation to the expenses of supporting the poor of this county, who have become paupers in consequence of intemperance, I beg leave to state, that an estimate was made last year, the average number of paupers at the poor house was 108, and all except 5, were reduced to pauperism either directly or indirectly by intemperance. The number now in the poor house is 85, and all can be traced to intemperance except 10. The expense of supporting the poor this year will be about four thousand dollars, exclusive of the profits of the farm. Yours, &c.

JOHN LOGAN.

THINK.

Thought engenders thought. Place one idea upon paper—another will follow, and still another, till you have written a page, You cannot fathom your mind. There is a well of thought there which has no bottom. The more you draw from it, the more clear and fruitful it will be. If you neglect yourself and use other people's thoughts, giving them utterance, you will never know what you are capable of. At first, your ideas may come out in lumps—homely and shapeless—but no matter; time and perseverance will polish and arrange them. Learn to think, and you will soon learn to write, and the more you think, the better you will express your ideas.

LEAP YEAR.

Our readers are aware, we presume, that the year we have just entered is Leap Year. Every fourth year contains, by the calendar, 366 days, one being added to the month of February. The calendar of the Roman Emperor, Juna, made the year 365 and one fourth days. It was found, however, there were some minutes less, which in the course of centuries had made a difference in the astronomical equinox of about ten days. Pope Gregory XIII, in 1582, corrected this error by suppressing ten days in the calendar, and to prevent such a discrepancy in future, he established the rule of adding one day every four years. This is why it is called Leap Year.

LONGEVITY OF MINISTERS.

The Christian Watchman says that—"Of the forty-six Baptist ministers whose deaths have been registered as having occurred in the United States during the past year, the aggregate ages of twenty is 1651 years; or an average of eighty-two and a half years each. That is, nearly one half of the ministers of this denomination who have deceased during the year, have lived to seventy years and upwards, eleven have lived to eighty and upwards, three have lived to over ninety years, and one, the venerable Harvey, reached the age of one hundred and eleven years.

We know of no other class of men among whom as great longevity can be traced; thus illustrating most impressively, the Divine promise to the young who keep the commandments of God—"For length of days, and long life, and peace shall they add to thee; and putting to silence the calumny that the apostolic ordinance of baptism is injurious and dangerous to health. These venerable patriarchs have, undoubtedly, baptized beneath the wave a far greater number of rejoicing converts than they have lived years, yet, notwithstanding their severe labors, they lived far beyond the common lot of man."

FULLER'S COMPUTING TELEGRAPH.

This is a most ingenious application of the mathematical scales, to a revolving circle moving within a stationary one.—By its ageney problems of intricacy may be performed with correctness and precision. It works in whole numbers and fractions, both vulgar and decimal; computes interest for years and days; performs the rule of three and evolution; measures superfices, the solid contents of cones and pyramids, timber, guages, and in fact there seem to be but few rules in arithmetic or geometry that it does not embrace. In accounts, mensuration and other particulars, it seems almost invaluable, and with a little practical knowledge of its working will save much time and labor. We have never seen anything so completely a multum in parvo as the Computing Scale and Time Telegraph, and cannot doubt that it will soon become in general use with the accountant and mechanic.—*North American.*

MEMORANDA FOR BOYS.

Seven classes of company to be avoided: 1. Those who ridicule their parents or disobey their commands. 2. Those who profane the Sabbath, or scoff at religion. 3. Those who use profane and filthy language. 4. Those who are unfaithful, play truant, and waste their time in idleness. 5. Those who are of a quarrelsome temper, and are apt to get into difficulty with others. 6. Those who are addicted to lying and stealing. 7. Those who are of a cruel disposition; who take pleasure in torturing and maiming animals and insects, and robbing birds of their young.

THE TIME TO BE SILENT.—Wise men say nothing in dangerous times. The lion called the sheep to ask her of his breath; she said, "Aye," and he bit off her head for a fool. He called the wolf, and asked him. He said, "No," and he tore him to pieces for a flatterer. At last he called for the fox, and asked him. "Truly," said he, "I have got a cold, and cannot smell."

COUNSELS TO SLEEPERS.

Never sleep with the head covered, for the air under the clothes is apt to vitiate, for the skin secretes perspirable matter, carbonic gas, &c. Children should sleep alone as much as possible, if we would give them vigorous lungs, sound bodies, free circulation of blood, and good minds.

Pure air and exercise is a remedy for a host of physical transgressions. Fat persons should sleep little, and exercise much. Too much sleep weakens the nerves, disorders the brain, produces peevishness, leads to apoplexy and palsy, disturbs the heart, excites palpitations, blunts the sense of feeling, and relaxes the system, by over-prespiration in bed. Hearty suppers, strong tea and coffee, disturb the sleep. Early rising and exercise strengthen the fibres, whereas morning sleep relaxes the solids. The passions disturb the sleep, and induce various diseases.

THE GREAT WESTERN.

It was not long after steamboats came into successful operation on our rivers that the idea of using them in ocean navigation was started. The swell and storms of the Atlantic presents a great barrier in the way of steam navigation between the old and new worlds. Bristol was the first to move effectively to overcome that barrier. A vessel was designed and built at that port. It was the Great Western. Her length was 210 feet, and breadth of beam 38 feet; her burthen 1240 tons. She drew 15 feet of water, and could carry 500 tons of coal. Her two engines were each 210 horse-power, with cylinders six feet one inch in diameter, and length of stroke seven feet. She was first tried in March, 1838. On the 8th of April, 1838, she sailed from Bristol; arrived at New York on the 23d of the same month, after a passage of fifteen days and ten hours. Thus commenced a new era in history.

RULES FOR AVOIDING COLDS.

When you come out of a very cold atmosphere, you should not first go into a room that has a fire in it, or if you cannot avoid that, you should keep for a considerable time at as great a distance as possible, and above all, refrain from taking warm or strong liquors when you are cold. This rule is founded upon the same principle as the treatment of any part of the body when frost bitten. If it were brought to the fire, it would soon mortify, whereas, if rubbed with snow, no ill consequences follow from it. Hence, if the following rule was strictly observed, when the whole body, or any part of it is chilled, bring it to its natural feeling and warmth by degrees, the frequent colds we experience in winter would, in a great measure, be prevented.—*Dr. Graham's Domestic Medicine.*

IMPORTANCE OF A DEFINITE PURPOSE.

The great distinction between one man and another, is purpose. It is the edge and point of character, it is the stamp and superscription of genius; it is the direction on the letter of talent. Character without it is blunt and torpid. Talent without it is a letter, which, undirected, goes no whither. Genius without it is a bullion, sluggish, splendid, uncirculating. Purpose yearns after and secures artistic culture. It gathers, as by strong suction, all things which it needs, into itself. It often invests art with a moral and religious aspect.

POETRY.

From the Church of England Magazine.

THE SHADOW OF A CLOUD.

BY RICHARD RUIE, M. D.

The cloud shall soon dissolve in rain,
The shadow cease to be;
But man departs to live again,
From future changes free.
Yet if a crown of endless joy
Shall deck his faithful brow,
Or quenchless flames his peace destroy,
Must be determined now.

Though here his hours appear so brief,
Each scatters from its wing
The seeds, whence fruits of bliss or grief
Through ceaseless ages spring.
Then happy he, whose lowly mind
Delights God's laws to keep;
While he, who madly sows the wind,
Shall but the whirlwind reap.

What though the saint may often hide
His head, oppressed with woes?
The stream, which rends the mountain's side
Sheds verdure as it flows.
Who lives to Christ with Christ shall reign,
When countless years are gone;
And none so abject but may gain
A title to his throne.

THE MARKETS.

Corrected semi-monthly for the Advocate,

By Funk & Miller, Commission Merchants.

HARRISBURG.

FLOUR—WHEAT, per barrel,				$5	00	a 5 12½
Do.	RYE,	do.	- -	2	75	a 3 00
Do.	CORN,	do.	- -	2	00	a 2 12½
GRAIN—WHEAT, per bushel,				1	12	a 1 15
Do.	RYE,	do.	- -		70	a 70
Do.	CORN, new	do.	- -		35	a 37
Do.	OATS,	do.	- -		33	a 34
Do.	BARLEY,	do.	- -		—	a 75
SEEDS—CLOVER,		do.	- -	3	50	a 3 75
Do.	TIMOTHY,	do.	- -	2	00	a 2 25
Do.	FLAX,	do.	- -	1	10	a 1 12½
BEEF, per cwt.		- - - -		5	00	a 5 50
PORK,	do.	- - - - -		5	00	a 5 25
HAMS, per pound,		- - -			10	a 12½
BUTTER,	do.	- - - - -			15	a 25
LARD,	do.	- - - - -			10	a 12½
TALLOW,	do.	- - - - -			8	a 10
HARD SOAP, (Dried) per lb.					6	a 7
EGGS, per dozen,		- - - -			10	a 12½
POTATOES, per bushel		- -			60	a 75
ONIONS,	do.	- - -			75	a 87½
APPLES,	do.	- - -			75	a 1 00
PEACHES, (Dried) per bush.				1	50	a 2 00
FEATHERS, per pound,		- -			37½	a 45
WOOL,	do.	- - -			30	a 50
SALT, per sack,		- - - -		1	55	a 1 60
HAY, per ton,		- - - - -		12	00	a15 00
PLASTER, per ton,		- - -		5	00	a 5 50

PHILADELPHIA.

FLOUR—WHEAT, per barrel,				$5	75	a 5 87½
Do.	RYE,	do.	- -	3	50	a 3 75
Do.	CORN,	do.	- -	2	31	a 2 37½
GRAIN—WHEAT, per bushel,				1	25	a 1 30
Do.	RYE,	do.	- -		75	a 80
Do.	CORN, new	do.	- -		50	a 53
Do.	OATS,	do.	- -		42	a 45
Do.	BARLEY,	do.	- -		85	a 90
SEEDS—CLOVER,		do.	- -	3	75	a 4 25
Do.	TIMOTHY,	do.	- -	3	75	a 3 80
Do.	FLAX,	do.	- -	1	40	a 1 45
BEEF, per cwt.,		- - - -		7	00	a 8 75
PORK,	do.	- - - - -		7	00	a 7 25

RELIGIOUS NOTICES.

The following protraeted meetings will be held on the York county Circuit, Providenee permitting, viz:

1. At York Haven, to commence the 4th of Mareh.

2. At the Cross Roads School-house, to commenee Mareh the 10th.

3. At Siddenstown, to eommenee March the 17th.

4. At the River School-house, to commence March the 24th.

Preachers and people generally, are respeetfully invited to attend. Brother BRADY is specially invited to attend the meeting at the River School-house. S. CRAWFORD.

The following protraeted meetings will be held on the Perry County Circuit, Providence permitting, viz:

1. At old brother Kline's, to commence on Saturday evening, Mareh 4th.

2. At Germany Bethel, to commence on Saturday, March 11th.

THO's. H. DESHIRI.

MARRIAGE NOTICES.

"I saw two clouds at morning,
Tinged w th the rising sun,
And in the dawn they floated on,
And mingled into one."

MARRIED—On the 8th ult., by Elder Jas. Mackey, Mr. ISAAC HYKAS to Miss JANE GREEN, both of Shippensburg.

On the 10th ult., by Elder J. C. Owens, Mr. DAVID STOUFFER to Miss ANN C. MOURET, both of Cumberland county.

On the 17th ult., by the Rev. W. R. De Witt, Mr. EDWARD CLEWELL to Mrs. MARGARET McCLURG. both of Harrisburg.

On the 13th ult., by the Rev. C. W. Scheaffer, Mr. WILLIAM ALLEN to Miss MARY ALBRIGHT both of Dauphin county.

OBITUARY NOTICES.

"Leaves have their time to fall,
And flowers to wither at the north wind's breath,
And stars to set, but all,
Thou hast all seasons for thine own, O Death!"

DIED—On the 14th ult., at the residence of his father, in this place, MARTIN, son of Henry and Jane Lutz, aged 6 years.

On the 27th of January, HENRY ANDREW, son of Samuel and Catharine Miller, aged 4 years and 8 days.

PUBLIC SALE.

WILL be sold at Public Sale, at the house of MARTIN MARKLEY, in Fairview township, York county, on

THURSDAY, the 2d day of MARCH,

the following property, to wit:

Horses; 4 Young Colts, of different ages; Milch Cows; Young Cattle; Hogs; Ploughs; Harrows; Wagons; Horse Gears, and almost all kinds of Farming utensils.

Hay, by the ton, Potatoes, Apple-butter. Lard, Sausages, Pork and Beef, by the pound. Beds and Bedding, Stoves & Pipe. Cupboards, Kitchen dresser, Clock, and Household and Kitchen Furniture not here inserted.

Sale to commence at 9 o'clook, A. M., of said day, when terms of sale will be made known by MARTIN MARKLEY.

February 15, 1848.

APPLE TREES FOR SALE.

JOHN SHERICH wishes us to give notice that he has for sale at his residence, near Lisburn, in York county, about ten thousand fine Apple Trees of choice varieties. He will sell them, single or by the quantity, on reasonable terms.

MRS. McNEALL'S FAMILY PILLS.

THESE celebrated PILLS are prepared and sold by Mrs. McNEAL, of Harrisburg, Pa. They are confidently recommended for the prevention and cure of Female Complaints, Sick Headache, Dyspepsia or Indigestion, Costiveness, Boils, Eruptions of the Skin, Colic, Foul Stomach, Dysentery, Billious Complaints, Tape Worm, Nervous Diseases, Fevers, &e.

They are made of purely vegetable matter, and are in no case or stage of disease dangerous or hurtful; but always safe, easy and effieacious in the removal and cure of the aforenamed diseases, especially the first named, and all sueh as arise from a disordered stomach and impurities of the blood. These Pills have been in private use for many years, and are known to be good, as many in and about Harrisburg can testify. Reeommendations and puffs have never been sought after. The merits of the Pills will be the best and the only recommedation relied on.

DIRECTIONS FOR USE.

Adults will take from one to five Pills about one hour after meal, once or twiee a day; children, in proportion to their age, will take from one-half to two or three Pills.

For sale at her residenee, Tanner's alley, in Walnut street, between Fourth and Fifth sts. Also, by Jacob Bener, Middletown; Abraham Brenneman, Elizabethtown; Jacob P. Brady and John Server, Mount Joy; John C. Landis, Landisville; Christian Kauffman, Washington; Pinkerton & Smeltz, Lancaster; Frederick May, Bainbridge; Mr. Boak, New Cumberland; J. Miller, Lisburn; T. Reeme, Shiremanstown; H. Lees, Mechanicsburg; Singiser & Paul, Churchtown; H. Hollar, Shippensburg; Mr. Reeme, Linglestown; Henry Wingart, Landisburg; Jno. Habensack, Broad Axe, Montgomery county; George K. Smith, No. 296 North 2d street, Philadelphia; J. P. Shoemaker, North 2d street, Philadelphia; and at this office.

Price, 25 cents per box.

P. S.—Mrs. McNEAL also cures the Piles, Rheumatism, Wild-fire, Wounds, Sores, and Pains of all kinds, by words or otherwise, almost instantaneously. Terms moderate.

Mrs. McNEAL's PILE SALVE is warranted to eure the Piles in an easy and speedy way For sale as above. Price 25 cents.

Harrisburg, October 15, 1845.

TOWN PROPERTY FOR SALE

OR EXCHANGE FOR LAND.

THE Subscriber offers to sell, at Private Sale, the following Town Property, situated in the Borough of LANDISBURG, Perry county, Pa., viz:

ONE LOT,

in the centre of the town, with A LARGE DWELLING and Two Side Buildings, well adapted for mercantile or mechanical purposes, and would be a good stand for a Store.

Also—TWO OTHER LOTS, upon one of which is also a DWELLING HOUSE.

Desiring to turn his attention to farming, he will sell at a great bargain, or exchange for improved land. Apply to

HENRY WINGERT,
Feb. 15.] Landisburg, Perry Co., Pa.

COLPORTEURS WANTED.

THE Editor of this paper wishes to employ several good hands to act as Colporteurs for the sale of his works: such as the *History of all Denominations, Wandering Soul, Treatise on Regeneration, German and English Testaments and Hymn-books,* together with several other choice and valuable books. Those who come well recommended can find immediate employment on liberal and accommodating terms.

January 1, 1848.

NOTICE.

Estate of JOHN C. BOOTH, deceased.

LETTERS Testamentary on the Estate of JOHN C. BOOTH, late of Newburg, Cumberland county, deceased, having been granted to the subscriber, residing in said place, he therefore requests all persons indebted to said Estate to make immediate payment of their respective dues; and all persons having claims or demands against said Estate. to present the same properly authenticated for settlement. DANIEL M'COY,

Jan 1—6w Executor.

PROSPECTUS.

J. WINEBRENNER & CO. propose publishing, by subseription, a work entitled

A Pronouncing and Pictorial

Bible and Theological Dictionary.

1. This work shall eontain a short but eomprehensive explanation of all the principal Bible and Theological terms.

2. It shall give a Classieal Pronunciation of the same, whieh has hitherto been a great desideratum in all similar works.

3. It will be embellished with numerous engravings, illustrative of ancient places, customs and things.

CONDITIONS.

1. The work will be about the size of the *History of Denominations,* containing about the same number of pages.

2. It shall be well printed and bound, and delivered to subseribers at *Two Dollars and fifty cents* per copy, payable on the delivery of the same.

3. Whenever three thousand names shall have been procured by the different Agents, the work shall be put to press. A list of the names of subscribers shall be appended to the work.

P. S.—Fifty or more Agents wanted for the sale of the above, and the *He Pasa Ekklesia.*

☞ Any person sending us four good subscribers for the above work, and becoming responsible for the payment of the same, shall be entitled to one copy.

PETERS' CHEAP BOOK STORE.

No. 22, Market Street, Harrisburg.

THE public are respectfully informed that the undersigned are now the proprietors of the Book Store and Printing Establishment of the late G. S. PETERS, deceased; and that they have added to the former stock a large assortment of BOOKS in the various branches of Literature: among whieh are *Religious, Medical, Historical and Miscellaneous Books;* besides all kinds of

SCHOOL BOOKS

and Writing Materials, used by Scholars; all of which will be sold at the lowest Cash priees by the dozen, or single. Also, for sale a large assortment of

GERMAN BOOKS;

such as Bibles, Testaments, Prayer-books, Hymn-books, Reading and Spelling-books, Toy-books, &c. &c. Besides,

Kunst's English and German Dictionary,

a very valuable work, particularly for those desirous of studying either language.

Store-keepers, Pedlars, Teachers and others, who wish to purchase Books, &e., by the quantity, will find it their interest to give us a call. LUTZ & SCHEFFER.

December 15, 1847.—1y.

TYPE FOR SALE.

THE Editor of the ADVOCATE offers for sale the following fonts of type:

1. One font of second-hand Long Primer, weighing about 150 lbs., at 12½ cts. per pound.

2. One font of second-hand Brevier, weighing about 200 lbs., at 18¾ cents per pound.

3. One font of second-hand Small Pica, of from 150 to 200 lbs., in weight, at 15 cents per pound.

4. One font of German Pica, at 20 cents per puond.

5. Several small fonts of Agate and bold-faced Minion, to suit purchasers, at 50 cents per pound.

DOW'S FAMILY MEDICINE.

AS sundry persons, here and there, are beginning to complain of Bilious Fevers, Dysentery, Fever & Ague, &c., we would advise them to call and get Dow's Medicine, which is a most excellent remedy for these and other complaints.

For sale at the office of the *Church Advocate.* Price 50 cents per bottle. Aug. 1.

AGENTS WANTED.

SUITABLE persons can find employment for the sale of the *"He Pasa Ekklesia,"* in this and other States. Apply to the Editor of the Advocate. [May 1.

LIST OF THE GENERAL AGENTS.

WE hereby announee the following brethren General Agents for the Chureh Advoeate, viz:

Elder EMANUEL LOGUE, of Trenton, Iowa, is our General Agent for that State.—All persons, therefore, wishing to subseribe for the Advoeate, or to make remittances for the same, will please address him as above.

Brother JOHN SHULER, of Ottawa, Illinois, is our General Agent for that State.—Persons in said State, wishing to order the paper, or to pay for it, are requested to address brother J. SHULER.

Dr. J. BOBBS, of Indianapolis, Indiana, is our Agent for the Southern and Central part of Indiana.

Elder JOHN MARTIN, Marey, Larange county, Indiana, is our Agent for the Northern part of Indiana; him, therefore, the people of that part of the State will address.

Brother JOHN ACHEY, of Dayton, and CHRISTIAN WINEBRENNER, of Miamiesburg, Montgomery county, Ohio, are our General Agents for the south-western part of Ohio. To them the people of that quarter will apply, who may have business with the Advoeate offiee.

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Mr. JOHN P. WINEBRENNER, of Wooster, Wayne county, Ohio, is our General Agent for Eastern and Southern Ohio. To him payments can be made, or orders sent by sub-agents and others, in that part of the State.

Elder JACOB MYERS, of Pittsburg, Pa., is our general Agent for the West Penn'a Eldership. To him the sub-agents and others will address orders and make payments.

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Brother JOHN K. BUSER, of Highspire, Dauphin county, Pa., is our general agent for Highspire and the neighborhood.

Brother JACOB RIFE, is our Agent for Middletown and vicinity.

Brother JOHN FOREMAN, is our Agent for Fayetteville and neighborhood.

Elder GEORGE KIMMEL, is our Agent for Schuylkill county.

Brother GEORGE ROSS, is our Agent for Elizabethtown and neighborhood.

Brother FREDERICK MAY, is our Agent for Bainbridge and neighborhood.

Brother JOHN C. LANDIS, is our Agent for Landisville, Lancaster county, and neighborhood.

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Brother LEONARD MARKS, is our Agent for Woodberry and neighborhood.

Brother JAS. R. MACHLIN, is our Agent for Siddensburg and neighborhood.

Brother A. J. KAUFFMAN, is our Agent for Washington and neighborhood.

Brother GEO MARTIN, is our Agent for Lancaster and vicinity.

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Brother HENRY WINGERT, is our agent for Landisburg and surrounding country.

Brother JOHN GORE, is our general agent for Uniontown, Md., and neighborhood.

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Brother JOHN KIBLER, is our agent for Newport and neighborhood.

☞ In addition to these General Agents, we wish it distinctly understood, that all the accredited ministers of the Church of God, in all the different Elderships, (as stated in our terms,) are our regular and standing agents for the Advocate.

JOB PRINTING
NEATLY EXECUTED AT THIS OFFICE.

J. B. G. KINSLOE, Printer.

THE CHURCH ADVOCATE.

A FAMILY PAPER---Devoted to the Diffusion of Bible Truth, Religious News and General Intelligence.

ONE DOLLAR AND TWENTY-FIVE CENTS A YEAR. "EARNESTLY CONTEND FOR THE FAITH WHICH WAS ONCE DELIVERED TO THE SAINTS." PAYABLE ALWAYS IN ADVANCE.

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THE CHURCH ADVOCATE

Is printed and published in Mulberry street, near the Railroad Bridge, Harrisburg, Pa.,

By JOHN WINEBRENNER, V. D. M., Editor.

TERMS AND REGULATIONS.

THE CHURCH ADVOCATE will be printed and published semi-monthly, on a large super-royal sheet, at $1,25 per volume, payable always in advance, or within the first three months of taking the paper.

All persons failing to comply with these terms, shall have their papers stopped at the expiration of the first quarter, from the time the paper is sent, and be held accountable for two quarters; that is to say, for 62½ cents; which sum shall be invariably exacted before the paper will be re-sent.

All the accredited ministers of the Church of God, and such other persons as shall have regular certificates of their appointment from the Editor, shall be the only authorized agents for this paper.

☞ Letters and communications addressed to the Editor, through the Post Office, must be *post-paid*, except those containing remittances.

EDITORIAL DEPARTMENT.

LIST OF ACKNOWLEDGEMENTS.

Names.	Am't. paid	Names	Am't paid
Alhaugh Daniel	$ 50	Glenn Catherine	$ 50
Bowz Thomas	50	Hoot William	25
Bower Jacob	62	Hicks Samuel	75
Books John	62	Miller Jacob	62
Charlton James	62	Moses Mary Ann	1 00
Comp Henry, vol. 12	37	Markley Martin	62
Do do vol. 13	62	Oiver John	1 25
Carroll Joseph	1 25	Pritts Samuel	62
Clay William	50	Ross Christian	1 25
Davies William	1 25	Ridenour Lavinia	75
Dill Elizabeth	62	Snell Jane	1 25
Eppley Leo	75	Slyter Alexander B	50
Etter Samuel	62	Ulch John	1 25
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Frezer Jane	1 25	Wiley James	1 00
Fosl Daniel	1 00	Weidler Edwin	1 00
Gaer David	1 00		

JUST PUBLISHED.

SECOND, IMPROVED AND PORTRAIT EDITION OF THE

History of Religious Denominations in the U. S.

THIS excellent and interesting work contains original histories of FIFTY different denominations—eight of which are new and additional—four are re-written, and consequently also new—and a number of the old ones are much improved and enlarged.

It is likewise embellished with 24 splendid portraits of prominent and distinguished men, whose names are associated with some of the leading denominations.

In addition to this, it contains an Introduction giving short accounts of some smaller sects and parties, not regularly organized, and therefore not noticed in the body of the work; so that it is considered a full and complete History of ALL the Sects and *Religious Denominations* now existing in the United States.

The work is published and for sale by JOHN WINEBRENNER & Co., *Harrisburg, Pa.*

☞ Editors with whom we exchange will please copy this, and oblige EDITOR.

New Subscribers Wanted.

WE want more new subscribers for the Advocate. The reduction of our terms, to One Dollar a year, renders it necessary for us to call upon our friends and patrons to send us more new subscribers.

We have barely had enough to pay expenses, at the present subscription price, $1 25 per annum. Now, if six or eight hundred pay in advance, we shall need about 150 or 200 names added to our list, to make up the deficiency. A failure to get this accession to our list would leave us minus to that amount; a result for which we are not prepared, and which we hope not to realize.

We have often been flattered with the hope of a much wider circulation of the paper, on the reduction of the price. We have ventured on making the reduction, in hopes of an extended patronage. To ensure this we must have the general co-operation of our brethren and friends throughout the church.

The question now is, shall we have it? Shall we have it in time for the commencement of the next volume? Shall we have it, not in part only, here and there, by a few of our friends and agents, but shall we have it throughout all our borders, by the ministry and membership of the whole church?

Grant us this extended co-operation for a few months, and we have no fears but what we shall be able to report a progress far exceeding any thing connected with the chronicles and history of the Advocate. FOR want of this we have all along been kept on the back ground: give us this, and doubtless we shall yet grow taller and stronger than we have ever been.

Notice to our Agents and Brethren in the West.

THE navigation now being open between this and Pittsburg, our brethren may soon expect their books.

Those who have not yet sent in their orders will please let us hear from them. We should like to have a few more good Agents for Western Pennsylvania: we mean for those counties not yet canvassed.

The following brethren shall have books sent them in a few days, viz: *Hess & Wertz, J. Hickernell* and *J. Gillespie, A. Megrew, J. P. Winebrenner* and *J. M. Klein.* Others may also look for the books they have ordered, soon.

Post Office Law.

THE State Legislatures of New York, Vermont, Ohio and Pennsylvania, and some others, have each passed resolutions instructing their Senators and requesting their Representatives in Congress to vote for a repeal of the Post Office Law, made last session, in regard to Newspaper postage, &c.

Executive Nominations.

THE following Executive nominations were confirmed by the Senate on the 26th ult.

SAMUEL A. GILMORE, to be President Judge of the Fourteenth Judicial district, composed of the counties of Washington, Fayette and Greene.

PETER HASS, to be Associate Judge for Lehigh county.

WILLIAM P. JAYNE, to be Associate Judge for Wyoming county.

BENJAMIN A. PLUMER, to be Associate Judge for Venango county.

JAMES GWYNN, to be Associate Judge for Huntingdon county.

WILLIAM S. DOUGHERTY, to be Associate Judge for Bedford county.

JACOB WITTEMOIRER, to be Associate Judge for Union county.

JOHN RUCKMAN, to be Associate Judge for Bucks county.

SAMUEL JONES, to be Associate Judge for Allegheny county.

PHILIP NOON, to be Associate Judge for Cambria county.

Democratic Convention.

THE Democratic State Convention of Pennsylvania assembled in the Court House, at Harrisburg, on the 4th instant, at 10 o'clock, A. M.

The Convention was organized by appointing the Hon. CHARLES FRAILEY, of Schuylkill county, President, 15 Vice Presidents, and 8 Secretaries.

The vote of the Convention for Presidential candidates resulted as follows, viz:

James Buchanan received 84 votes.
Lewis Cass " 10 "
George M. Dallas " 34 "
Martin Van Buren, " 5 "

The Convention also nominated ISRAEL PAINTER, of Westmoreland, for Canal Commissioner; appointed Delegates to the National Convention, and instructed them to vote for Mr. BUCHANAN, until a majority should be found against him.

Hurd's Grammatical Corrector.

THIS is an exceedingly valuable and useful book. It points out the many blunders of speech, on the one hand, and on the other, shows the shortest, easiest and best method of acquiring the art of speaking and writing the language correctly.

As a text book for schools, it has strong claims upon the attention of School Directors, teachers, and the public generally.

The work contains 124 pages, beautifully printed, and published by E. H. BUTLER & Co., Philadelphia. For sale at the bookstores in Harrisburg.

The Peace Treaty.

THIS treaty is still under consideration by the Senate of the United States. It is believed, however, that there will be a final action on the treaty, very soon, by that body, and that it will be ratified, with some small amendments.

The following is an outline of the Treaty now before the Senate:

First. Peace between the United States and Mexico, and an Armistice between the Military Commanders of the two countries during such time as the Treaty shall be in suspense.

Secondly. Mexico agrees, in consideration, &c., that the bounday between the United States and Mexico shall hereafter be from the Sea up the middle of the Rio Grande to the boundary of New Mexico, and thence in a line which (with some digression) is to run west (or nearly west) to the Pacific Ocean, and strike a point south of the port of San Diego.

Thirdly. In consideration of this large cession of Territory, the United States are to pay to Mexico the sum of Fifteen Millions of Dollars, and to satisfy all the just claims of citizens of the United States against the Government of Mexico.

Worcester's Critical Dictionary.

THIS Dictionary is probably more comprehensive than all other English Dictionaries united. It is a complete pronouncing Dictionary. Its orthography is that of the best usage. It abounds in words peculiar to the Arts and Sciences. Its Definitions are clear and concise. It contains a very large pronouncing Vocabulary of Geographical Names, Classical and Scripture Proper Names, &c., &c. In short, it contains all that the student or practical man can desire in a Dictionary. It is recommended, among other eminent scholars, by Hon. Judge McLean, Hon. Theodore Frelinghuysen, Bishop Potter, Jared Sparks, L. L. D., Gov. Swain, of N. C., Presidents Hitchcock, Hopkins, Lord, Woods and others, Professors Stuart, Channing, Longfellow, Dr. Dunglison, &c. Price, $3 50.

Legal Forms.

THIS is a small work, compiled by Mr. E. ROBINSON, and comprises a great variety of useful *Legal Forms*, for the transaction of public and private business. Also a set of Tax and Interest Tables, together with a Short System of Book-keeping. We would recommend the work as an excellent book of reference, and a good auxiliary to Farmers, Mechanics, and others, in the transaction of their business.

Printed and published by E. ROBINSON, Green Castle, Franklin county, Pa.

Vindication of the Church,
OR
Review of Letters on Sectarianism.—No. 2.

In the first number of our review of the Letters on Sectarianism, we endeavored to show the fallacy of the arguments and reasoning in these Letters, from the fact that the Bible clearly teaches the *unity of the Church.*

I shall now attempt to show, that the Bible not only teaches the unity or oneness of the church, but that it expressly prohibits Sectarianism.

Sectarianism implies two things,

1. *Division of the church into sects*; and
2. *Devotion to a sect.*

First, then, Sectarianism approves of a division in the church. The Bible, on the contrary, disapproves of division. In proof of this fact we allege the following texts:

1 Cor. 12: 12, 13, 14, 24 and 25. "As the body is one, and hath many members, and all the members of that one body, being many, are one body: so also *is* Christ. For by one Spirit are we all baptized into one body, whether *we be* Jews or Gentiles, whether *we be* bond or free: and have been all made to drink into one spirit. For the body is not one member, but many—yet God hath tempered the body together, that there should be no schism in the body."

The church is here represented under the figure of a human *body.* Now mark! as God has *tempered together* many members into one body; so, even so, also, has he *joined, tempered and fitly framed together his people,* "whether they be Jews or Gentiles, whether they be bond or free," into *one church.* And why has he done so? for what end or purpose has he thus *tempered,* or *fitly framed together,* all his saints into one? The answer is, in the language of the Apostle, "That there should be no SCHISM in the body." The Greek word *Schisma,* signifies, rent, split or division. This word occurs eight times in the New Testament; six times in the singular, and twice in the plural number. It occurs in the singular, in Matt. 9: 16, and Mark 2: 21, and is translated RENT. In John 7: 43, ch. 9: 6, and ch. 10: 19, it is rendered DIVISION. In its plural form it occurs twice, 1 Cor. 1: 19, chap. 11: 18, and is rendered DIVISIONS.

Having ascertained the true meaning and appropriate use of the term Schism, we cannot fail to comprehend the meaning of the Apostle in the passage in hand, when he says, *There should be no schism in the body:* his meaning is, to prohibit Sectarianism, or a plurality of denominations: for where these exist there are *schisms,* i. e. rents, splits or divisions.

Another text proving the same thing, is Romans 16: 17, 18. "Now I beseech you, brethren, mark them which cause divisions and offences, contrary to the doctrine which ye have learned, and avoid them. For they that are such, serve not our Lord Jesus Christ, but their own belly, and by good words and fair speeches deceive the hearts of the simple."

This passage shows,

1st. That *divisions* among Christians, or a plurality of sects, are contrary to the doctrine of Christ.

2d. That those who "cause," or make divisions, "serve not our Lord Jesus Christ, but their own belly," and that "by good words and fair speeches, they deceive the hearts of the people." And

3d. That such as do these things, are to be *marked* and *avoided.*

Here then, is plain doctrine. It is not hard to be understood, but verily, it is hard on Sectarianism. Yet who can help it? And who, but a sectarian would, if he could? Sectarianism severs and dissects the mystical body of Christ. This is murderous work, and such work requires a strong remedy. Paul knew this, and hence his strong and caustic words, in pointing out the sin and doom of Sectarians.

A third text, and the only one we shall adduce for the present, to disprove Sectarianism, is 1 Cor. 1: 10.

"Now I beseech you brethren by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you: but that ye be perfectly joined together in the same mind, and in the same judgment."

This text teaches *union,* on the one hand, and prohibits *disunion* on the other; "be perfectly joined together, that there be no divisions among you." How plain and how pointed is this text.

Here is a hard blow on Sectarianism in its first origin. Corith was the birth place of this abomination. But no sooner than Paul heard of it, he wrote to the church there, and sharply reproved and reprimanded them for their partyism. Hence, then, it is evident, that Paul was neither an abettor of, nor an apologist for Sectarianism, but that he condemned it as a great evil, unreasonable and unscriptural in its nature and tendency.

Hitherto we have only noticed the *coup-d'œil* of our authors Letters on Sectarianism, and presented or brought to view a few of the ancient *land-marks* of the great Bible theory of church union. Hereafter, and in due time, we hope to reach his laws of *meum et tuum,* on this subject.

Centenary M. E. Church Case.

THE trial and decision of this case, before Judge EDMONDS, in the Supreme Court of New York, involves and settles some highly important rights and principles. The facts of the case are the following:

In 1847 their preacher having been suspended by the authorities of the Church, the congregation determined to stand by him.—They accordingly notified the bishop that they did not desire him to appoint a preacher for them, and they agreed with their then preacher to continue him as their pastor, at a salary of one thousand dollars, and rented him the parsonage.

The bishop, disregarding their notification, and pursuing the accustomed practice, appointed the relator, the Rev. Mr. GRIFFEN, an ordained elder of the Church, to be their preacher. Mr. GRIFFEN was refused admittance into the Church by the trustees. He then applied for an alternative mandamus, commanding them to admit him, or show cause why they did not. The trustees made their return to the writ, setting up as the main ground of their defence, that Mr. GRIFFEN, the appointee of the bishop, was not the choice of the majority of the congregation, but that Mr. GREEN, their suspended preacher, was, and claiming that the voice of that majority should control.

This cause was ably argued by Messrs. CHILDS and LORD for the relator, and Messrs. DICKMAN and GREENWOOD, for the defendants.

Judge EDMONDS, after summing up the arguments *pro* and *con,* comes to this conclusion, on the law and merits of the case:

"That every Denomination, or Ecclesiastical body, has a legal right to enforce the performance of its own rules and usages, unless that performance involves some violation of the laws of the land."

"The act of the trustees, which this court is now called upon to redress, is one of insubordination to the tribunals of the Methodist Episcopal Church, and in violation of one of the most clearly defined and well-considered injunctions of their Discipline."

There being then no violation of law in this case, but a simple enforcement of their own Discipline, he accordingly awarded to the relator the writ of mandamus.

The Judge closes his very able opinion, in the following words, to wit:

"But without multiplying authorities on this point, I will content myself with a more particular reference to two of the cases which I have cited, because they bear very directly upon many parts of this case.

The case of Runkel vs. Mine Miller, 4 H. & W. H. 430, was one where the relator, as minister of a German Reformed Christian Church, after he had been duly inducted and put in possession of his function and the emoluments of it, for ten years, was removed. He applied for this writ, and it was objected that the person in possession had not been made a party to the proceedings. The objection was overruled, and the court lay down the broad proposition, that every endowed minister (that is, those to whose function emoluments are attached,) of any sect or denomination of Christians, who has been wrongfully dispossessed of his pulpit, is entitled to the writ of mandamus to be restored to his function and the temporal rights with which it is endowed.

In the case of Rex vs. Barker, 3 Burr, 1265, the trustees had put a minister into possession and maintained him therein against the relators. The objection was directly taken, that the writ of mandamus could not be to admit where another was in possession, and a distinction was attempted between a writ to restore one who had been in possession, and to admit one who had a right, but had never been in possession.

Lord Mansfield, overruling these objections, held that this writ was introduced to prevent disorder from a failure of justice and defect of police. Therefore, it ought to be used upon all occasions, where the law has established no specific remedy, and where in justice and good government, there ought to be one. If there be a right, and no other specific remedy this should not be denied. And he adds: 'Should the court deny this remedy the congregation may be tempted to resist violence by force. A dispute, who shall preach Christian charity, may raise implacable feuds and animosities, in breach of the public peace, to the reproach of government and the scandal of religion. To deny this writ would be putting Protestant dissenters and their religious worship out of the protection of the law.—This case is entitled to that protection, and cannot have it by any other mode than granting this writ.' Guided by the principles, and following the example of this great luminary of the law, I rule in this case, as he did in that, for want of a sufficient return a peremptory mandamus must issue."

APOLOGY.—The breaking of our press has caused the delay of a few days in the issuing of this number.

PROSPECTUS
OF THE
Thirteenth Volume of the "Church Advocate."

THE Thirteenth Volume of the Church Advocate will be issued, *Deo volente,* from and after the first day of May next. The character of the Advocate, our general principles, and our manner of conducting the paper, are known to all our patrons; so that we need not amplify on these things. We would merely say, that it is our intention to pursue the even tenure of our way: and those who are true to the cause we have espoused and which we advocate, we hope will stick to us.

As to our terms, they will be somewhat changed. They will be as follows, to wit:

1. One copy paid in advance, - $1 00
2. One copy paid within the first three months, - - - - - 1 25
3. One copy not paid till after the expiration of the first three months, 1 50
4. No subscription will be taken for a less period than six months, and in no case shall the paper be discontinued until all arrearages are paid, except at the option of the editor.
5. All communications and letters addressed to the editor, whether they contain money, contributions for the paper, new subscribers, or any thing else, must be post-paid, in order to receive attention.

Our Terms.

IT will be seen from our Prospectus for the next Volume, that we have changed our terms. Those who were anxious to see our terms reduced to One Dollar, will, we hope, try to send us a goodly number of new subscribers.

We shall now need two or three hundred more to make us whole. Shall we have them duly forwarded? If so, then let those interested go to work to get them and send them on in due season.

State Medical Convention.

A meeting of the Medical Faculty of Harrisburg, was held on the 24th ult., at which Dr. WIESTLING presided.

Doctors RILEY, HENDERSON, ROBERTS, B. J. WIESTLING and MILLER were appointed Delegates to the State Medical Convention to be held on the 11th of April, in the city of Lancaster, with power to increase their number and fill vacancies.

The Love of Dress.

THE above is the title of a highly interesting sketch or narrative, published by the American Sunday School Union, illustrating the influences and effects of the love of dress on the mind, taste and character, in the colors of real life. It administers a salutary promonition which merits the attention of mothers and daughters in many family circles.

Miners and Iron Masters Convention.

THE Iron Masters and Miners of Pennsylvania have called a Convention, to meet in this place, on the 22d of this month, with a view, doubtless, of procuring some action in their behalf by Congress.

FORTUNE TELLING.—A bill has been recently introduced into the Legislature of this State, providing for the infliction of severe penalties upon those who practice this imposition. Would it not be well to include those who aid and abet these imposters?

CONTRIBUTORS' DEPART'T.

Letters on the Wing.--No. 5.

Bloomfield—Elliottsburg—Landisburg—the meeting there—To the Ladies—Cold Ride—Frozen Grain—Names of Contributors—Liverpool—Elder West—My Stove Invention, &c.

BALTIMORE, Feb. 15, 1848.

BROTHER WINEBRENNER:—

I resume my journey of travel, beginning where I left off. I wrote at Newport, Perry county. I left that place for Bloomfield, the county town, which is a pretty neat village, but has shocking muddy streets in wet weather. I found brother THOMAS SUTCH, who resides there, and would be glad if the preaching brethren would visit the place to hold meetings. I could have had the Court House to preach in; but the Commissioners discouraged me, alleging that the rowdies are so bad that I could have no satisfaction. This town is called the "Sodom" of the county, on account of the great wickednsss of the people.

I passed on to a village called Elliottsburg, five miles from Landisburg. Here I stopped over night with a very kind gentleman, Mr. WM. HECKENDORN. I circulated my printed bills; and at one hour's notice called together a large congregation, (for the size of the place) to whom I preached.

Next day, (Saturday,) I proceeded on to Landisburg. Here I found Elder H. WINGERT, whose kind family received me in a friendly manner. The church there having had in contemplation to commence a protracted meeting on the following Friday, I was induced to stay there to help. I then commenced holding meetings on Sunday morning. In the evening Elder DESHIRE returned to town, and we kept up the meetings every night, till Friday, (the day set) when Elder WM. MILLER arrived. The meeting was continued on till Tuesday night, when we celebrated the ordinances of God's house. The people seemed serious, but none manifested a disposition to seek the Lord. I became acquainted here with a number of the brethren, who all treated me kindly. My old friend, Dr. CLUGSTON, resides there, and I am pleased to learn from his neighbors, that he has a large practice. He is a Thomsonian, and being one myself, I am always glad to see the practitioners of that system succeed well. There is a great spirit of speculation afloat at this place. Br. MILLER sold about four thousand dollars worth of rights of his flood-fence; and had I had my stove rights along, I could have disposed of quite a number. A short distance from town a colored woman was felling a tree, and her little brother was right under it as it fell, and had his leg broken by the fall.

I visited Shafer's valley and preached there. The brethren have nearly all left that neighborhood. I also visited father KLINE, and saw his unfortunate son, who has been laboring under mental derangement for nine years. He is an object of great pity. The church is in a tolerable good condition. There are some very fine farms in Perry county.

My stove invention requiring my presence at home, I left Landisburg for Baltimore, and stopping a day and night with Elder HOOVER, at Carlisle, passed on, arriving at home on the 11th inst. After I get my business arranged I expect to finish my route through the mountains.

I learned two things on my journey, which I consider interesting to the ladies. One is, to make good coffee; it should be boiled very little. The other, to make good sour-crout, scald the cut cabbage before putting it into the barrel. They say it improves the article much.

On my way home I saw a man and his wife, the parents of about ten children. They were going from tavern to tavern, drinking rum. This is the beauty of rum-selling.

My ride home from Carlisle was in an open Jersey wagon, drawn by one horse, to Hanover. I nearly perished from the cold. When I took passage I expected to ride in a stage. I consider it an imposition to hold out the idea to the public that a line of *stages* is run, and then put you into such an open concern in mid-winter.

The grain crops are suffering in many places from the continued frosts and thaws.—Many fields are quite yellow.

I see by the last *Advocate*, that you have omitted the list of names I sent you from Matamoras. The reason I omitted naming the amounts given by each, is, that many who gave to me had given before, and consequently to say what they had paid me would leave the public under the impression that they had given but little. You shall have the amounts of all, to add them to their former contributions. I hope Elders STRAYER and MAXWELL are out on their fields of collection ground. I doubt whether I can go over any of their ground.

I think there is a good opening at Liverpool, Perry county, for an industrious printer. A good little paper would do a fine business. Sell some of your spare type to some brother chip and send him there.

I am sorry to see that brother E. WEST still persists in his strange notions. I was in great hopes to see him in charge of the church at Newburg next summer, by coming back again to our Eldership. Brother EDWARD, you will meet a friendly welcome by your old friends in Perry county. Come along. Please give my respects to brother ARCHIBALD YOUNG; and tell him I passed his old home the other day, where I once paid him a visit. The old Oak Grove Furnace has all gone to nothing.

Persons wishing to purchase county rights for my improved Stove, can write to me, post-paid, at Baltimore. I shall be ready to sell rights in about two months. The invention is pronounced the best one to burn coal that was ever brought out.

J. F. WEISHAMPEL.

Letter from Washington City.

WASHINGTON, D. C., Feb. 23, 1848.

BROTHER WINEBRENNER:—

I think a letter from the Metropolis of the United States may not be uninteresting to your readers.

On Monday, the 21st inst., I left home in the cars to attend to the patent of my new Stove Grate, and was surprised at the vast quantity of land lying waste between Baltimore and Washington. Thousands upon thousands of acres are overgrown with bushes, some forming young forests. But perhaps Providence has ordered it so to supply us with wood in after years.

On reaching this city, the first topic that arrested my mind was the stroke of palsy which fell upon the venerable JOHN QUINCY ADAMS, one of the ex-President's of the United States. I saw him an hour after the attack, and beheld one "full of years." He was in his eighty-first year, universally reverenced, and regarded as one of the greatest and best men of all the great of the age and country we live in. I speak of him in the past tense; for this evening, Feb. 23d, at seventeen minutes past 7 o'clock, he sunk into the arms of Death. His last words were these: "This is the end of earth—I am content."

He died in the Speaker's room in the Capitol of the country he has for so many years so faithfully and honorably served. He could not have chosen a more suitable place for *his* death; for he was no where more at home than in the Legislative Halls of his country. I hope he has gone to a happier world. I also saw his lady, who has become greatly afflicted by her heavy bereavement. She is expected very soon to follow her lamented companion.

Among the many things I saw, I will only enumerate a few. The Smithsonian Institute has been commenced. It is to be a very large building, and will be an ornament to the country as well as a monument worthy the name of the donor of the funds employed in its erection. It is intended for a College for the diffusion of Useful Knowledge in the United States. The Patent Office, (not yet finished,) the Treasury Department, General Post Office, President's House and Capitol are all magnificent buildings, well worth a visit to see them. I passed through the Patent Office, and took a look at the thousands of models and specimens. The observer is struck with astonishment at the vast variety. Among the rest, I saw brother MILLER's flood fence.

In the Museum connected with the Patent Office I saw Dr. Benjamin Franklin's original Printing Press, on which he once worked. It is very old. Also the military clothes of Gen. Washington, when he resigned his commission as Commander-in-Chief of the American army, in 1783, at Annapolis, which commission with the original Declaration of Independence, adopted by Congress, July 4th, 1776, are shown in a glass case, as is also his camp chest with his table, kettles, plates, and other articles. The plates, &c., are of tin. Gen. Jackson's military coat, worn at the battle of New Orleans is also there. Some of the personal effects of Smithson, of England, are also to be seen. There is exhibited a bottle of a liquid called the Otto of Roses, which is worth three times its weight in gold. A piece of great Chinese skill, consists in a solid stone of the size of a brick, which is cut into several houses, with trees, persons, rocks, &c., and creates astonishment how it could be done. There is a bean there from the Fejee Islands, about three feet in length. I was pleased to see several specimens of cloth manufactured by the Cherokee Indians. A glass urn, 5 feet high, from a Wheeling Glass Factory, shows great skill. Innocence asleep, is a handsome marble statue, of a sleeping female with a lamb in her arms. There are all sorts of birds there, from the six feet high ostrich down to the humming-bird, as small as a locust; among these the New Guinea bird is the most remarkable. Eggs from the size of a hulled pea to five inches in diameter, of various colours, are to be seen. Alligators, serpents, sea-leopards, fishes, and all kinds of reptiles, almost without number, are there, preserved in the proper manner. I must close with the bones of the head of a huge monster, (a Mastadon,) which, as they stand there, are as large as a hogshead. These things are all free.

I would suggest to your readers, that when any of them visit Washington, to stop at Mr. BEERS' Temperance Hotel, Third street. It is a quiet and cheap house with good accommodations.

I have also seen that great statesman, HENRY CLAY, for the first time. He looks admirably well.

The Temperance cause is looking up here, having taken a fresh start.

Yours, &c.,

J. F. WEISHAMPEL.

Sons of Temperance---No Secret Society.

ELIZABETHTOWN, Feb. 24, 1848.

BROTHER WINEBRENNER:—

Allow your correspondent a small space in your excellent paper, to say a few words to such of his Christian brethren as are opposed to the Sons of Temperance, on the ground of their being a secret society.

Your correspondent sympathises with every real friend of the Christian religion, who desires to maintain the purity of the Christian church. Our zeal cannot be too ardent, nor our jealousy too great for the cause of God, if they be tempered with meekness and discretion. If so tempered, it cannot be denied, that there has existed just cause for suspicion and fear of Secret Societies, when we consider the mischief that has been produced by them. The pages of Ecclesiastical History contain painful records of the plottings of cunning and wily Jesuits, met in conclave or secret cliques. These cannot be forgotten by the intelligent and cautious Christian.

But the Sons of Temperance, strictly speaking, are not, in their organization, Secret Societies. For, in the first place, they have frankly spread before the world their object and design. They have openly avowed their sentiments, published their Constitutions and By-Laws, and they can be examined as thoroughly as you please. In their Constitutions and By-Laws they have given us a list of their officers, fully stated their duties, and shown the manner and matter of all the business transacted at their weekly sessions. Their object, as there stated, is one, and only one: that of promoting Temperance and overthrowing Intemperance.

Now in this there is nothing secret. Nor is there any means of recognizing each other as Sons of Temperance out of the Division. There are no signs, nor other means by which any communication can pass from one to another, any more than among the common mass. The quarterly pass-word and explanation are the only secrets about the institution, and these are rendered absolutely necessary, from the fact that the Society is a Beneficial Institution, on the largest and most magnificent scale. Without these, therefore, they would be liable to be imposed upon, and the funds raised for a special purpose, be directed from the original design.

As to conducting their business with closed doors, there can be no objection against this, which cannot be urged with equal propriety against every church organization. From the knowledge the writer has of the practice of most Churches, he is prepared to prove that the Society of the Sons of Temperance are less secret than the most open of the Christian churches.

In scarcely any of the churches of the Independent order is it deemed orderly for the members of churches belonging to other denominations, or even those of the same denomination, to be present at their meetings of

business. If found there, they would withdraw, or be politely solicited to do so. And further, it is enjoined on all the members of Congregational churches (by which I mean those churches that transact their business by the whole body, instead of its being done by Presbyteries, &c.) to keep secret the business of the Church, and should they divulge any part of the business requiring secrecy, they subject themselves to the liability of Church censure and discipline. And this is deemed, as doubtless it is, perfectly just and right.

Now the Sons of Temperance are not so secret as this, for there is free access to any Division for any regular Son of Temperance in the land. Can the members of the Church of God boast of more freedom or less secrecy?

Yours, &c.,

ADELPHUS.

Letter from Dark County, Ohio.

ITHICA, Dark county, Ohio, February 8, 1848.

FRIEND JOHN WINEBRENNER:—

I am under the necessity of begging a little, not of this world's goods, but a preacher of the Gospel. Hereby I do not wish to be understood to say that we have no preachers in Dark county. We have plenty of them, such as they are; but, in my estimation, they are like the Scripture represents a great many folks, that is, they are Lord, Lord cryers, and not doers of the work, or word of God. I have been at their meetings in this county, and all the boast was, "Come, join our church," and nothing said about getting religion. I fear the most, if not all they want is the fleece, and a large flock; but as for the souls of men, they care nothing about.

Now, I wish you to send us a preacher to this county, if possible. I have heard numbers of persons say, that if there was one of the right kind of preachers to come here—one that would take the Testament for his guide, instead of a human discipline, they would go in for such a man, and get religion, or try to get it; but as for sectarianism, that they did not go in for.

I heard some say that belong to the Methodists, that they have only joined until they can better themselves. These formerly belonged to the free brethren, or Church of God in the state of Pennsylvania; therefore, for my part, I have thought it very expedient for me to write to you on this subject. I know there are ministers and people in Pennsylvania that feel the worth of souls, and that take the New Testament for their rule of faith and practice. A man of this stamp is wanted here.

Now, I hope you will not forget us, but send us help. For my part, I have no religion, and I am sorry for it. You might say, that if you were to send us a preacher, he could not give us religion. We know that, but we want somebody to help us, and preach the truth among us; because you know the Word of God says, "that if the blind lead the blind, they both will fall into the ditch."

I have had several combats with the Methodists, about the form or manner of getting religion. They contend that joining the church is the first step towards getting religion. But I cannot get into that way of getting religion, and never will. To tell the truth of the matter, I don't believe it to be the way of the Lord.

I have heard but two real good sermons since I live in this county. They were delivered by A. MEGREW. He came to see us about one year ago last fall. He calculated to come out to see us again, last fall, but I suppose the journey is too great, as he lives 160 miles from here.

I should like to have an answer to this letter immediately. Please let me know what you will, or can do for us. I do hope you will not let us live here among sectarians all our lives, without making some provision for us, to let us have the word of life. You folks in the East have plenty of good preachers, and some to spare, I hope. I shall bring my writing to a close, for this time, by subscribing myself Your friend,

WM. HUTTON.

Reply.

ESTEEMED FRIEND:

I take this method of answering your friendly suppliant letter. I sincerely sympathise with you in your destitute condition. At the same time, I rejoice to learn that you hunger and thirst for the sincere milk of the word—that you have light to discern the truth, and the right ways of the Lord, and that you are frank and candid in opening up your spiritual wants.

That good and gracious Being who heard the prayer of Cornelius, and who showed mercy and granted salvation to him and his kinsman and near friends, will not turn a deaf ear to your prayers, but show and send you the like mercy, in due time.

If we can send you help, from this quarter, you shall hear from us soon again; if not, we hope the brethren of the Church of God in Ohio, will do something for you before long.

EDITOR.

Letter from Elder J. Strayer.

HIGHSPIRE, Feb. 16, 1848.

BROTHER WINEBRENNER:—

This is to inform you that I have been to New York, to see *Doctor Fitch*. My reason for not waiting on the completion and forth-coming of your publication, or History of the different Denominations was, my health declined so rapidly, that I begin to have doubts about being able to go at all, if I would delay much longer. By this, then, you are apprised that I shall not be able to do any thing in the city referred to, by way of disposing of your work, as my health and means will not admit me to go a second time. I am satisfied that another shall go to that great city, and sell and make all he can.

I would now inform you, that through the kindness of some good friends, I have been enabled to go to my favorite Doctor FITCH, whom you know by reputation. He examined my lungs, and pronounced the right one in a bad condition; but told me that if I would strictly follow his directions, I could be restored to good health.

Doctor FITCH was represented to me, by some, as being a flirt, but I found him just to the reverse. He appears to be gentle, free, open, &c. I do not think that the man is designing, as some do, trying to impose upon the public. I take him to be a *big-souled*, high minded and skillful physician, trying to do the people good.

Finally, I will express my gratitude to those brethren who have aided me in going to the just named physician. Those few who have given me so liberally, will please accept of a large share of my heart-felt gratitude. I never felt so delicate about doing any thing, as to beg for *myself*; but to do justice to myself I was obliged to resort to begging. But if my health should be restored, I think I will be able to make all things straight. So far, I am much pleased with my physician, and live in hope. If, in the Providence of God, I am restored, I will inform the brethren upon what principles I was restored.

Doctor FITCH's system of treating consumption is new—one of itself, or of his own devising. While the host of other doctors pronounce consumption incurable, he pronounces it the most curable of all diseases, except in the last stage. If this be true, what pains may be eased! what hearts may be cheered! what health may be reclaimed and enjoyed!! Consumption curable, even after a considerable part of the lungs are decayed? Joyful news, indeed, to the afflicted! for who would like to endure the horrors of protracted consumption? The spirit of Christian submission answers: "Thy will be done, Oh God!"

No more, but yours, in hope of immortal, unfading youth and health,

JOHN STRAYER.

OBITUARY OF SISTER AGNES M'CANN.

BROTHER WINEBRENNER:—

You will confer a favor by giving the following obituary notice a place in the columns of your paper.

AGNES M'CANN was the daughter of *Christopher* and *Mary Quigley*, of Cumberland county. Her parents were members of the Presbyterian church, and she was brought up in the doctrine or system of belief as held by that body. When about seventeen years of age she was married, and located in Lisburn. Here she lived and died. Her manner of life is generally known to the people there.

I have often heard her tell her religious experience. She never had any serious impressions until the death of her second and third child. She then became anxious about her soul. But as there was little known about experimental religion, she made known her feelings to the pastor of the church, who advised her to join the church. She did so, and became a communicant in the church. From that time on she attended to the ordinances of the church, had her children sprinkled, and thought all was well.

But when the great revival of religion commenced in Lisburn, about 22 years ago, by the instrumentality of your preaching, she was brought to see her spiritual condition. She saw and felt that she had built her hopes on a sandy foundation, having been satisfied with a form of godliness without the power. She then sought and found the Lord to the joy and comfort of her soul.

She still attended to the duties of her church, for some time after she enjoyed religion, until on examination she found that the doctrine taught by the Church of God was more in accordance with the Bible, than that taught by the church to which she belonged; and thinking that she could enjoy herself better with the people where she had found the Lord, she united with the Church of God at Lisburn, where she and four of her children were buried with Christ in baptism.

She always manifested an anxiety for the salvation of her children, her friends and neighbors. Her house was always open for the ministers and people of God. She was always ready to administer to the needy, visit the sick, and as far as was in her power to do good to all mankind.

The first time I visited her during her last sickness, she told me she was willing to submit to the will of the Lord, and if it pleased God to call her away, she was willing to go and be with Christ, which was far better. As you, my dear brother, was to see her, and conversed with her you no doubt know what state of mind she was in.

I would only add, that although we feel her loss, yet we mourn not as those who have no hope, for we know that she has gone to the paradise of God, and is with those who have gone up through great tribulation and have washed their robes and made them white in the blood of the Lamb. My greatest desire is, to live the life of the righteous, that my last end may be like hers.

She departed this life on the 26th of November, 1847, in the sixty-second year of her age. Yours, in love,

A SISTER.

Letter from Elder A. B. Slyter.

MERCER COUNTY, Ohio, Feb. 7, 1848.

DEAR BROTHER WINEBRENNER:—

I take the present opportunity to inform the readers of the *Advocate* that I was appointed to travel the St. Mary's Circuit with brother HICKERNELL.

I left home on the 29th of November; travelled around on the South end of the circuit and came back to Mercer county, where I commenced a meeting, at brother JAMES ANDERSON'S, on Christmas day. I held the meeting eleven days, in succession, and preached seventeen times. The Lord was pleased to revive his work. The brethren and sisters were much revived, and six were hopefully converted to God, whilst others were still enquiring the way to Zion. Two were baptized. A church was also organized, and 13 persons united in church fellowship. Brother WILLIAM CLAY was appointed elder, and brother JOSEPH HUMMER deacon. I left there on Wednesday, the 5th of January.

On Saturday, 8th January, I came to Decalb county, Indiana, to a meeting held by brother HICKERNELL. The Lord powerfully revived his work, and a goodly number were converted. I left for home on Monday, the 10th.

On Tuesday, the 11th, commenced a meeting near my place of residence, at the house of brother AMOS SAMES, in Steuban county, Indiana, assisted by brothers HICKERNELL and GILLESPIE. The Lord revived his work here. There were two persons converted, and two baptized.

I left home, on my second round, on Friday, the 21st, and on Saturday, the 22d, commenced a meeting at the house of brother KOMPS, Whitley county, Ind. The meeting lasted 9 days. Brother HICKERNELL was with me one evening, and brother MARTIN two evenings. Fourteen persons were hopefully converted, 6 baptized, and 27 united in church fellowship.

I am now at the house of brother WILLIAM CLAY, and I intend commencing a meeting on Friday, the 11th inst., at brother JAMES ANDERSON'S. The prospect is fair for a revival. The Lord is doing great things for us, whereof we are glad. Brethren, pray for us, that the Lord may revive his work more powerfully in this Western country.

Brother WM. CLAY and myself wish to subscribe for your most excellent paper, *The Church Advocate*, for which we send you one dollar, and we will try to send the balance by brother HICKERNELL, to the General Eldership.

Brother CLAY's post office address is Mendon, Mercer county, Ohio; and mine, Orben, Decalb county, Indiana. Please send them on immediately.

I remain your brother in Christ,

A. B. SLYTER.

Letter from Elder T. Hickernell.

CHRISTIANSBURG, Feb. 15, 1848.

DEAR BROTHER WINEBRENNER:—

THIS short communication is to inform you that the Lord is reviving his work within the bounds of the Indiana Eldership. Some 30, or probably 35, have been converted, in the space of five weeks past.

In the neighborhood where I live, there were 6 persons hopefully converted, and two baptized; principally under the labors of brother SLYTER. I was present, and assisted some in the meeting, for the space of three days.

There were four persons embraced religion during my stay in the neighborhood of father MAYBERRY, Decalb county, Indiana, at a protracted meeting held there. I also held a protracted meeting in the neighborhood of brother PHRAMTON's and JACOB BEIDLER's, and preached at it seven days; I had brother SLYTER to assist me one day. During this meeting four persons embraced religion, two were baptized, and six united with the church.

I went from thence to Stuban county, to assist brother SLYTER in holding a three days meeting, in the middle of the week. During our stay there, two persons were converted, 2 baptized, and 7 forward for prayers.

On the 15th of January I commenced a large meeting in the neighborhood of Elder JOHN MARTIN's, Lagrange county, and preached 8 days. During the meeting, two persons embraced the Saviour. Sometimes as many as ten were forward for prayers; but as far as I could understand, were generally faithless, and hence unsuccessful.

On Sunday evening, the 23d, I commenced a meeting at Rome, and preached twice every day, until Wednesday evening. During my stay there, four souls were hopefully converted.

I then went from there to brother SLYTER's meeting, in Whitley county. There we attended to the ordinances. There was a gracious work in progress there, when I left.—Some had already been converted, some baptized; and thus we may say, the Lord has done great things for us, whereof we have reason to be glad.

Yours, truly,

THOS. HICKERNELL.

N. B. Will you please to send brother PHILIP BAKER one copy of the *Advocate*, with this letter enclosed. T. H.

☞ If we knew where to send brother BAKER's paper, it should be done.—EDITOR.]

Letter from Elder J. J. Miller.

BRIDGEPORT, Cumb'd. County, March 6th, 1848.

BROTHER WINEBRENNER:—

I take my pen in hand to inform the readers of the *Church Advocate* of the result of some of my labors in New Cumberland.

By request of some of the people, I commenced preaching in that place some time last fall, about every two weeks, and it pleased the Lord to bless the word to the joy and comfort of some precious souls. When our Methodist friends saw that the Lord began to bless the word, they commenced a protracted meeting, and they had a goodly number of mourners, but very few converts. They never attend our meetings, save two or three of their members, but, thank God, the Lord can work by small and few means, as well as by many.

A few weeks ago I was there, and preached to the people, and we had a time of refreshing from the presence of the Lord. The converts did not seem to be satisfied that things should be left at loose ends—they wished to be organized into a church, called the *Church of God, at New Cumberland* I accordingly promised when I came the next time I would organize a church. According to promise I went there yesterday, the 5th inst., and preached from these words: "For this cause left I thee in Crete, that thou shouldst set in order the things that are wanting, and to ordain elders in every city, as I had appointed thee." Titus 1: 5. After preaching I organized a church of fourteen members. This, I believe, is the first Church of God ever organized there upon the Apostolic plan. There are some more there that will unite in church fellowship, who were not there last Sabbath.

The little church appointed their prayer and class meetings, and they are zealous in the cause of God and religion. I trust when brothers MULLENIX and HURLEY come on Cumberland Circuit they will not neglect to supply this little church in New Cumberland, and the church in Fishing Creek Valley, Perry county, with regular preaching.

May the Lord bless all the Churches of God that are scattered abroad throughout the land.

Yours, in the Gospel of Christ,

J. J. MILLER.

Letter from Elder J. Glenn.

VENANGO, Feb. 15th, 1848.

BROTHER WINEBRENNER:—

This will inform you, and the readers of the *Advocate*, that after a long and severe illness, I have been able to resume my weak labors in the ministry again; and have been laboring the principal part of the time, since the Eldership, in Rockland, Venango county.

I held a protracted meeting there, commencing on Thanksgiving Day. At the commencement, things appeared somewhat dull; yet, in the midst of discouragements, we endeavored to preach the Gospel, which was not without effect. The powers of darkness began to give away, and mourners were out at the altar of prayer, pleading for mercy. Some found it, and felt the happy effects of religion in the soul, which caused them to shout glory to God, my sins are forgiven. This was truly a glorious time; as much so, I think, as I ever witnessed in my life. The people were generally united in the work, that is, those who labored. There were some who, I believe, were afraid the work would commence; but, bless God, their sectarian forces lost ground, which made them complain very much, yet at the same time, without cause.

But to be short on this subject, there were 18 united in church fellowship. None of the converts are baptized yet, but we expect soon will be.

While times were good here, I remained, but recently I took a missionary tour through Clarion county. I made several appointments, and preached. The people were well pleased and wished me to remain and preach for them. They are mostly members of the Evangelical Society, and I think want to do what is right. Were it not for some of their preachers, who have done all they can against me and the cause, I think some would soon get to see and do their duty. Of this you will hear more hereafter.

Brother KLEIN and myself are going to that country shortly, and expect to hold some meetings, the Lord permitting, an account of which we shall give you hereafter.

Affectionately yours,

J. GLENN.

Letter from Elder Wm. Hinny.

MECHANICSBURG, Feb. 22d, 1848.

BROTHER WINEBRENNER:—

I would inform you that our meeting came to a close on last Sabbath evening, and thank God, not without some good effect. Two souls professed a change of heart, by believing in Christ. We had hoped and wished for a great deal more than we have seen; yet we believe the fault is mainly with the people We are confident it is not with God, and we think not with the Church either, for the brethren and sisters seemed to be in a good state. Now, all we can do is, to hope that the seed which was sown will yet spring up, and bring forth fruit, to the glory of God the Father, through Jesus Christ the Saviour.

Yours, in love,

WM. HINNY.

Standing Committee.

BROTHER WINEBRENNER:—

The Standing Committee of the West Pennsylvania Eldership met, in the city of Pittsburg, on the 29th day of January last.

Brother DOBSON gave his reasons for declining his appointment to Pittsburg Church; when, on motion, it was

Resolved, That his resignation be accepted, and that brother JOHN GILLESPIE be appointed in his stead, for the coming year.

On behalf of the Committee,

J. M. KLEIN.

NEWS DEPARTMENT.

Girard College.—The Building Committee of Girard College made their Report to the City Councils of Philadelphia, from which we make the following extract:

Total amount expended in the work is $1,933,821,78, which is $66,178,22 within the amount specified by Mr. Girard for the erection and endowment of the College. Had no depreciation taken place in the value of the stocks and loans originally set apart by the Commissioners of the Girard estate to constitute the college fund, a surplus of $921,714,42 would have been left to support the establishment—and had the said stocks and loans continued to yield the rate of interest which was accruing from them at the time of the transfer, the College fund would have amounted to $1,500,000, after paying the whole cost of the work. The losses, however, having more than counterbalanced the accumulation of interest, it became necessary, in order to complete the work, to draw on the residuary fund to the amount of $31,525,11, and the future means for the support and conducting of the College will have to be derived from the same source.

Report from the Post Office Department.—The exposition given of the working of the new law is, upon the whole, eminently gratifying to the friends and advocates of cheap postage. It appears that during the last fiscal year, ending on the 30th of June last, the public mails were transported over an aggregate distance of 38,887,899 miles, at an expense of $2,406,848. The aggregate extent of the routes on that day was 153,818 miles, and since that day, 8,239 miles of new routs have been put in operation. The expenditures of the department during the last fiscal year, (including the amount appropriated to pay the general government postage,) having increased more than thirteen per cent upon the revenues of the last preceding year, amounted to $3 945,893. The expenditures for the same time were $3,979,570—being only $33,677 more than the revenues. The estimate of revennes and expenditures of the department for the present fiscal year shows the considerable excess of means over expenditures of $213,951. Two of the principal points to which the report invokes the attention of Congress are, the law fixing the rates of payment for the various grades of transportation, and the existing position and powers of the department in respect to foreign and international postal arrangements. The necessity of farther legislation upon both these subjects, in view of existing facts, is demonstrated in the report with so much force and ability, that Congress will doubtless give their favorable attention to its suggestions.

Boot Crimping Machine.—Mr. C. White, of Galway, N. Y., has lately invented a beautiful Boot Crimping Machine, for which a patent has just been issued, the principle of which is to produce an equal pressure upon all parts of the upper to be crimped, so that one part of the leather may not be drawn out to the thinness of a wafer, and injured in strength, while the rest is quite strong. For this purpose his frame is of a curved form of the shape of the board on which the leather to be crimped is placed, and by means of jaws working in slots by screws, said jaws are raised parallel up and down operating with equal pressure upon all parts of the leather to be crimped.

Present Number of Missionaries.—The whole number of ordained missionaries in the world is estimated at about 1,200; and of male and female assistant missionaries, at about 2,400; making a total of 3,600. The Bible has been printed in 138 languages and dialects, and all but 30 of these translations are new, and were made chiefly by missionaries since the institution of the British and Foreign Bible Society in 1814. The number of copies of the Bible and Testament which have been issued by the Bible Societies, is about thirty millions.

Religions Denominations in Russia.—It is stated, that during the last year, 2,201 Romanists, and 14,000 Lutherans, (the latter consisting of peasants,) went over to the Greek Church; 1 Lutheran and 25 Jews to the Roman Church; and 196 Romanists and 20 Jews to the Lutheran Church.

The Greek Church is the national church of Russia, besides which, it appears from the returns for the whole empire, that there are 2,689,427 Romanists, 20,230 Catholic Armenians, 1,669,455 Lutherans, 40,893 Reformed, 2,320,576 Mahometans, 1,117,570 Jews, 223,644 Budhists, and 161,928 Heathen—forming a total of 8,958,725 individuals, who are not members of the Greek Church. The Romanists possess 73 monasteries and 44 convents, containing 1,132 monks, and 611 nuns. To the Romanists belong 2,378 churches; the Catholic Armenians have 52 places of worship, the Gregorian Armenians 925, the Lutherans 920, and the Reformed 32; the Mahometans have 6,063 mosques, the Jews 543 synagogues, the Budhists 156 temples, and the Heathen 273. The Lutheran clergy consists of 411 ministers, and the Reformed 33.

Recognition of Protestantism by the Sultan.—*Constantinople*, Dec. 15th. The annual festival of the Turks, called *Courban Beiram*, or "Feast of Sacrifices," was made memorable this year by the issue of an imperial Order, constituting the Protestant subjects of the Empire into a separate and independent community, like that of the Armenians, Greeks and Latins. This is the first time since the Reformation that Protestant subjects of the empire have been recognized as existing as a distinct body. All those whom it immediately regards have been brought to a knowledge of the truth by American missionaries, and in civil respects this is the reward of the patient endurance of a few hundreds of persons against bitter persecutions from their clergy. Orders similar to this have been forwarded at the same time to the Pachas of Erzeroom, Trebizond, Damascus, Aleppo, and Nicomedia, in all which Pachalics there are Protestants, requiring them to obey it to the letter.

Burning of Four Steamboats—Immense Loss of Property. We learn from the Cincinnati papers under date of February 28th, that the steamboats Hendrick Hudson, the Trenton, the Circassian, and the Maysville wharf boat, were all destroyed by fire this morning, a little after midnight, while moored to their landing in that city.

The loss of property is very great. The Hendrick Hudson was full freighted with a valuable cargo, and ready to leave for New Orleans, all of which is a total loss. Besides all this lamentable destruction, there were four lives lost by fire and accident attending the calamity.

The Treaty.—The Washington Union closes an article thus:

"We take the treaty, therefore, for the indemnity it secures to us. We may find in it not only peace, but security for the future, as well as other great advantages which it obtains for us. 'Were we to consult our own judgment,' then we accept (not reject, as our neighbor would do) the acquisitions that we are to make. We make due allowance for the other considerations which he specifies—the expense of a continued war—and the vast consequences which destiny may bring along with it.' But we must be permitted to add, that if we ratify it with modifications, it is not certain that the Mexican Congress will ratify it; and therefore it becomes us to prepare fresh reinforcements for our army, and to teach the enemy that if she does not continue to offer the olive branch she must suffer by the sword. Let us show her that war and peace are now before her. Let her choose which she pleases."

Muhlenburg College.—The English branch of the Evangelical Lutheran Joint Synod of Ohio and adjacent States, have established a College of the above title, situated in Jefferson, Harrison county, Ohio. Rev. A. B. Bierdeman has been elected Professor. The sum of $4,573 has been raised for the benefit of the institution. A two story brick building has been erected for the Professor's dwelling, and the building of the College edifice is deferred until next year.

Toleration in Turkey.—Toleration is the order of the day. Even Turkey has yielded to the force of the current. When will Rome follow? Ever or never? As a proof of the progress of religious toleration in Turkey, it is mentioned that the Sultan lately ordered the poor patients in the Jewish hospital at Constantinople to be daily supplied with a sufficient quantity of meat and bread at the expense of the Government.

A Good Movement.—A bill has been introdced into the New Jersey Legislature "for the preservation of newspapers," which authorizes the clerks of counties to subscribe and preserve in a bound form, all the newspapers published in them. No better general or local history can be found than the newspapers, and in future years as matters of reference, they are invaluable.

Congress.—Since the death of Mr. Adams, and the election of Mr. Bridges in the Lehigh district, the political complexion of the House stands 116 Whigs to 111 Democrats.

Schuylkill Navigation.—Water was admitted into the several levels of the Schuylkill canal, on the 1st inst., between Port Carbon and Althouse's.

Important Enterprise.—The St. Louis Republican notices the circulation of a memorial asking Congress for a donation of land to aid in the construction of a Rail Road from Lexington, Missouri, to the mouth of the Ohio. This would open to the rest of the Union, a portion of country as completely shut up as any other section of the United States.

The Slave Trade.—It is stated that three large steamers have been engaged at Bahia, South America, for the slave trade. One of them has already arrived on the West coast of Africa, where she embarked 900 slaves, and escaped from the brig-of-war Sea Lark, by steaming away from her during a calm.

Chloroform.—There is reason to believe that this article is used for the purpose of intoxication. The Boston Medical Journal says: "The demand for chloroform almost exceeds belief, and we are almost disposed to ask under what circumstances it can be used."

Railroads in the United States.—The railroads completed in the United States and in use extend to 5,780 miles, at a first cost of $122,525,938. All this has been effected in 17 years. About $15,000,000 per annum are now expended in railroad construction.

Census of Buffalo.—A census of Buffalo, taken under the direction of the School Superintendent by order of the Common Council, shows a population of 40,521, of which 711 is colored. The increase from last year, when a similar census was taken, 10.000.

Coal in Tennessee.—Immense beds of coal are said to have been discovered in the vicinity of Obed, River, Tennessee. In Fentress county, in the same state, inexhaustible quantities have been traced out.

Yucatan—More Annexation.—The Washington papers state that an authorized agent of the government of Yucatan is now at Washington with propositions for the annexation of that State to our Union.

Pennsylvania and Ohio Railroad.—The act incorporating the Ohio and Pennsylvania Railroad Company, after a severe struggle, has passed the Ohio Legislature.

Emigrants.—The total number of emigrants who sailed from Liverpool in 1847 was 134,524 while in 1846 it did not exceed 74,913.

Another City.—The village of Auburn, now containing 8000 inhabitants, has applied to the legislature for a city charter.

Lost Children.—During the year 1847, the city crier of Boston restored 1500 stray children to their anxious mothers.

Female Labor in Massachusetts.—About forty thousand females are employed in manufactories in the state of Massachusetts, whose annual earnings amount to about five million dollars.

Good.—The tobacco crop in Ohio, it is supposed, will not be over 6 or 8,000 hhds; last year it was 20,000.

☞ Another earthquake occurred in Chili in October. Letters to the 26th have been received from Valparaiso, at which time the Columbus, Com. Biddle, was there.

☞ Hon. Edward Everett has been invited by the Massachusetts Legislature, to deliver an eulogy on the death of Mr. Adams.

☞ England's two cent postage system yielded last year a revenue of £864,000—an increase of £48,000 over the previous year.

☞ More than fifty slave vessels have been taken on the coast of Africa within the last twelve months.

MISCELLANEOUS.

HOWARD ON FEMALE EDUCATION.

A good education is the best, and the most permanent legacy which a parent can leave to his child. It is superior to any other; and there is none which can be compared with it in value. The child may be cheated out of its inheritance, but it cannot be robbed of this. Riches are at best but transitory in their nature; and their possessor may squander them away, or be deprived of them through misfortune. But not so with treasures of the mind. No outward circumstances or situation can deprive us of these. They become, as it were, a part of the mind itself, and accompany it wherever it goes, always ready for use, ready to administer to the comforts and wants and conveniences of its possessor. Wealth, in fact, too generally prôves useless or dangerous to the uneducated. They do not understand the art of keeping it secure, of investing it properly, or of expending it judiciously. It too frequently creates habits of idleness, dissipation, and extravagance; and plunges its possessors into vice, misery, crime, and ruin. In fact, a greater or less degree of intelligence and mental training, let them be acquired and received in what way they may, are necessary to the acquisition of wealth itself; and there is not perhaps to be found the case of a single individual who has acquired it by his own exertions without. Riches alone, without intelligence can furnish no passport into the first society; but education, when connected with respectability of character and amiability and correctness of deportment, will take its possessor into any circle.

TWELVE INCONSISTENCIES.

1. To hear a christian man say, he very much desires to know how matters are going on in the religious world, and yet he will not take a religious newspaper.

2. To see a christian man of a family, with a large plantation, and extensive stock; one of a good trade or a lucrative profession, and not take a religious newspaper.

3. To see a christian man at every monkey show, or farcical exhibition of every wag who may advertise that he will make people laugh, for the cheap sum of one, two, or even four bits, and yet too poor to pay for a religious newspaper.

4. To see a christian man lay by money, in order to catch a good bargain which may chance to come in his way, and still too poor to pay for a religious newspaper.

5. To see a christian man dress his children in fine or superfine clothing, and still plead too poor to pay for a religious newspaper.

6. To see a christian man take a half dozen, or even one newspaper, filled with all sorts of trash and falsehoods, and yet too poor to take a religious newspaper.

7. To see a christian man spend time enough in one week in gossiping, and things as bad or worse, if industriously employed to pay for, and yet he can't take a religious newspaper.

8. To see a christian man of wealth, read regularly a poor man's and which is worse, a minister's paper, and hear him say he is too poor to take a religious newspaper.

9. To see a christian's family, reading novels and miscellaneous, and attending parties at great (or even no) expense, and have no religious newspapers for them to read.

10. To see a christian man lay up money and property for his children, and plead too poor to pay for a religious newspaper.

11. To see a christian man exhibiting to his friends and visiters, his fine farm, stock, orchards—his new and splendid assortment of goods—his furnished office or shop, as the case may be, and have no religious newspaper to exhibit.

12. I cannot endure to hear a christian man boasting of his liberality to the church, and the institutions of the church, and not pay for a religious newspaper.

And finally, for a "Baker's dozen"—I cannot, above every other inconsistency, endure to see a christian man take, and regularly receive, but never pay for a religious newspaper.

These things are so obviously inconsistent that when I approach men, to try and convince them of the wrong, I feel that I almost offer an insult to their intelligence and christian fidelity. But I must never mind that. I must be faithful to my God and my brethren.—*Cumberland Presbyterian.*

A Newspaper.—There is no book so cheap as a newspaper; none so interesting, because it consists of a variety measured out in suitable portions as to time and quality. Being new every week, or day, it invites to a habit of reading, and affords an easy and agreeable mode of acquiring knowledge so essential to the individual and community. It causes many hours to pass away pleasantly and profitably, whic would otherwise have been spent in idleness and mischief.

A PARABLE FOR LITTLE GIRLS.

Naomi, the young and lovely daughter of Salathiel and Judith, was troubled in spirit, because at the approaching feast of trumpets, she would be compelled to appear in her plain, undyed stola, while some of her young acquaintances would appear in blue and purple and fine linen of Egypt. Her mother saw the gloom that appeared upon the face of the lovely child, and taking her apart, related to her this parable.

A dove thus made her complaint to the guardian spirit of the feathered tribe:

"King genius, why is it that the hoarse-voiced and strutting peacock spreads its gaudy train to the sun, dazzling the eyes of every beholder with its richly burnished neck and royal crown, to the astonishment and admiration of every passer-by, whilst I, in my plain plumage am overlooked and forgotten by all? Thy ways, kind genius, seem not to be equal towards those under thy care and protection."

The genius listened to her complaint, and thus replied:

"I will grant thee a train similar in richness to that of the gaudy bird you seem to envy, and shall demand of thee one condition in return."

"What is that?" eagerly enquired the dove, overjoyed at the prospect of possessing what seemed to promise so much happiness.

"It is," said the genius, "that you consent to surrender all those qualities of meekness, tenderness, constancy and love, for which thy family has been distinguished in all times."

"Let me consider," said the dove. "No: I cannot consent to such an exchange. No, not for all the gaudy plumage, the showy train of that vain bird, will I surrender those qualities of which you speak, the distingnishing features of my family from time immemorial. I must decline, good genius, the conditions you propose."

"Then why complain, dear bird? Has not Providence bestowed on thee qualities which thou valuest more than all the gaudy adornings you admire? And art thou discontented still?"

A tear started in the eye of the dove, at this mild rebuke of her guardian spirit, and she promised never to complain.

The beautiful girl, who had entered into the story with deep and tender emotion, raised her fine blue eyes to meet her mother's gaze, and, as they rolled upwards, suffused with penitential tears, she said in a subdued tone, with a smile like that assumed by all nature, when the bow of God appears in the heavens after a storm, —"My mother, I think I know what that story means. Let me be your dove; let me but have that ornament of a meek and quiet spirit, and I am satisfied to see others appear in rich and gaudy apparel."

The Mother.—Sheridan wrote:—"Women govern us; let us try to render them perfect. The more they are enlightened, so much more shall we be On the cultivation of the minds of women depends the wisdom of man." Napoleon said: "The future destiny of the child is always the work of the mother."

The License Law.—The Legislature of New Jersey has repealed the law of that State against the sale of spiritnous liquors, as it had been pronounced unconstitutional.

NARRATIVE of the 18th CHAPTER OF GENESIS.

"There is an exceedingly picturesque and graphical interest in this narrative; and I feel the highest value for it as an exhibition of the kindness and simplicity of the patriarchal manners in patriarchal times. There is something particularly graceful and imposing in the politeness of Abraham; and I can now better understand the fitness of the sacred biography as abounding in the exemplars of all that is good and great in the character of man. One likes the exuberant and affectionate hospitality of the good old man; and the very material of which it was made up enters most fitly and beautifully into the description of the whole scene. I do not know if it has ever been made the subject of a painting, but surely there is enough of the visible and the local to furnish the artist with objects for an impressive representation; the tent door, the tree, Abraham and Sarah, the three strangers, the servant, and the food which was dressed and set before them. Let me not hide myself, as heretofore, from my own flesh. Let me remember the hospitality, even to the unknown, thus exemplified in the Old, is expressly enjoined in the New Testament, and under the warrant, too, of the example recorded in the early Scriptures—'For thereby some have entertained angels unawares.' I have much to learn and much to unlearn ere I attain the perfection of the second law.

"I figure the great deference of Abraham for these unknown personages, in his standing by them while they ate—as if officiating in the capacity of their servant. Connect this with their being unknown—with his being unaware of their dignity, and we see in this trait an exhibition of the virtue—to honor all men.—*Dr. Chalmers' Daily Scripture Reading.*

I WILL GIVE NOTHING.

"There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty.—Prov. 11: 24.

A minister, soliciting aid towards his chapel, waited upon an individual distinguished for his wealth and benevolence. Approving the case, he presented to the minister a handsome donation, and, turning to his three sons, who had witnessed the transaction, he advised them to imitate his example. "My dear boys," said he, "you have heard the case: now what will you give?" One said, "I will give all that my pocket will furnish." Another observed, "I will give half that I have in my purse;" the third sternly remarked, "I will give nothing."

Some years after, the minister had occasion to visit the same place, and, recollecting the family he had called upon, he inquired into the actual position of the parties. He was informed that the generous father was dead; the youth who had given all his store was living in affluence; the son who had divided his pocket money was in comfortable circumstances; but the third, who had indignantly refused to assist, and haughtily declared he would give "nothing," was so reduced as to be supported by the two brothers.

The above anecdote is a striking illustration of the words of Solomon. Men of property should contribute largely; they should recollect that they are responsible to God for the use they make of their fortune, and that he will hereafter call for the account.—*Lon. Chris. Wit.*

MARRIAGE NOTICES.

"I saw two clouds at morning,
Tinged with the rising sun,
And in the dawn they floated on,
And mingled into one."

MARRIED—On the 12th of January, by Elder J. M. Klein, Mr. Jacob Stouffer to Miss Elizabeth Huntsbarger, both of Harmony, Butler county, Pa.

On the 17th February, by Bishop J. Keller, at the house of David Markley, in Fayetteville, Mr. Barnhart Rohn to Miss Rebecca Benedict, both of Franklin county.

On the 17th ult., by Elder Thos. Strohm, Mr. Adam Harper to Miss Susanna Whenrick, both of Dauphin county.

On the 3rd ult., by Elder D. Maxwell, Mr. Samuel Cramer to Miss Sarah Ann Gowdy, both of Cumberland county.

On the 26th of December, 1847, by Elder Samuel Crawford, Mr. David Bell to Miss Rachael Traver, both of York county.

On the 2d of March, inst., by the same, Mr. Peter Cannon to Miss Meribah Kyle, both of York county.

On the 22d ult., by Rev. C. W. Schaeffer, Mr. Amos Fishborn to Miss Catharine Poorman, both of Dauphin county.

On the 24th ult., by the same, Mr. William Hetrick, of Cumberland county, to Miss Margaret Bowers, of Dauphin county.

OBITUARY NOTICES.

"Leaves have their time to fall,
And flowers to wither at the north wind's breath,
And stars to set, but all,
Thou hast all seasons for thine own, O Death!"

DIED—On the 23d ult., at the residence of David Hurst, in Cumberland county, Rebecca M'Fadden, aged 36 years, 1 month and 6 days.

Funeral service by Elder J. J. Miller. Text, 2d Peter, 3d chapter and 14th verse.

On the 21st ult., Margaret Eliza, daughter of Stephen and Margaret Miller, aged 3 years and 2 months.

On the 16th ult., in Mechanicsburg, Cumberland co., Eliza Salina Zearing, daughter of Lewis Zearing, deceased, aged 24 years, 1 month and 9 days.

Sister Zearing embraced the religion of the Saviour in the extensive revival in this place, in 1843, and for all we know, she has been in the enjoyment of it ever since; at least she gave evidence of her acceptance with Christ shortly before she died. Her sickness was of short duration, though of a very distressing nature.

Funeral service by Elder A. Swartz. Text, 37th Psalm, 37th verse.

William Hinny.

On the 14th ult., in this place, Martin Lutz, in the 6th year of his age.

Death with his noiseless footstep has again visited the retired dwelling place of Mr. Henry Lutz. His barbed arrow has again been hurled, and felled another pledge of love. In the space of three weeks, three of this family have been called from time to eternity; the mother and two sons. There is something startling embodied in the dispensation of Divine Providence which has fallen upon this bereaved family, in removing in such quick succession, three of its members from the stirring scenes of life. But in this case, as in the other two, they have left the bright evidence that he has gone to join the angel throng that cluster around the eternal throne. M.

POETRY.

DEAL GENTLY.

Deal gently with the lowly,
For bitter is their lot,
When by their friends deserted,
And by the world forgot.
One kindly word may banish
The anguish of despair,
And bid forever vanish
A world of grief and care.

Remember, oh! remember
"It is not always May,"
The blast of life's December
May drive your friends away;
For when the storms of winter
In darkness cloud the sky,
The earliest birds of summer
Are always first to fly.

Whene'er an erring brother
Departs from honor's path,
Reprove him not too harshly,
Nor turn away in wrath;
But point out to him kindly,
The path he should have trod—
And thou wilt gain his blessing,
And be approved of God.

THE MARKETS.

Corrected semi-monthly for the Advocate,
By Funk & Miller, Commission Merchants.

HARRISBURG.

FLOUR—Wheat, per barrel,			$5	12½	*a* 5	25
Do.	Rye,	do. - -	2	75	*a* 2	80
Do.	Corn,	do. - -	2	10	*a* 2	12½
GRAIN—Wheat, per bushel,			1	15	*a* 1	18
Do.	Rye,	do. - -		70	*a*	70
Do.	Corn, new	do. - -		35	*a*	40
Do.	Oats,	do. - -		33	*a*	35
Do.	Barley,	do. - -		—	*a*	75
SEEDS—Clover,		do. - -	3	50	*a* 3	62
Do.	Timothy,	do. - -	2	00	*a* 2	25
Do.	Flax,	do. - -	1	10	*a* 1	12½
BEEF, per cwt. - - - -			5	00	*a* 5	50
PORK, do. - - - - - -			5	00	*a* 5	25
HAMS, per pound, - - -				10	*a*	12½
BUTTER, do. - - - - -				15	*a*	25
LARD, do. - - - - -				10	*a*	12½
TALLOW, do. - - - - -				8	*a*	10
HARD SOAP, (Dried) per lb.				6	*a*	7
EGGS, per dozen, - - - -				10	*a*	12½
POTATOES, per bushel, - -				45	*a*	50
ONIONS,	do. - - -			75	*a*	87½
APPLES,	do. - - -			75	*a* 1	00
PEACHES, (Dried) per bush.			1	50	*a* 2	00
FEATHERS, per pound, - -				37½	*a*	45
WOOL,	do. - - -			30	*a*	50
SALT, per sack, - - - -			1	50	*a* 1	56
HAY, per ton, - - - - -			12	00	*a*15	00
PLASTER, per ton, - - -			5	00	*a* 5	50

PHILADELPHIA.

FLOUR—Wheat, per barrel,			$5	75	*a* 6	00
Do.	Rye,	do. - -	3	50	*a* 3	75
Do.	Corn,	do. - -	2	20	*a* 2	25
GRAIN—Wheat, per bushel,			1	30	*a* 1	33
Do.	Rye,	do. - -		75	*a*	80
Do.	Corn, new	do. - -		50	*a*	52
Do.	Oats,	do. - -		40	*a*	41
Do.	Barley,	do. - -		85	*a*	90
SEEDS—Clover,		do. - -	3	75	*a* 4	00
Do.	Timothy,	do. - -	3	75	*a* 3	80
Do.	Flax,	do. - -	1	40	*a* 1	45
BEEF, per cwt., - - - -			7	00	*a* 8	75
PORK, do. - - - - -			7	00	*a* 7	25

COLPORTEURS WANTED.

THE Editor of this paper wishes to employ several good hands to act as Colporteurs for the sale of his works: such as the *History of all Denominations, Wandering Soul, Treatise on Regeneration, German and English Testaments and Hymn books*, together with several other choice and valuable books. Those who come well recommended can find immediate employment on liberal and accommodating terms.

January 1, 1848.

RELIGIOUS NOTICES.

The following protracted meetings will be held on the York county Circuit, Providence permitting, viz:

1. At Siddenstown, to commence March the 17th.

2. At the River School-house, to commence March the 24th.

Preachers and people generally, are respectfully invited to attend. Brother Brady is specially invited to attend the meeting at the River School-house. S. Crawford.

JACOB KELLER'S APPOINTMENTS.

Mount Joy, April 9th,	at 10 o'clock,	A. M.
Landisville, " "	3 "	P. M.
Jos. Long's, " 15th	Candle-light.	
Hinkletown, " 16th	10 o'clock,	A. M.

J. HAIFLEIGH'S APPOINTMENTS.

Washington, April 9th,	at 10 o'clock,	A. M.
Maytown, " 15th,	Candle-light.	
Bainbridge, " 16th,	10 o'clock,	A. M.
Elizabethtown, " 16th,	2½ "	P. M.

The public generally, are respectfully invited to attend the above meetings, at the time and place specified.

APPLE TREES FOR SALE.

JOHN SHERICH wishes us to give notice that he has for sale at his residence, near Lisburn, in York county, about ten thousand fine Apple Trees of choice varieties. He will sell them, single or by the quantity, on reasonable terms.

MRS. McNEALL'S FAMILY PILLS.

THESE celebrated Pills are prepared and sold by Mrs. McNeal, of Harrisburg, Pa. They are confidently recommended for the prevention and cure of Female Complaints, Sick Headache, Dyspepsia or Indigestion, Costiveness, Boils, Eruptions of the Skin, Colic, Foul Stomach, Dysentery, Billious Complaints, Tape Worm, Nervous Diseases, Fevers, &c.

They are made of purely vegetable matter, and are in no case or stage of disease dangerous or hurtful; but always safe, easy and efficacious in the removal and cure of the aforenamed diseases, especially the first named, and all such as arise from a disordered stomach and impurities of the blood. These Pills have been in private use for many years, and are known to be good, as many in and about Harrisburg can testify. Recommendations and puffs have never been sought after. The merits of the Pills will be the best and the only recommedation relied on.

DIRECTIONS FOR USE.

Adults will take from one to five Pills about one hour after meal, once or twice a day; children, in proportion to their age, will take from one-half to two or three Pills.

For sale at her residence, Tanner's alley, in Walnut street, between Fourth and Fifth sts. Also, by Jacob Bener, Middletown; Abraham Brenneman, Elizabethtown; Jacob P. Brady and John Server, Mount Joy; John C. Landis, Landisville; Christian Kauffman, Washington; Pinkerton & Smeltz, Lancaster; Frederick May, Bainbridge; Mr. Boak, New Cumberland; J. Miller, Lisburn; T. Reeme, Shiremanstown; H. Lees, Mechanicsburg; Singiser & Paul, Churchtown; H. Hollar, Shippensburg; Mr. Reeme, Linglestown; Henry Wingart, Landisburg; Jno. Habensack, Broad Axe, Montgomery county; George K. Smith, No. 296 North 2d street, Philadelphia; J. P. Shoemaker, North 2d street, Philadelphia; and at this office.

Price, 25 cents per box.

P. S.—Mrs. McNeal also cures the Piles, Rheumatism, Wild-fire, Wounds, Sores, and Pains of all kinds, by words or otherwise, almost instantaneously. Terms moderate.

Mrs. McNeal's PILE SALVE is warranted to cure the Piles in an easy and speedy way For sale as above. Price 25 cents.

Harrisburg, October 15, 1845.

PROSPECTUS.

J. WINEBRENNER & CO. propose publishing, by subscription, a work entitled

A Pronouncing and Pictorial

Bible and Theological Dictionary.

1. This work shall contain a short but comprehensive explanation of all the principal Bible and Theological terms.

2. It shall give a Classical Pronunciation of the same, which has hitherto been a great desideratum in all similar works.

3. It will be embellished with numerous engravings, illustrative of ancient places, customs and things.

CONDITIONS.

1. The work will be about the size of the *History of Denominations*, containing about the same number of pages.

2. It shall be well printed and bound, and delivered to subscribers at *Two Dollars and fifty cents* per copy, payable on the delivery of the same.

3. Whenever three thousand names shall have been procured by the different Agents, the work shall be put to press. A list of the names of subscribers shall be appended to the work.

P. S.—Fifty or more Agents wanted for the sale of the above, and the *He Pasa Ekklesia*.

☞ Any person sending us four good subscribers for the above work, and becoming responsible for the payment of the same, shall be entitled to one copy.

PETERS' CHEAP BOOK STORE.

No. 22, Market Street, Harrisburg.

THE public are respectfully informed that the undersigned are now the proprietors of the Book Store and Printing Establishment of the late G. S. Peters, deceased; and that they have added to the former stock a large assortment of BOOKS in the various branches of Literature: among which are *Religious, Medical, Historical and Miscellaneous Books;* besides all kinds of

SCHOOL BOOKS

and Writing Materials, used by Scholars; all of which will be sold at the lowest Cash prices by the dozen, or single. Also, for sale a large assortment of

GERMAN BOOKS;

such as Bibles, Testaments, Prayer-books, Hymn-books, Reading and Spelling-books, Toy-books, &c. &c. Besides,

Kunst's English and German Dictionary,

a very valuable work, particularly for those desirous of studying either language.

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December 15, 1847.—1y.

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Brother JOHN SHULER, of Ottawa, Illinois, is our General Agent for that State.—Persons in said State, wishing to order the paper, or to pay for it, are requested to address brother J. Shuler.

Dr. J. BOBBS, of Indianapolis, Indiana, is our Agent for the Southern and Central part of Indiana.

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☞ In addition to these General Agents, we wish it distinctly understood, that all the accredited ministers of the Church of God, in all the different Eldership, (as stated in our terms,) are our regular and standing agents for the Advocate.

JOB PRINTING

NEATLY EXECUTED AT THIS OFFICE.

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THE CHURCH ADVOCATE.

A FAMILY PAPER---Devoted to the Diffusion of Bible Truth, Religious News and General Intelligence.

ONE DOLLAR AND TWENTY-FIVE CENTS A YEAR.

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By JOHN WINEBRENNER, V. D. M., Editor.

TERMS AND REGULATIONS.

The Church Advocate will be printed and published semi-monthly, on a large super-royal sheet, at $1,25 per volume, payable always in advance, or within the first three months of taking the paper.

All persons failing to comply with these terms, shall have their papers stopped at the expiration of the first quarter, from the time the paper is sent, and be held accountable for two quarters; that is to say, for 62½ cents; which sum shall be invariably exacted before the paper will be re-sent.

All the accredited ministers of the Church of God, and such other persons as shall have regular certificates of their appointment from the Editor, shall be the only authorized agents for this paper.

☞ Letters and communications addressed to the Editor, through the Post Office, must be *post-paid*, except those containing remittances.

EDITORIAL DEPARTMENT.

Notice to our Patrons and Agents.

The next number will close the present volume. Those, therefore, who wish to pay in advance, with a view of getting the volume at $1, will please to take notice that the money must be paid before the commencement of the new volume; otherwise they will be charged according to our new terms. See Prospectus on last page.

Who will send us the greatest number of new subscribers? Many more, no doubt, will take the paper, if they are only asked to do so. We hope, therefore, our old friends and agents, who wish us and the cause well, will try to increase the circulation of the paper. Let all, then, agree to make a prompt and simultaneous effort, and see what can be done. What say you then, kind readers, will YOU try? And if so, will you try IMMEDIATELY!

Adjournment of the Legislature.

The House has fixed on the 11th day of April for the final adjournment of the Legislatnre; the Senate having previously passed a resolution naming the 21st. But it may be doubted whether they can adjourn by that time, looking to the immense amount of business, and that, too, of the greatest importance, yet to be disposed of.

Medical Convention.

A State Convention of delegates belonging to the Medical profession, is to be held in Lancaster, commencing its session on the 11th of April.

Vindication of the Church,

OR

Review of Letters on Sectarianism.—No. 3.

In writing these articles in vindication of the Church against Sectarianism, or in reply to a series of letters in favor of the same, we have, in our two preceding articles, confined ourselves entirely to the consideration of two Bible arguments, viz:

1. That the Bible clearly and unequivocally teaches the unity or oneness of the church.

2. That it no less clearly and unequivocally prohibits *schism*, or divisions in the church.

We shall now proceed to show that the Apostolic or primitive church, was a union church, or one great and undivided Christian brotherhood; and by consequence, to all intents and purposes, an anti-sectarian church.

The first model church at Jerusalem was a union church. "When the day of Pentecost was fully come, they (the church) were all with one accord in one place." Acts 2: 1. "And all that believed were together, and had all things common." Verse 44. "And they continued daily with one accord in the temple." Verse 46. "And the Lord added to the church daily." Verse 47. "Many of them which heard the word, believed: and the number of the men was about five thousand." Ch. 4: 4. "And they (Peter and John) went to their own company," (not companies, but company or church.) Verse 23. 'Great fear came upon all the church." Chap. 5: 11. "They were all with one accord in Solomon's porch." Verse 12. "And believers were the more added to the Lord, multitudes both of men and women." Verse 14. "And the multitude of them that believed were of one heart, and of one soul." Ch. 4: 32.

These passages clearly show three facts, viz:

1. That there was but one church at Jerusalem.

2. That this church was constituted of a large company of believers, or multitudes of converted men and women. And

3. That this great multitude of believers "were of one accord"—"of one heart, and of one soul"—perfectly joined together in one church, with no sects or divisions among them. No one even thought of, much less advocated sectarianism, in those halcyon days, when pure, disinterested charity prevailed in the church, and constituted the distinguishing badge of discipleship.

This lovely character, sustained by the church at Jerusalem, we allege was the true and uniform character of all the primitive churches, so far, at least, as union is concerned. In this respect they were all modeled after the great model church at Jerusalem. Hence we never read of more than one church in one place. The word *ecclesia*, in its plural form, is never used, but to designate the religious communities, located in different parts of a province or country; whilst those in different cities, towns, villages, and neighborhoods, are always spoken of in the singular number. Hence we read of *the church* at Antioch, Acts 14: 27. *The church* at Ephesus, ch. 20: 17. *The church* at Corinth, &c., 1 Cor. 1: 2. The same is true with regard to the general, or the church at large, as we have shown before. Union is the life principle of the Church of God.

If this, then, was the primitive order of things, and this order and settled polity existed, because, as we have seen, God ordained it to be so, and prohibited the contrary, it follows as a matter of course, that a division of the church, or a plurality of denominations, is unscriptural and anti-scriptural. From this legitimate conclusion there is no escape, unless it can be shown that the Messiah's laws and institutions are like the legislation of fallible and mutable sects and parties, whose creeds, rituals, and disciplines are as changeable as the moon or weather.

In our next, we shall judge our brother's theory by its fruits.

Acts of the Standing Committee.

At a meeting of the Standing Committee of the East Pennsylvania Eldership, held in Linglestown, on Friday the 3d day of March, 1848, the following business was transacted, to wit:

1. That brother Josiah Quigley be appointed to Newburg, Orrstown and Fayetteville, for the next Eldership year.

2. That brother George U. Harn be appointed to Philadelphia, in the place of brother J. Quigley.

3. That brother Thomas H. Deshiri be reappointed to Perry county Circuit.

4. That brother John C. Seabrooks (assisted by brother Wm. Miller) be appointed to the Hagerstown Circuit, in the room of T. H. Deshiri.

5. That brother Joseph Hazlett be written to, in reply to his letter addressed to the Standing Committee, and requested to visit Shiremanstown and Lisburn, and confess his faults publicly before the churches in said places, before he can be restored to fellowship.

6. That brother E. Logue be written to, and informed that he is not considered in the employ of the East Pennsylvania Eldership as Missionary for Iowa; from the fact that he emigrated thither (like brother J. Hawk) of his own accord, and not under the direction of the Eldership. Yet the Committee would recommend to the Board of Missions to sustain him as a pioneer in that inviting field of labor, as far as their funds will admit.

OBITUARY

OF

SISTER ELIZABETH MILLER.

Died, on the 18th of March, in Bridgeport, Cumberland county, Mrs. Elizabeth Miller, wife of brother J. J. Miller, aged 42 years, 4 months and 8 days.

Sister Miller was converted to God, in the first great revival at Middletown, about twenty-two years ago. She united with the Church of God soon after her conversion, and in her communion she remained steadfast, leading an humble and consistent life.

She was intermarried with brother Jacob J. Miller about 19 years ago, with whom she had 7 children, three of whom are still living, to mourn and lament the loss of a kind and indulgent mother.

Sister Miller was in feeble health for some years past, yet able to be up and about her house affairs, till within a few days of her death. She bore her affliction with exemplary patience, and met her end with resignation and fortitude.

Her funeral took place on Sabbath afternoon, the 20th ult. She was buried at New Cumberland. Service by Bishop William M'Fadden.

York and Harrisburg Railroad.

By an act of the Legislature of Pennsylvania, passed in 1846, a company was authorized to construct a railway from York to the Cumberland Valley Railroad, at or near Harrisburg; that the charter is limited to 5 years from the date thereof, *during which time* it is required that the road be brought into full use, or otherwise the act is null and void.

The City Councils of Baltimore have authorized a loan of $250,000 to the Company, for building this road, as soon as a similar sum shall be subscribed for and paid in, by the stockholders of the company.

This is a very important road for Baltimore. When constructed, it will connect with the great Central Railroad at Harrisburg, thus affording a direct communication with Pittsburg, and giving to Baltimore a large share of the western trade, which would otherwise be enjoyed by Philadelphia entirely.

Our Terms.

It will be seen from our Prospectus for the next Volume, that we have changed our terms. Those who were anxious to see our terms reduced to One Dollar, will, we hope, try to send us a goodly number of new subscribers.

We shall now need two or three hundred more to make us whole. Shall we have them duly forwarded? If so, then let those interested go to work to get them and send them on in due season.

Revolution in France.

The people of France have thrown off the reins of monarchy, and declared in favor of Democracy.

The King has been compelled to abdicate his throne, and to retire from the capital.

The people are now in possession of the palace and all the Government depositories.

A Provincial Government has been appointed, and the *vox populi*, from all quarters, proclaims the nation in favor of a Democratic Republic.

About 100,000 soldiers are under arms in and around the city of Paris, and about 500 were killed in the revolutionary struggle.

All Europe seems excited with revolutionary fires. What the final result of these movements will be, time must show. But, judging from the "signs of the times," France is destined to be free.

Iron and Coal Convention.

Pursuant to a call which had been published in several of the papers of the State, a number of gentlemen interested in the coal and iron business of Pennsylvania, met in the Court House in this place, on the 22d ult., and permanently organized by appointing Francis Parke, of Chester, President, assisted by three Vice Presidents, and three Secretaries.

About fifty delegates were in attendance, from Eastern Pennsylvania, (none from Western Pennsylvania,) and five or six gentlemen from Virginia, Maryland, Delaware and New York.

The Convention passed a set of Resolutions, the principal of which is the following:

Resolved, That the magnitude of the coal and iron interests in Pennsylvania, require the utmost vigilance on the part of the miners and manufacturers, to save them from the result of commercial revulsions and enormous fluctuations which are constantly occurring in Great Britain, with which our Legislature cannot pace; and that while we wholly disclaim asking any exclusive advantages or peculiar favor, we deem it advisable to adopt measures for collecting all the information attainable and needful, for wise legislation, when the proper time shall arrive to present the whole subject of domestic industry anew to the consideration of our National Legislature.

Whig State Convention.

The Delegates to the Whig State Convention met in the Court House at Harrisburg, on Wednesday the 15th day of March, 1848.

The Convention was organized by appointing John B. Johnson, of Erie, President, together with 13 Vice Presidents and 6 Secretaries.

Ner Middleswarth, of Union county, was duly nominated as the Whig candidate for Canal Commissioner.

The Convention also appointed Delegates to the Whig National Convention, on the 7th of June next, and elected Senatorial and Representative Electors.

As to candidates for the Presidency no one was preferred, but they all agreed to support the nominee of the National Convention, whoever it might chance to be; as the following resolutions go to show.

Resolved, That the Whigs of Pennsylvania cherish with unabated zeal and earnestness all the well-known and long established principles of the Whig party; that those principles have been signally vindicated by the lamentable results which have attended their violation; and that the peace, the prosperity, and the honor of the Nation, demand "Union for the sake of the Union" in the Whig party, to secure their speedy and permanent establishment.

Resolved, That we firmly adhere to the principles of Protection embodied in the Tariff of 1842.

Resolved, That the Whig candidate for the Presidency, to be worthy of the support of the Whig party, must be known to be devoted to its principles, willing to become their exponent and champion, and prepared to carry them faithfully out in the execution of his official duties.

Resolved, That cherishing the fullest confidence that the Whig National Convention will nominate a candidate truly devoted to Whig principles, and every way worthy our support, we, in the name of our constituents, pledge him the support of the Whigs of Pennsylvania.

The resolutions were read a second time and adopted.

Ratification of the Peace Treaty.

The treaty of peace with Mexico was ratified in the Senate of the United States, on Friday, the 10th of March, with but fifteen dissenting voices.

The vote stood 37 ayes to 15 nays. The ayes comprised 25 democrats, 11 whigs, and 1 abolitionist. Of the nays 8 were democrats, and 7 whigs. Thus a majority of both parties voted in favor of the treaty. Four senators were absent.

The ratification of the amended treaty by the Mexican Congress is now required to give it validity.

Senator Sevier has been appointed a special commissioner to proceed to Mexico without delay to negotiate and finally close the treaty of peace. He has been armed with full power to carry out this object, and will leave forthwith for that purpose.

Synopsis of the Treaty.

Article 1. Peace between the United States and Mexico.

Art. 2. The cessation of hostilities between the two countries and the immediate restoration of order.

Art. 3. The raising of all blockades of Mexican ports and the withdrawal of all troops with as little delay as possible.

Art. 4. The evacuation and surrender to the Mexicans of all castles, forts, and strongholds which had been captured during the war and are now possessed by American troops. All prisoners of war to be given up. The boundary line between the two republics shall commence in the Gulf of Mexico, three leagues from land, opposite the mouth of the Rio Grande, otherwise called Rio Bravo del Norte, or opposite the mouth of its deepest branch, if it should have more than one branch emptying directly into the sea; from thence up the middle of that river, following the deepest channel, where it has more than one, to the point where it strikes the southern boundary of New Mexico; thence, westwardly, along the whole southern boundary of New Mexico (which runs north of the town called *Paso*,) to its western termination; thence northward along the western line of New Mexico, until it intersects the first branch of the river Gila; (or if it should not intersect any branch of that river, then to the point on the said line nearest to such branch, and thence in a direct line to the same;) thence down the middle of the said branch and of the said river, until it empties into the Rio Colorado; thence across the Rio Colorado, following the division line between Upper and Lower California, to the Pacific Ocean.

Art. 6. The vessels and citizens of the United States, shall in all time, have a free and uninterrupted passage by the Gulf of California, and by the river Colorado, below its confluence with the Gila, to and from their possessions situated north of the boundary line defined in the preceding article; it being understood that this passage is to be by navigating the Gulf of California, and the Colorado; and not by land, without the express consent of the Mexican Government.

Art. 7. The navigation of the Gila and Bravo below the Boundary to be open to both nations.

Art. 8. The Mexican residents of the territory ceded may continue to remain where they now reside, or remove therefrom with their property. Should they remain stationary they can continue to enjoy any of the rights of Mexican citizens or come under the laws and institutions of the United States. Must select within a year.

Art. 9. Security to those Mexicans who remain of the full enjoyment of their liberty, property and Religion, without molestation or hindrance.

Art. 10. The cession of Land in California and Texas. [The whole expunged.]

Art. 11. The Mexicans to be protected from the incursions of the Indian Savage Tribes.

Art. 12. The payment of 15 millions of dollars to Mexico in annual instalments of three millions each, as a consideration for the territory ceded.

Art. 13. The United States to pay the amount American claimants may hold against Mexico, according to the conventions of 1839 and 1843. Any claims against the Mexican government not heretofore decided, which may have arisen previously to the date of the present treaty, are to be assumed by the United States.

Art. 15. The United States undertakes to pay three millions and a quarter of dollars in liquidation of the last specified claims. A Board of Commissioners to be appointed to investigate and decide on these claims.

Art. 16. Fortifications may be erected by each party for defence within their own territory.

Art. 17. The treaty of amity, commerce, and navigation, concluded at Mexico, 5th April, 1831, to be in force and last for 8 years. One year's notice of termination to be given by either party wishing to discontinue.

Art. 18. Supplies for American troops to be exempt from duty, but any attempt at smuggling to be denounced and punished.

Art. 19. The regulation of import and tariff duties on goods imported into Mexican ports while in the possession of the United States.

Art. 20. Provides for the continuation of present duties on imports into Mexican ports for 60 days after the ratification of the treaty.

Art. 21. In case of future differences every effort is to be made to bring about an amicable settlement, and in case of failure, arbitration to be resorted to.

Art. 22. Provides that in case of war breaking out, merchants, private citizens, women and children, and ecclesiastics, shall be cared for and permitted to leave the territory which may be the seat of war without molestation. All property is to be protected. The usages of war to be observed with the greatest attention to decorum and the comfort of prisoners.

Art. 23. Treaty to be ratified by the President with the consent of the Senate.

CONTRIBUTORS' DEPART'T.

Thoughts on Many Things.

SECTION II.

BY J. FLAKE.

"Although the day be never so long,
At last it ringeth to even song."*

These Sabbath days how fast they fly. Sabbath days are holy days. Sabbath days are pleasant days. Such they are to some; and ought to be to all. I was taught, while yet a child, to reverence the Lord's day. That feeling has been with me always, and my reason approves, and sustains that feeling.

Sabbath days are days of rest for body and soul. Works of necessity, or works of mercy may be done; but, from ordinary labor, man, whether master or servant, must rest. So must the inferior animals. I think it likely that the Apostles, being Jews, kept the seventh day; and also the first day of the week as holy days.

Everlasting things come up before the mind on this good day. We go to the house of prayer, and join with those who love to sing, and pray. We hear the gospel of peace still proclaimed, as it has been for many ages; and will be, until the world shall end. We recollect that we shall live hereafter, and that there remains a rest—the keeping of a Sabbath—for the people of God.

"Lord, how delightful 'tis to see,
A whole assembly worship thee;
At once they sing; at once they pray;
They hear of heaven, and learn the way."

Experimental religion, which changes and fills the heart, is, after all, the main thing. So that the phrase "*getting religion*," has good meaning in it, although it may sound strange to those spiritually blind. Your brother may have what you have never yet experienced.

The heaven bound soul, is heaven born. Every good desire, and good feeling—of penitence and faith—of hope and love—all is from the Lord. We must willingly receive the gift, and pray for it; but it is God who seeks us, before we seek him. So that if I am a humble, penitent, believing soul; it is not of myself, or of man, but I have obtained these good desires, and feelings, from the Lord. This is *getting religion*. "The wind bloweth where it listeth." The spirit breathes where it pleaseth.

How much of this heaven derived religion can a poor sinful man obtain in this mortal life? The spirit, and the word, answers; that we may have grace to enable us *to love the Lord our God with all the heart*. And this is what I understand by the phrase, being "*wholly sanctified*." This is being made perfect in love. The Apostles Paul and John taught this in primitive days; and Wesley and others in more modern days have preached it, and have been partakers of the blessing.

If only few attain to this great blessing of perfect love, in this life, it does not militate

*These two lines were the words of a young man, a martyr, the day he was burnt for Christ's sake.

against the truth of the doctrine. "Be ye perfect," says Jesus, "even as your Father in heaven is perfect." Like every other blessing it is to be obtained by faith. Do not deny it, but pray for the heavenly gift. When you have obtained it, you will be more humble than ever you were.

Have you ever thought how much stress is laid on works of charity and benevolence by our Saviour? He tells us that the last judgment will be decided by these tests. To feed the hungry—to clothe the naked, to visit the sick and suffering disciples and brethren of Christ, in the spirit of love to Jesus, decides the fitnesss of the soul for endless life and joy. You may sympathise with Him and his family, even though two mites, or a cup of cold water, be all you have to give.

O ye who belong to the brotherhood, and have gold, and silver, and farms, and full barns—the Lord has made you his stewards, to take care of, and help the children of want and sorrow around you. He will inquire whether you have done it; and that to the extent of your means. We are afraid to tell the brethren that it is forbidden for them to lay up for themselves treasures on earth.

I hope and pray that the present year may be a good year for the ingathering of souls into the fold of Christ. Let us preach the pure gospel, and try to save souls, instead of contending with those who may differ from us in smaller things. Unity in fundamentals—liberty in lesser matters—this is the ground I try to stand on. If we are a part of the Church of God, let us let our light shine, and the warm feelings of our love extend, to all those whom Jesus came to save. If we are only a little sect, then, alas—write Ichabod upon the wall—the glory has departed.

Philadelphia, March 19, 1848.

REVIVAL AT HARRISBURG AND Advantages of Revivals of Religion.

Revivals of Religion are always of untold benefit to a community, and although this truth has been assailed from various sources, more especially by blind professors of religion, yet their usefulness cannot but be obvious to every candid observer that comes to an examination of the matter, (as every honest truth-seeker ought to do,) free from bigotry, and divested of early prejudices. In proof of this position, allow me to bring before the reader its happy, and thrice glorious effects in relation to the church at Harrisburg. Accordingly, it may be proper to refer these considerations to a few separate, but brief heads.

I. *It benefited the members of the Church.*

It made them better Christians, and consequeatly all the noble qualities of the Christian graced their actions, and reflected their brightness and power, as the effulgent rays of the meredian sun flash from the polished surface of a mirror. The advancement of God's cause had a supreme place in their hearts, as was plainly indicated by their chaste conversation, their earnest appeals to sinners to forsake the path of the ungodly; in fine, the fruits of the Christian were plainly to be seen. "By their fruits ye shall know them." It infused a spirit of liberality among the brotherhood, and they became not only ready, but also willing to support with their money the Gospel, the Bible cause, the Sabbath School, and every other good work. It caused the lukewarm to have an ardent zeal for their own spiritual welfare, as well as that of their neighbors; consequently the careless became in earnest, and they all began to labor, like good stewards, for the prosperity of Zion. Mutual love wove their hearts together, and from this flowed union of feeling, harmony and peace. "Let brotherly love continue."

II. *It benefited the youth of the place and neighborhood.*

It made praying fathers and mothers; the family altar was erected, pious instruction was given at home, and the children are seen pretty regularly at meeting. The Sabbath School begins to flourish, receiving within her pale many children who formerly spent the Lord's day in an idle and unholy manner, now striving with praise-worthy ardor to learn the right ways of the Lord. Sabbath School teachers become more numerous and also very zealous after a revival; consequently, when teachers forsake Sabbath Schools, it looks as if their religion was on the decline.

III. *The world, or the community at large is benefited.*

Sinners become converted during revivals, and certainly this is beneficial. The man that before transgressed God's law, now becomes a staunch supporter of it; the swearer ceases his impious declarations, and prays; peace occupies his mind, and his soul pours itself out to God for the salvation of others. The meetings become well attended by the unconverted, who, pierced by the power of the preached word, yield to its inviting voice, and in suppliant strains send forth their petitions to a throne of grace, asking pardon through faith in the atoning merits of the blood of the Cross.

As it respects the nature and extent of the revival in the Church of God at Harrisburg, I have but little to say. The work commenced sometime last fall, and continued gradually to progress for upwards of three months, during which time some three or four scores professed a change of heart. About forty of these converts united with the church, and have thus far proved faithful. Others have gone off and joined different sects or denominations. Some of the converts have followed Christ in the ordinance of baptism—others are expected to follow soon. To God be all the praise for this gracious work, and for all his benefits.

WILLIAM M'FADDEN.

Harrisburg, March 10, 1848.

OBITUARY OF SISTER FANNY BAKER.

Died, of Asthma, at the residence of her son, in Chester township, Wayne county, Ohio, on the 28th of February, after a short illness of three days, Mrs. Fanny Baker, consort of the late John Baker, Sen'r., deceased, late of said county, aged 79 years and a few days.

The deceased was born in York county, Pa., in the year 1769. At the age of 20 years she was married to John Baker, with whom she lived until January 20th, 1843, when he died, leaving her to remain with her son, David Baker.

Mother Baker, with her husband and two children, left York county, and moved to Bedford county, Pa., where she lived until she became the mother of ten children. From thence she emigrated, at an early day, with her husband and family, to Trumbull county, Ohio, and lived there two years. From thence she moved to Columbiana county, near New Lisburn, and resided there five years. From there to Stark county, where she lived about thirteen years, and lately to Wayne county, the place and farm where she died.

Mother Baker was a worthy member of the German Baptist Church for the last 40 years, during which time she has lived a pious and exemplary life. She took a deep interest in instructing her children to fear the Lord, and from her cheeks was often seen the sympathising tears to flow, in behalf of her family and children.

Her illness, or disease, was short, but severe, during which time her mind was strong and composed. She frhquently expressed a desire to be absent from the body and present with the Lord. On the night before she died, when apparently struggling with the last enemy, death, the old enemy, Satan, made his last attempt to disturb her peace; but grace was also victorious. I told her to put all her trust in Jesus, he could give deliverance in the hour of trouble. She replied, "he is here—I am prepared to go."

She requested us to pray once more with her. We knelt down around her bed, and for the last time offered up prayers in her behalf. When her voice failed, she would whisper, *Jesus*—and the last word she was heard to say was Jesus. About 12 o'clock death began to make his fatal stroke—she laid calm and easy till 6 o'clock next morning, when she breathed her last.

In this bereavement the family have lost a tender mother—she was the centre of union and motion of the family. She lived and died in great peace. In her intercourse with her numerous acquaintances, she was free from that sectarian bias, which is too often exhibited by the professed followers of Christ. She was kind and benevolent; her heart and hands were ever ready to assist the unfortunate. Her acts of benevolence were free from ostentation and display. Where help was needed, there also would she be found, ever ready to afford relief or offer consolation.

But now she is no more. She has gone to try the unalterable realities of an eternal world; there to reap the reward of a life well spent, and has left her family and friends the consoling reflection, that she has fought the good fight, finished her course, kept the faith, and entered into the joys of her Lord.

She was interred the day following her death, and her funeral discourse was preached from 2d Timothy, 4: 6, 7, 8.

DAVID BAKER.

OBITUARY OF SISTER MARY ANN GEIGER.

Departed this life, March 5th, 1848, in Clark's Valley, Dauphin county, Pa., after an illness of nine days, of Numonia, Mrs. Mary Ann Geiger, consort of Mr. Wm. Geiger, aged 23 years, 2 months and 3 days.

Her remains were conveyed to and interred in the family burial ground, on the 7th, followed by a large concourse of weeping friends and neighbors, who convened to pay the last tribute of respect to one whom they loved and esteemed.

By the death of Mary Ann, a husband has been bereaved of a loving wife, a mother of an affectionate daughter, brothers and sister of an esteemed sister; but we trust that their serious loss is her eternal gain.

The occasion was solemnized by a discourse by the writer, from Phillippians 3: 21. It was truly an affecting time.

Oh dear husband do not weep,
I am not dead, I only sleep;
A sleep from which, when I awake,
I shall of endless life partake.

With all who fondly love the Lord,
Obey his calls and keep his word;
Upon the face of Christ we'll gaze,
And celebrate his endless praise.

J. H. HURLEY.

Letters on Sectarianism.--No. 3.

"*Debate thy cause with thy neighbor;*"—

My Dear Brother:—

For the sake of illustration, permit me again to refer to your individual position. You have attached yourself to a body of Christians, having sentiments, and consequently practice, differing from all other bodies professing to be Christian churches. In view of this, you must admit and maintain:—either, that a plurality of denominations, arising only from "different conceptions of God's truth," is admissible and proper; or, that all other bodies are not, and cannot be Christian churches. The latter, I take it for granted, you will not affirm. To do so would be to unchurch all who are not members of the same denomination with yourself. It would be to alledge that Luther, Calvin, Wesley, Whitefield, Knox, and a host of other eminent and devoted Christians, were not members of the Christian church. I cannot for a moment impute to you the arrogance and intolerant bigotry which, to my mind, such a sentiment implies.

It may be thought that a plurality of denominations is incompatible with the unity of the church. That this is not the case, may be seen at a glance. Whatever may be the characteristic of this unity, it very clearly cannot consist in harmony of opinion, or otherwise there is not and never has been a Christian church in existence. It is indisputably evident that even the members of the same sect do not harmonise in opinion; and still farther, that *no two* individuals so entirely agree that they can really be said to possess unity of opinion. However generally they may harmonise, there always will be points on which they will differ. This has been true in every period of the world. Men have always differed in sentiment, nor may we expect otherwise, while living under the present arrangement of things. Examples of it may be seen in the primitive church. Paul differed with Peter, and also with Barnabas, at Antioch; and yet who will affirm that it destroyed the claim of either of them to membership in the church, or that it infringed upon its unity?

The experience of Peter conclusively evinces that harmony of opinion, and consequently entire correctness of sentiment, is not absolutely essential to membership in the church, or necessary to its unity. He was undoubtedly a worthy member of the church on the day of Pentecost, and his membership very evidently did not impair its unity. And yet his views of the extension of the gospel were then essentially and materially erroneous, and quite different from those he so effectually avowed after his visit to the house of Cornelius. Had the views of Peter, before and after this change of sentiment, been the views of two individuals, the case could not have been essentially different, or more satisfactorily settle the point. If then the unity of the church does not depend upon harmony of sentiment, a plurality of denominations, founded only upon a slight want of harmony which is con-

fessedly not essential to salvation, cannot even indirectly, assail the unity of the church.

You also request my views of sectarian names. The answer follows from what has already been said. I am unable to conceive any reason why that which may rightfully exist in fact, may not in name; for names are but the indices of things. Whatever you have you must necessarily apply language to it, which will distinguish it from everything else. This is nothing more nor less than giving it a name; and it is of little importance what the name may be, whether it be long or short, euphonious or harsh, provided it be significant of the thing, and of it alone.

But, say you, the Bible grants no such license. It has but one name for the church; and hence we are not justifiable in using any other. If this be all granted, it does not at all affect the question at issue. It is not what epithet we shall apply to The Church; or indeed whether different epithets may or may not be applied to it. It is simply this. The Church is composed of several bodies, distinguished from each other by different characteristics, yet sustaining the relation of parts of the same great whole. Shall we therefore give each a title significant of its relation to the rest and to the whole? or, shall we insist on applying to one, or to each, the appellation of the united whole, which is as truly indicative of one as of another, but which in fact belongs to none individually, but only to the whole collectively? In my estimation, but one answer can be given.

The writer of the Apocalypse clearly and definitely points out certain distinguishing traits of each of the seven Asiatic churches. No one will question the propriety of this. And should these descriptions be so abbreviated that seven words would severally express or suggest the same, would any one object to their use to distinguish these churches. Certainly not. And yet, if these churches had retained their existence with these same characteristics, there could most evidently have been no more impropriety in continuing to distinguish them thus; even though they would undoubtedly have been "sectarian names." The application to the evangelical denominations of the present times, I apprehend, will not be mistaken.

But what would be the result if every sect should claim and adopt the "one" title. Very clearly, with but a single exception, something else must of necessity be attached to it, in order to designate the actual differences among them. Even the exception by standing in contrast with the rest would assume a local signification; and hence they would all be "sectarian names."

If but one sect should assume it, the case would not be materially different. The name would in consequence receive a local and sectional significance, which would make it as truly sectarian as any other. If in conversation with a member of "The Church of God," one should speak of a minister of the Church of God, would he not be understood as intending a member of the sect which has assumed that name? Would it not be the universal impression, wherever that sect is known? If so, it would seem to indicate that they themselves, as well as those acquainted with them, really, though perhaps unconsciously, regard it as a "sectarian name." Does it not also seem to say,—"none can be members of the Church of God who do not connect themselves with us?" I would by no means intimate that such are actually the feelings of any who take the position; and yet I know not how to construe the *claim* otherwise; especially when it is affirmed that it is not a "sectarian name."

In short, it seems clearly evident to me that we all have "sectarian names;" and that as yet no one has devised any means by which we may avoid them. And such is the nature of man's mental and moral constitution; such the circumstances under which he is placed, that I despair of any until that time when not only the watchmen, but all the redeemed children of God, shall "see eye to eye." For such a consummation—glorious in the anticipation, I look with anxious expectations, but not under the present order of things. It is evidently impossible. Meanwhile I cannot unchurch and discard those who are undoubtedly every way as good and as capable as myself, merely because they differ from me in opinion; and in consequence connect themselves with another denomination. I think of my own imperfections, and the remembrance effectually subdues every emotion of arrogant assumption. They may be right, I may be wrong!

In my next, I will endeavor to point out some of the characteristics of that sectarianism with which, it has been affirmed, Christianity has no sympathy.

Yours in Christian affection.

A. D. W.

Brother ——— ——.

Letter from Elder E. Logue.

Trenton, Iowa, Feb. 22d, 1848.

Brother Winebrenner:—

These few lines will inform you and the readers of the Advocate, that we are well, and are still striving for an entrance into the everlasting kingdom of our God; "where the wicked shall cease from troubling, and the weary will be at rest."

We are moving along with the cause but slowly in this new country. In fact it appears to be a time of general declension, among the religious community, and what is still worse, the combined powers of earth and hell are developing all their spite and force, in opposition to religious influence. We are certainly living in a time, and place, of hardness and wickedness. The love of many is waxing cold, and many are deceiving and being deceived, and following after pernicious follies, by reason of which, the way of truth and righteousness is evil spoken of. Many, under the profession of New Testament teachers, are zealously engaged in building up the heaven daring abomination of Sectarian superstition and partyism. Yea, more zealous to get names and numbers to their respective parties, than they are to get souls to heaven. Their zeal is oft times so great for proselyting that their church doors are thrown open for the reception of the wolves with the sheep; and they appear to glory more in human creeds and party names than they do in Christ Jesus. Alas! alas! how long will men continue to pervert the right ways of the Lord, in building up discordant parties, contrary to the Gospel of Christ?

How can men claim to be doing the work of God, when they are building up party churches upon human constitutions, and under party distinctions, nick-names, &c? Such, for instance, as Lutherans, Presbyterians, Methodists, United Brethren, Baptists, Episcopalians, Congregationalists, &c? Are, or can such churches claim to be New Testament churches? If so, why don't the New Testament say something about them? Did the Lord ever commission men to go and build up such churches? I have never seen such a commission.

Were the Apostles and first Christians employed in building up such a diversity of party churches? Surely not. But were they not unanimously employed in building the Lord's house? Were they not engaged in building the church of the living God, the pillar and ground of the truth, which is established, not upon human constitutions, but upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner stone; and who, in his sacerdotal prayer, prayed that his disciples might be one, even as he and the father are one? So, likewise, the Apostle Paul in his epistle to the Church of God at Corinth, says: "Now I beseech you brethren, by the name of our Lord Jesus Christ, that ye all speak the same things, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." 1 Cor. 1: 10. The same Apostle in his letter to the church at Rome, says: "I beseech you brethren, mark them which cause divisions and offences, contrary to the doctrine which ye have learned, and avoid them; For they that are such, serve not our Lord Jesus Christ, but their own belly, and by good words and fair speeches deceive the hearts of the simple. Rom. 16: 17, 18. Again: Paul in writing to the church at Philippi, says: "Let us walk by the same rule; let us mind the same thing." Philip. 3: 16. And again says Paul to the Colossians: "Beware lest any man spoil you through philosophy and vain deceit after the traditions of men, after the rudiments of the world and not after Christ;" Col. 2: 8, and in verses 21, 22, "touch not, taste not, handle not, which all are to perish with the using, after the commandments and doctrines of men."

What then, let me ask, is more in opposition to the prayer of Jesus Christ for the unity of his church, than the sects and parties of the present age? Who is it, that in disobedience to Paul to the Corinthians, and to the Romans, is causing divisions, contrary to the law and Gospel of Christ, more than those who are building up sects and parties upon human constitutions, and under human laws and party distinctions? Such the New Testament knows nothing about. And did not the Apostles give the Corinthians a sharp rebuke for wanting, or presuming to be, one for Paul, one for Apollos, and one for Cephas? He calls them carnal; "for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?" 1 Cor. 3: 3. Should the Apostle Paul now arise from the dead, under the commission of the Saviour, would he not be surprised at the discordant party principles and names among professed Christians of the nineteenth century? Would he not with the same, or similar language used to the Corinthians, pronounce them carnal, and to be walking as men rather than Christians? Would he not regard those zealous advocates of sects and parties in Christendom as acting most detrimental to the peace, unity, strength, beauty and prosperity of the Redeemer's kingdom? Would he not look upon the religious sectaries as the parent of the most heterogeneous mass of babel confusion that now exists in the Christian world? Is it not strange that while men are professing to worship one God, and to be striving for one eternal kingdom, that they should still be zealously engaged in keeping up discordant principles and parties among themselves? They all expect to be one. if they get to heaven; ought they not to have it so here? As we have but one law and gospel of Jesus Christ to guide us through this world, to a better one, consequently there can be but one proper faith and practice of the Christian religion.

But although Christ hath prayed for his people to be one, as the Father and Son are one, that the world might believe that the Father had sent him. And notwithstanding the command and teachings of the inspired Apostles, for his disciples to be perfectly united, and to walk by the same rule, and to have no divisions among them. Yet the different sectaries of the present age appear determined to build and keep up their discordant parties, even if it should be at the expense of opposing the prayer of Christ—disobeying the command of the Apostle, and thereby making hundreds of infidels, and causing thousands of souls to stumble over their party strifes, into hell. Alas! how long will men persist in such folly? Can they claim to be doing the work of God, while they are building up sects and parties of their own? How do men professing Christianity, expect to give an account to God, for pursuing a course which is not only without a divine warrant, but is diametrically in opposition to the will and dictates of heaven, and the preaching and practice of the first church?

Yours, in the bonds of peace,

E. LOGUE.

Letter from Elder Daniel Williams.

Smithville, Wayne county, March 1st, 1848.

Dear Brother Winebrenner:—

I for the first time, take my pen in hand, to imform you and the readers of the Advocate, that the Lord is still reviving his work in Ohio.

The meeting which commenced in Wooster on the 8th of January, closed on the 17th, without any thing very special, except that the brethren appeared to be very much revived, and seemed to manifest a deep concern for the cause of God. I hope their request and intention with regard to the organization of a church in that place will be consummated, as soon as Elder A. Megrew moves to Wooster.

I returned home from Wooster on the 18th, and on the 4th of February I met with brother Megrew at the brick meeting house in Ashland county, where he had commenced a meeting on the 2d. This meeting was continued until the 19th, and during the meeting there were four souls hopefully converted, and many more under deep conviction. Brother Megrew left the meeting on the 13th, to commence a meeting in Chester, the same evening. I remained at the meeting until the 15th, and then left it in the care of Elder D. Neidig. I have since learned that he continued it until the 19th.

The brethren at the brick meeting house appear to be heartily united together, and very kind. They have much to contend with, in consequence of some who, I fear, have got out of the old paths. May the Lord grant the brethren in that neighborhood grace, and add to their number many true converts of the cross.

After returning home to my family, I met brother Megrew at Chester, Wayne county, on the 17th, and found him carrying on the meeting in the Cedar Valley meeting house.

He left on the 18th, to commence a meeting in Union, and I continued the meeting until the 21st. At this meeting there was a number came forward for prayer, and on the last evening, the 21st, there was 5 or 6 at the altar of prayer.

The brethren at Chester are very loving and kind, and perfectly at peace among themselves, as far as I could learn. I hope that the good Lord will bless them with energy and grace, that they may heartily labor for those convicted souls, that they yet may be saved.

I came to Union on the 22d, and found Elder MEGREW carrying on the meeting. We labored together until the 26th, in which time there were 4 or 5 professed to find peace with God. I remained until the 28th, and then left the meeting in the care of Elder S. N. MILLER.

The brethren in Union all appear to pull sweetly together in the Gospel yoke, and are looking up for better days. May the great head of the church be with them and grant them grace that they may always manifest the same deep concern for the salvation of sinners.

I would say, for further satisfaction, that at every meeting in which I aided brother MEGREW, we had the good attention of the people, although the houses were frequently so crowded as not to give seats to all the people, yet they observed good order, and gave good attention to the word. I hope the day is not far distant when the Lord will more powerfully revive his work amongst us, and unite us perfectly in one.

Yours, in the bonds of love,
DANIEL WILLIAMS.

Letter from Elder A. Snyder.

MOUNT JOY, Lancaster county, March 21st, 1848.

BROTHER WINEBRENNER:—

THIS is to let you and the readers of the Advocate know that I have ended my first year's labor, as a travelling preacher, on the Lancaster Circuit.

I have not such a good report to give as I would wish; still we have great reason to thank the great Head of the Church of God, that our labors have been crowned with some success. There have been some precious souls converted to God. Oh! that yet many more of the dear people of Lancaster county would seek Him, who is the fairest among ten thousand, and one who is altogether lovely.

During the last year, there have been about forty conversons; but, to our sorrow, we must say, some of them have gone back again to the beggarly elements of the world. We hope, however, that they may be reclaimed, before it is forever too late. What a great pity it is, that those who have once experienced the love of God shed abroad in their souls, do not persevere, but yield to temptations, and thus fall a prey again to the roaring lion. Therefore, let every one that wishes to save his soul, watch and pray.

There has been one Sabbath School instituted at Bainbridge, by the brethren. We had great opposition, at first, from our sectarian neighbors, but the School is prospering, and seems to be in a flourishing condition. May God still bless the heaven-born institution.

During my labors among the brethren, I tried to exercise in public about two hundred times, and baptized eight believers. May the good Lord keep them faithful, is my prayer. May they grow in grace, add to their faith, and make their way on through all their sorrows and temptations, for they only that endure to the end shall be saved.

By these lines, I also wish to tender my thanks to all my dear brethren and sisters of Lancaster county, for the kindness and hospitality they have manifested toward me during my stay among them. It goes hard with me to leave them, but I must go, according to my commission, to call sinners to repentance, and to seek the lost sheep of the house of Israel. May God crown the labors of the brethren who shall preach for them this year with success, so that they may be instrumental in bringing many souls to the Lamb of God, that taketh away the sin of the world.

Farewell, my loving brethren,
I'll bid you all good-bye;
Prove true—and hope in Jesus,
Your enemies will fly.

Our meetings now are over,
Perhaps to meet no more;
If so, let's strive together,
To meet on Canaan's shore.

O! what a happy meeting,
On that delightful shore;
Where sorrows and temptations,
And parting are no more.

My post office address for the present year is Linglestown, Dauphin county, Pa.

I remain yours, &c.,
ABRAHAM SNYDER.

Letter from Elder T. H. Deshiri.

LANDISBURG, Perry county, March 16th, 1848.

BROTHER WINEBRENNER:—

The present Eldership year, for the greater part, has been one of deep anxiety, to myself at least. The church is struggling with considerable pecuniary embarrassments; so much so, that some of the good brethren entertained serious doubts relative to the retaining of one of our best houses of worship. But these fears have at length subsided, and all is right.

But, in all our trials, our heavenly Father has not forgotten to be gracious to us. The faithful brethren and sisters failed not in the day of severe conflict. Earnest importunities were adhered to in secret. The Lord hearkened and heard, and the work of religion is progressing gradually on the circuit. The people evince, in their general deportment, that the work of grace going on in their hearts, is a genuine work. There have been occasional conversions in our ordinary meetings during the year.

According to appointments, we commenced our series of protracted meetings on different parts of the circuit. We are not able to report scores as having obtained like precious faith with the saints, as some other of my good brethren can, yet to God be glory, that he has not forgotten to be gracious in the salvation of some precious, immortal souls, and some poor wanderers have been brought back again into the fold of Christ. We were favored with a little ministerial aid during our protracted efforts. Bros. MILLER and WEISHAMPEL at Landisburg—brothers WINDERT and HOOVER at Oakgrove—and brother WERNER at Shaeffer's Valley. The brethren named, assisted us on Sabbath only, and then the burthen of trying to preach the remaining part of the meetings fell upon myself. I would to the Lord that the preachers were not so fearful of a little fatigue, bad roads, crossing rivers and mountains, leaving their families, &c., as what they really are. If I am criminal in this matter, may the Lord have mercy upon me, and forgive me my sin.

Yours, in the Lord,
THOMAS H. DESHIRI.

Letter from Elder A. Megrew.

JEROMEVILLE, Ashland county, O., March 8th, 1848.

DEAR BROTHER WINEBRENNER:—

I am at home at present, engaged in holding a protracted meeting. There has been nothing special as yet; however, the prospects are somewhat flattering. We have had good times this winter, in the bounds of my charge. We have labored under great disadvantages, however, for want of laborers, and have been under the necessity sometimes of closing our protracted meetings too soon. May the Lord send forth more laborers into this part of his vineyard! We are looking up for still better times in Ohio, and I do believe the cause is about to take a rise. Dear brethren, let us look for it, live for it, and pray for it: and to God be all the glory.

My post office address after the 1st of April, will be Wooster, Wayne county, Ohio. I expect to move there by that time.

Yours, in love,
A. MEGREW.

Doings of the Standing Committee.

THE Standing Committee of the Ohio Eldership met, according to previous arrangements, at brother METZLER'S, Wayne county, Ohio, March 1st, 1848; when it was concluded,

1st. That in as much as S. N. MILLER has declined to travel the Circuit to which he was appointed—and for as much as the following churches made application for A. MEGREW, viz: Jeromeville, Franklin, Smithville and Hulinger's; therefore

Resolved, That brother A. MEGREW be appointed to travel this Circuit, in the room of S. N. MILLER.

As several appointments made no application to the Committee, it was therefore

Resolved, That brother MEGREW visit those places and ascertain what their desires are.

Resolved, That the Committee advise the ministers of the Ohio Eldership not to preach for the church in Reedsburg, under present circumstances.

Adjourned Meeting.

The Standing Committee of the Ohio Eldership will hold an adjourned meeting at Union, Wayne county, on the Third Monday in April, when all its members are requested to be present. Also, S. N. MILLER.

Letter from Elder A. Holms.

MILTON, Stark county, Ohio, March 10, 1848.

BROTHER WINERRENNER:—

THIS is to inform the readers of the Advocate that the good Lord is reviving his work in Ohio.

Brothers MURRAY, BEIDLER and myself, held several protracted meetings through the winter season, and truly the Lord was with us. In the South part of Sugar Creek Circuit, I suppose there were about twenty-five converted to God. Also, at Dalton, Wayne county, we had a very good meeting. The church was much revived, and five found the Lord to the joy and satisfaction of their souls. At several other places the Lord has graciously visited his people.

May the good Lord continue to pour out his spirit and revive his work, is my prayer.

Yours, in the Gospel,
A. HOLMS.

NEWS DEPARTMENT.

The Christians.—We cut the following extract from the Christian Herald, the organ of this sect in New England:

"The spiritual prosperity of the Connection cries aloud for a better understanding of the doctrines of grace, and less sympathy with, and tendency toward, a Unitarian theology. Socinian and Neological theology has everywhere proved to be the grave-digger of piety. Its whole tendency is, and always has been, downward, *downward*, DOWNWARD to doubt, to unbelief, and finally open infidelity. We need no help in this direction. The depravity of the human heart and the deceitfulness of sin, will always provide a current sufficiently strong toward the slough of unbelief. We need help in the other direction—in elevating the standard of faith, and magnifying the riches of divine grace."

The Mormons.—Brigham Young, the Mormon President, has issued a circular, calling upon the faithful to repair to the valley of the great Salt Lake, between the Pacific and the Mississippi. A city has been laid off at this point, and a temple is to be built to exceed in "glory" the former. Their present site is in the midst of mountains, on the margin of the Salt Lake, and separated from other settlements by a belt of sterile land 500 miles in breadth. They anticipate vast accessions this year to their present numbers, by proselyting, and in time, of becoming a large and powerful settlement.

The Christian Sabbath.—The Court of Errors of South Carolina, in the case of the city of Charleston vs. S. A. Benjamin, a Jew, have decided, that the ordinance prohibiting the sale of goods on the Sabbath is not a violation of the clause of the Constitution which forbids the passage of "any law respecting the establishment of religion, or prohibiting the free exercise thereof." The decision of the Court, composed of all the Judges and chancellors, was unanimous.

Coal.—Immense deposits of bituminous coal, of the finest quality, have been found on Vancouver's Island, on the north-west coast. It is so easily obtained that it is sold for four shillings sterling per ton.

Coal has also been discovered near St. Louis, Mo., possessing the qualities of the celebrated English Cannel coal; and from a geological survey which has been made, it is supposed to be the largest known body of Cannel coal in the world.

Pins.—The quantity of pins turned out by the three pin establishments in the United States, is enormous. The statistics of one of them, we have ascertained, are about as follows: Per week, 70 cases, averaging 170 packs each, each pack containing 12 papers, and each paper 280 pins; making an aggregate of 39,984,000 pins per week, or 2,079,168,000 per annum. If the products of the other two establishments, and the small amount imported, are together equal to the above, we should have a grand total of 4,158,336,000 pins for consumption in the United States, equal to 200 on an average, for every man, woman and child in the country. A pretty liberal allowance, we are thinking. The number of pin making machines employed by said Company is about 30, and of work people about 60. It would be difficult to describe the machines so as to make their operation intelligible to those who have not seen them in motion. We will only say that the wire which is to be wrought into pins, runs from a reel like yarn, into one end of the machine, and comes out at the other, not wire but pins, cut, pointed and headed, in the most perfect manner, at the rate of 150 a minute. This is about the usual speed, but the machinery is capable of being so adjusted as to produce 300 a minute. Being now of yellowish color, they are thrown, by the bushel, into kettles containing a certain liquid, by which they are whitened, and prepared for sticking—i e., for being stuck into papers, in rows, as they are bought at the stores. This process of sticking is also performed by a machine invented by Mr. Slocum. The narrow paper in which the pins are stuck, is wound from a reel, of any imaginable length, and then cut off at uniform intervals. One sticking machine will stick as many pins as three pin machines can make; and three of the former can be attended by one girl.

A part of the pins of the American Pin Company are made of American copper, obtained on the borders of Lake Superior.

The triumphant success of American pin making shows that when skill and industry are combined, "some things can be done as well as others."—*Jour. of Commerce.*

Cotton Factories in Georgia.—There are thirty-two cotton factories in operation, or in progress of construction, in Georgia, in which $2,000,000 are invested. From 18,000 to 20,000 bales of cotton were consumed last year, and the amount of manufactured goods produced was equal in value to $1,500,000.

Cast Iron Chimney Tops.—The various uses to which iron is being applied, are increasing daily. Within a short time it has been used for ornamental chimneys. They are considered to be far more durable than brick, they are at least far more beautiful in design.

Statistics of Lowell.—There are now in this flourishing New England city, twelve manufacturing corporations, having an aggregate capital stock of $12,110,000, and employing 12,630 hands, whose weekly wages, clear of board, amount to $36,446. There are two institutions for Savings—the Lowell and the City—where their operatives deposited during the year ending April 30th, 1847, $836,305: three Banks having an aggregate capital of $900,000; and a Mutual Insurance Company, which has been highly successful in its operations. The persons employed in the several manufacturing establishments have access to a library of 7000 volumes, belonging to the city. A hospital has also been established for the sick and disabled. The various factories produce weekly, an aggregate of 1,929,900 yards of cotton and 27,831 of woolen fabrics, in which 683,000 pounds of the raw material are consumed.

The present population of Lowell is 30,000. In 1828 it was only 3,532.—*Jour. Com.*

Call for Missionaries.—The island of Amoy, containing 136 villages, and 400,000 inhabitants, half of whom reside in the city of Amoy, is represented as healthy and fully open for the residence and unrestricted labors of missionaries. No where in China, (says a recent letter from one of the missionaries,) have Christian ministers been treated with such respect by the higher officers of the land, as at this place. In different places four chapels are opened for public worship by the brethren of different missionary societies. But instead of four chapels, we might have *forty*, and the Chinese would gladly rent their buildings for the purpose, were there men to occupy them and hold forth the word of life.—*Chronicle.*

Sunday Traveling.—The New York Observer says, the several railway companies between Albany and Buffalo, at a meeting held a few days since, adopted a resolution to discontinue the running of the cars on Sunday, if the Postmaster General will assent thereto. When the Railroad Companies will resolve to discontinue running passenger cars on Sunday, they will show that they are *on principle* in favor of keeping the Sabbath day holy. Then the responsibility will be in part shared with the government if the Sabbath is violated.

Consumption Curable.—Mr. Deschamps has recently sent a letter to the Academy of Science, (Paris,) in which he asserts that he had discovered an infallible remedy for diseases of the lungs, even when tubercles have formed. Hs has forwarded his recipe, and sent security to the value of 70,000 francs, to be forfeited in case the efficacy of his remedy should not be established by experience.

Sandwich Islands.—In the public schools of the Sandwich Islands, according to the report of Mr. Richards, the Minister of Public Instruction, the number of pupils is 18,644. The number of ordained clergymen, 43; of whom 26 are Protestants, and 17 Catholics. Besides these—who are all foreigners—there are seven natives (Protestants) who have been licensed to preach the gospel. Within the last year or two the population has slightly increased; but, taking a period of ten years together, it has diminished.

Liberal Bequests.—It is stated that Peter Chandler, who died recently in Mexico, N. Y., left the following legacies by will, to aid the Church in her works of Christian beneficence, viz:—To the A. B. C. F. M., the American Home Missionary Society, the American Bible Society, the American Tract Society, and the Central American Education Society, $5000 each, and to the American Protestant Society, $3000;—amounting in all to $28,000.

Professor Morse made Pasha.—A correspondent of the Journal of Commerce, writing from Constantinople, says that "a decoration in diamonds of a Turkish Order of Honor, such as is given to Pachas of two tails, is actually in the hands of our Legation, for Professor Morse, from the Sultan, in return for the view of his telegraph. It will arrive in America with a royal diploma at the same time."

From Yucatan.—We learn from Captain Fensley, of the bark Wave, in 16 days from Sisal, that the State of Yucatan was in a most deplorable condition. The Indians were still continuing their depredations in destroying horses, cattle, and burning dwellings, and murdering the inhabitants—only sparing the unmarried females. Captain F. states that about one-third of the country round is laid waste.

Chloroform.—We see it stated that in London chloroform is successfully applied to the opening of oysters. A little applied to their shells causes them to gape, and the oysterman inserts his knife and whips them out of their shell! Still better:—A benevolent druggist, in Lincolnshire, administered chloroform to a pig, which rendered it insensible whilst being killed.

New Plant.—A plant indigenous to California, called *chancalagia*, has been lately introduced into the Southern states. It is regarded by the Mexicans and Californians as a panacea for all evils and distempers to which they may be exposed. Its efficacy in curing diseases has been well tested.

Massachusetts.—There are now before the Legislature, projects for no less than sixty-three new railroads, while its railroads now in operation are the best and most profitable in the country.

The Cost of Smoke.—An exchange paper states that there is expended annually, in this country, for the single article of smoking tobacco, which no one pretends adds anything to the health, or length of life, or decency to the manners of the people, ten millions of dollars, or half a dollar apiece to every man, woman, and child in the United States. This is far more than is annually paid to the teachers of all the public schools in the nation!

The Pork Trade of the West.—More than four hundred thousand Hogs have already been packed in Cincinnati, for the season of 1847-8—an unprecedented number, even for this place. With the exception of a very few places, our information leads us to believe that the same rate of increase has occurred in the West generally.—*Cin. Chron.*

The Progress of Liberal Government.—Fifteen kingdoms, twenty-three duchies, and eight republics have constitutional governments; in all, forty-six governments which have constitutions. At the epoch of the American Revolution, there were only seven republics, and two monarchies, which had constitutions.

Knoxville, Tenn.—An exchange paper states that the Churches of the various denominations in Knoxville, are enjoying a special work of God's grace. It is said that more than one hundred, chiefly young persons, have been converted.

Winter Wheat.—The Chicago True Democrat predicts the entire destruction of the crop of winter wheat at the West, in consequence of there being no snow to protect it from the action of the frost.

Napoleon.—When he signed the treaty ceding Louisiana to the United States, he exclaimed, rubbing his hands, "There! I have given to England a rival, that in fifty years will master her."

Cheap.—The streets of Baltimore are now cleaned by contract for the sum of $6,649 per annum. Under the old system the cost amounted to $19,000 a year.

A Productive Apple Tree.—It is stated that an apple tree in Duxbury, Mass., has yielded one hundred and twenty bushels of fruit in a single season.

Temperance.—The general assembly of Maryland have passed a law prohibiting the sale of any kind of intoxicating liquors on Sunday.

Ten Hour Bill.—A bill making ten hours a day's work, has passed the Maryland house of Delegates by an almost unanimous vote.

Encouraging.—It is said that the National Era has a larger circulation than the Union and National Intelligencer combined.

MISCELLANEOUS.

HOW TO GET A LIVING.

Be Industrious.—Everybody knows that industry is a fundamental virtue in the man of business. But it is not every sort of industry which tends to wealth. Many men work hard to do a great deal of business, and, after all, make less money than they would if they did less. Industry should be expended in seeing to all the details of business; in carefully finishing up each separate undertaking, and in the maintenance of such a system as will keep everything under control.

Be Economical.—This rule also is familiar to everybody. Economy is a virtue to be practiced every hour. It is to be practiced in pence as well as in pounds. A shilling a day saved, amounts to an estate in the course of a life.

Stick to your own Business.—Let speculators make their thousands in a year or a day; mind your own regular trade, never turning from it to the right hand nor to the left. Let your business be some which is useful to the community. All occupations possess the elements of profits in themselves, while mere speculation has no such elements.

Never trade at great hazard.—Such hazards are seldom well balanced by the prospects of profit; and if they were, the habits of mind which are introduced, are unfavorable, and generally the result is bad. To keep what you have, should be the first rule; to get what you can fairly, the second.

Don't be in a hurry to get rich.—Gradual gains are the only natural gains, and they who are in haste to get rich, break through sound rules, fall into temptations, and distress of various sorts, and generally fail of their object.

Never do business for the sake of doing it.—There is often more money to be made by a small business than a large one: and that business will be, in the end, most respectable, which is most successful. Do not get deeply in debt: but so manage, as always, if possible, to have your financial position easy, so that you can turn any way you please.

Do not love money extravagantly.—We speak here with reference to being rich. In morals the inordinate love of money is one of the most degrading vices. But the extravagant desire of accumulation induces an eagerness, many times, which is imprudent, and so misses its object from too much haste to grasp it.

FUNERAL SERMONS.

The following reasons for rewarding the minister of Christ, for his funeral services, were suggested, by hearing the *approving* remarks made by certain brethren upon the subject:

1st. Because those who subscribe for the minister to preach regularly to a congregation, do not subscribe with reference to ministerial labor required on funeral occasions.

2d. Many church members sign but sparingly for their minister, and some sign nothing at all; and, therefore, if they call upon their minister to officiate particularly for them, they should feel and acknowledge their obligations unto him.

3d. There are those who make no profession of religion, who employ a minister on such occasions, and do not realize that common justice requires that he should receive a compensation as well as the physician, &c.

4th. The Gospel teaches us, "If ye have received of their (the minister's) spiritual things, ye ought also to give unto them of your carnal things." And such as observe this rule, will ever find as it is recorded in another place, "That it is more blessed to give than to receive."

5th. It encourages the heart of the servant of God, when he reflects that he is remembered for his work's sake. It leads to renewed exertions in his high and holy work. He finds a corresponding feeling in the hearts of others, to that of his own soul. He says: "I freely give them my time, and labor; and they in return, freely give me its true reward and value."

P. Roberts.

RELIGIOUS PERIODICALS.

It is one of the cheering signs of the times, that religious periodicals are receiving a more general circulation than heretofore. Nearly all of our religious exchanges, especially those that take high ground against sin and in favor of truth and righteousness, speak of encouraging additions to their subscription lists. Ministers of different denominations find such papers useful in their great work of reforming and saving man, and many of them circulate them not only as a means of pecuniary profit to their respective denominations, but on account of their moral and religious uses. We rejoice in this. Only let papers of pure morality and elevated piety be multiplied, sustained and read—let them fly to every corner of the land, until they drive the infidel and immoral trash which is now flooding the country out of existence. The more entertaining and useful intelligence is circulated, the less will be the influence of error, and the more intelligent, pious and useful will all classes of community become. Again we say, let every minister of God—let every friend of man aid in the circulation of religious periodicals. It is a work that will work great good to the future generations as well as the present.

EARLY FRUGALITY.

In early childhood you lay the foundation of poverty or riches, in the habits you give your children. Teach them to save every thing—not for their own use, for that would make them selfish—but for some use. Teach them to share every thing with their playmates; but never allow them to destroy any thing. I once visited a family where the most exact economy was observed; yet nothing was mean or uncomfortable. It is the character of true economy to be as comfortable with a little as others are with much. In this family, when the father brought home a package, the older children would, of their own accord, put away the paper and twine neatly instead of throwing them in the fire, or tearing them in pieces. If the little ones wanted a piece of twine to spin a top, there it was in readiness, and when they threw it upon the floor, the older children had no need to be told to put it again in its place.

☞ The news of the revolution in France was carried by an express locomotive from London to Glasgow, 472 miles, in 10 hours. The average running time being 52 miles an hour.

EDUCATION OF CHILDREN.

What a noble sentiment is that of John Adams, which he conveyed to his wife, when public duties for a while separated him from his family. "The education of our children is never out of my mind.—Train them to virtue—habituate them to industry, activity, and spirit. Make them to consider every vice as shameful and unmanly. Fire them with ambition to be useful. Make them disdain to be destitute of any useful knowledge."

What a valuable lesson is this—coming as it does from a man who had reached the highest summit of human greatness. Every parent should treasure it up, and keep it constantly in the mind.

If all of us who are parents, would make this sentiment true, so far as we are concerned, what a lovely face would society present—"The education of my children is never out of my mind."

THE PRESS IN BOMBAY.

The Missionary Herald states that in the improving condition of education, the press is an instrument of great power; and Bombay seems likely to be the chief place for printing and publishing books for all the surrounding country. Rev. Mr. Hume mentions the singular fact that fifteen periodicals, most of them weekly, are printed at Bombay for the native population. Not to speak of printing offices, whether European or native, in which type is employed, he says there are forty-five or fifty lithographic presses, engaged in publishing native works, which obtain considerable circulation. The works issued by the mission are put in circulation more by sale, and less gratuitously, than formerly.

REDUCTION OF POSTAGE.

The American Messenger says:—"Only let the people, rich and poor correspond at reasonable rates, and communications will fly by millions between parents and children, friend and friend thro'-out the land; binding society together, fostering kindly feelings, the diffusion of knowledge, and the best interests of morality and religion. It is well known that the system of cheap postage in England was urged upon the public attention by Rowland Hill, with a primary view to the moral and religious interests of the country, with a consequent increase of the blessings enjoyed.

MARRIAGE NOTICES.

"I saw two clouds at morning,
Tinged w th the rising sun,
And in the dawn they floated on,
And mingled into one."

MARRIED—On the 9th of March, by Elder S. Crawford, Mr. Isaac Frazer to Miss Susanna, eldest daughter of Elder Jacob Keister, all of York county.

On the 2d of March, by Elder J. C. Owens, Elder D. A. L. Laverty, of Shippensburg, to Miss Mary A. Knisely, of Orrstown, Franklin county.

On the 5th of March, by Elder Israel Brady, Mr. George Winters, of Springville, Lancaster county, to Miss Lenah Geiss, of Washington, Lancaster county, Pa.

On the 6th of February, by the same, Mr. Benjamin Bletz, to Miss Susan Hess, both of Washington, Lancaster county, Pa.

On the 23d of January, by the same, Mr. John A. Brush to Miss Elizabeth Shertzer, both of Washington, Lancaster county, Pa.

On the 9th of February, by Elder E. Logue, Mr. Henry Barlow, of Lancaster county, Pa., to Miss Susan Keiser, of Desmoines county, Iowa.

On the 16th March, by Elder Jacob Keller, Mr. Wm. J. Mahaney to Miss Edy Heifligh, both of Carroll county, Md.

OBITUARY NOTICES.

"Leaves have their time to fall,
And flowers to wither at the north wind's breath,
And stars to set, but all,
Thou hast all seasons for thine own, O Death!"

DIED—On the 20th of March, in Fishing Creek Valley, Perry county, Barbara Herren, aged 68 years and 26 days.

Funeral service by Elder J. J. Miller.

On the — of February, by drowning, in the Susquehanna river, about 6 miles above Harrisburg, Mr. Jacob Whisler, aged about 57 years and 3 months.

In this place, on Sunday, the 19th of March, William, son of Timothy and Jane Cole, aged 7 years.

"His spirit is not dead,
Though low his body lies;
But, freed from sin and sorrow, fled
To dwell beyond the skies.

That death is but a sleep
Beneath a Saviour's care;
And he will surely safely keep
The body resting there."

RELIGIOUS NOTICES.

GENERAL ELDERSHIP.

The General Eldership of the Church of God, will meet in Martinsburg, Pa., *Deo Volente*, on the last Sabbath, being the 28th day of May next. Delegates from the several annual Elderships are requested to be punctual in their attendance.

Elder J. H. HURLEY'S APPOINTMENTS.

Basehore's,	April 1st,	candle-light.
Shiremanstown,	" 2d,	10 o'clock.
New Cumberland,	"	3 o'clock.
Millhown,	"	candle-light.
Shepherdstown,	" 8th,	"
Shiremanstown,	" 9th,	10 o'clock.
Lisburn,	" "	candle-light.
Mechanicsburg,	" 16th,	10 o'clock.
C. Keller's,	"	3 o'clock.
Churchtown,	"	candle-light.
Bridebill's,	" 19th,	candle-light.
Carlisle,	" 20th,	candle-light.
Newville,	" 23d,	10 o'clock.
Smoketown,	" "	candle-light.

JACOB KELLER'S APPOINTMENTS.

Mount Joy,	April 9th,	at 10 o'clock,	A. M.
Landisville,	" "	3 "	P. M.
Jos. Long's,	" 15th	Candle-light.	
Hinkletown,	" 16th	10 o'clock,	A. M.

☞ The post office address of brother Keller, after the 1st of April, will be Mount Joy, Lancaster county, Pa.

J. HAIFLEIGH'S APPOINTMENTS.

Washington,	April 9th,	at 10 o'clock,	A. M.
Maytown,	" 15th,	Candle-light.	
Bainbridge,	" 16th,	10 o'clock,	A. M.
Elizabethtown,	" 16th,	2½ "	P. M.

The public generally, are respectfully invited to attend the above meetings, at the time and place specified.

POETRY.

From the Weekly Messenger.

TRAVELLERS' MELODY.

BY THE CATHOLIC LYRIST.

TUNE—"*Pilgrim.*"

Thou who art the *Ever Present*,
And *All Seeing* gracious GOD,
Make our journey useful, pleasant,
Guard and bless us on the road!
As we travel,
Trav'ling still to Thine abode!

On the land or on the ocean,
'Mid our joys and 'mid our pain,
May our thoughts with pure emotion,
Still the peace of Christ retain?
Ever trusting,
Prove Thy promises not vain!

Save us in unusual sorrow!
Life or death Thy love display—
May we see a bright to-morrow
Through the storm-clouds of to-day!
Give thine angels
Charge to keep us on the way!

In this journey and life's travel,
May Thy presence guide us through—
O do Thou each doubt unravel—
Down to death the Saviour show!
Then forever
May we Jesus claim and know!

Lancaster, Ohio.

PROSPECTUS

OF THE

Thirteenth Volume of the "Church Advocate."

THE Thirteenth Volume of the Church Advocate will be issued, *Deo volente*, from and after the first day of May next. The character of the Advocate, our general principles, and our manner of conducting the paper, are known to all our patrons; so that we need not amplify on these things. We would merely say, that it is our intention to pursue the even tenure of our way: and those who are true to the cause we have espoused and which we advocate, we hope will stick to us.

As to our terms, they will be somewhat changed. They will be as follows, to wit:

1. One copy paid in advance, - $1 00
2. One copy paid within the first three months, - - - - - 1 25
3. One copy not paid till after the expiration of the first three months, 1 50
4. No subscription will be taken for a less period than six months, and in no case shall the paper be discontinued until all arrearages are paid, except at the option of the editor.
5. All communications and letters addressed to the editor, whether they contain money, contributions for the paper, new subscribers, or any thing else, must be post-paid, in order to receive attention.

JUST PUBLISHED.

SECOND, IMPROVED AND PORTRAIT EDITION

OF THE

History of Religious Denominations in the U. S.

THIS excellent and interesting work contains original histories of FIFTY different denominations—eight of which are new and additional—four are re-written, and consequently also new—and a number of the old ones are much improved and enlarged.

It is likewise embellished with 24 splendid portraits of prominent and distinguished men, whose names are associated with some of the leading denominations.

In addition to this, it contains an Introduction giving short accounts of some smaller sects and parties, not regularly organized, and therefore not noticed in the body of the work; so that it is considered a full and complete History of ALL the Sects and *Religious Denominations* now existing in the United States.

The work is published and for sale by JOHN WINEBRENNER & Co., *Harrisburg, Pa.*

☞ Editors with whom we exchange will please copy this, and oblige EDITOR.

THE MARKETS.

Corrected semi-monthly for the Advocate.

By Funk & Miller, Commission Merchants.

HARRISBURG.

FLOUR—WHEAT, per barrel,			$5	31	*a* 5	37½
Do.	RYE,	do. - -	2	87½	*a* 3	00
Do.	CORN,	do. - -	1	80	*a* 1	85
GRAIN—WHEAT, per bushel,			1	20	*a* 1	22
Do.	RYE,	do. - -		70	*a*	70
Do.	CORN, new	do. - -		35	*a*	40
Do.	OATS,	do. - -		35	*a*	37
Do.	BARLEY,	do. - -		—	*a*	75
SEEDS—CLOVER,		do. - -	3	00	*a* 3	25
Do.	TIMOTHY,	do. - -	2	00	*a* 2	25
Do.	FLAX,	do. - -	1	10	*a* 1	12½
BEEF, per cwt. - - - - -			5	00	*a* 5	50
PORK, do. - - - - -			5	00	*a* 5	25
HAMS, per pound, - - -				10	*a*	12½
BUTTER, do. - - - - -				15	*a*	25
LARD, do. - - - - -				10	*a*	12½
TALLOW, do. - - - - -				8	*a*	10
HARD SOAP, (Dried) per lb.				6	*a*	7
EGGS, per dozen, - - - -				10	*a*	12½
POTATOES, per bushel, - -				45	*a*	50
ONIONS, do. - - -				75	*a*	87½
APPLES, do. - - -				75	*a* 1	00
PEACHES, (Dried) per bush.			1	50	*a* 2	00
FEATHERS, per pound, - -				37½	*a*	45
WOOL, do. - - -				30	*a*	50
SALT, per sack. - - - -			1	50	*a* 1	56
HAY, per ton, - - - - -			12	00	*a*15	00
PLASTER, per ton, - - -			5	00	*a* 5	50

PHILADELPHIA.

FLOUR—WHEAT, per barrel,			$6	00	*a* 6	12
Do.	RYE,	do. - -	3	70	*a* 3	75
Do.	CORN,	do. - -	2	20	*a* 2	25
GRAIN—WHEAT, per bushel,			1	36	*a* 1	40
Do.	RYE,	do. - -		80	*a*	82
Do.	CORN, new	do. - -		50	*a*	51
Do.	OATS,	do. - -		38	*a*	40
Do.	BARLEY,	do. - -		85	*a*	90
SEEDS—CLOVER,		do. - -	3	50	*a* 4	00
Do.	TIMOTHY,	do. - -	3	00	*a* 3	25
Do.	FLAX,	do. - -	1	40	*a* 1	45
BEEF, per cwt., - - - -			7	00	*a* 8	75
PORK, do. - - - - -			7	00	*a* 7	25

MRS. McNEALL'S FAMILY PILLS.

THESE celebrated PILLS are prepared and sold by Mrs. MCNEAL, of Harrisburg, Pa. They are confidently recommended for the prevention and cure of Female Complaints, Sick Headache, Dyspepsia or Indigestion, Costiveness, Boils, Eruptions of the Skin, Colic, Foul Stomach, Dysentery, Billious Complaints, Tape Worm, Nervous Diseases, Fevers, &c.

They are made of purely vegetable matter, and are in no case or stage of disease dangerous or hurtful; but always safe, easy and efficacious in the removal and cure of the aforenamed diseases, especially the first named, and all such as arise from a disordered stomach and impurities of the blood. These Pills have been in private use for many years, and are known to be good, as many in and about Harrisburg can testify. Recommendations and puffs have never been sought after. The merits of the Pills will be the best and the only recommedation relied on.

Price, 25 cents per box.

P. S.—Mrs. MCNEAL also cures the Piles, Rheumatism, Wild-fire, Wounds, Sores, and Pains of all kinds, by words or otherwise, almost instantaneously. Terms moderate.

Mrs. MCNEAL'S PILE SALVE is warranted to cure the Piles in an easy and speedy way For sale as above. Price 25 cents.

PROSPECTUS.

J. WINEBRENNER & CO. propose publishing, by subscription, a work entitled

"A Pronouncing and Pictorial

Bible and Theological Dictionary.

1. This work shall contain a short but comprehensive explanation of all the principal Bible and Theological terms.

2. It shall give a Classical Pronunciation of the same, which has hitherto been a great desideratum in all similar works.

3. It will be embellished with numerous engravings, illustrative of ancient places, customs and things.

CONDITIONS.

1. The work will be about the size of the *History of Denominations*, containing about the same number of pages.

2. It shall be well printed and bound, and delivered to subscribers at *Two Dollars and fifty cents* per copy, payable on the delivery of the same.

3. Whenever three thousand names shall have been procured by the different Agents, the work shall be put to press. A list of the names of subscribers shall be appended to the work.

P. S.—Fifty or more Agents wanted for the sale of the above, and the *He Pasa Ekklesia*.

☞ Any person sending us four good subscribers for the above work, and becoming responsible for the payment of the same, shall be entitled to one copy.

PETERS' CHEAP BOOK STORE.

No. 22, Market Street, Harrisburg.

THE public are respectfully informed that the undersigned are now the proprietors of the Book Store and Printing Establishment of the late G. S. PETERS, deceased; and that they have added to the former stock a large assortment of BOOKS in the various branches of Literature: among which are *Religious, Medical, Historical and Miscellaneous Books;* besides all kinds of

SCHOOL BOOKS

and Writing Materials, used by Scholars; all of which will be sold at the lowest Cash prices by the dozen, or single. Also, for sale a large assortment of

GERMAN BOOKS;

such as Bibles, Testaments, Prayer-books, Hymn-books, Reading and Spelling-books, Toy-books, &c. &c. Besides,

Kunst's English and German Dictionary,

a very valuable work, particularly for those desirous of studying either language.

Store-keepers, Pedlars, Teachers and others, who wish to purchase Books, &c., by the quantity, will find it their interest to give us a call. LUTZ & SCHEFFER.

December 15, 1847.—1y.

TYPE FOR SALE.

THE Editor of the ADVOCATE offers for sale the following fonts of type:

1. One font of second-hand Long Primer, weighing about 150 lbs., at 12½ cts. per pound.
2. One font of second-hand Brevier, weighing about 200 lbs., at 18¾ cents per pound.
3. One font of second-hand Small Pica, of from 150 to 200 lbs., in weight, at 15 cents per pound.
4. One font of German Pica, at 20 cents per puond.
5. Several small fonts of Agate and bold-faced Minion, to suit purchasers, at 50 cents per pound.

DOW'S FAMILY MEDICINE.

AS sundry persons, here and there, are beginning to complain of Bilious Fevers, Dysentery, Fever & Ague, &c., we would advise them to call and get Dow's Medicine, which is a most excellent remedy for these and other complaints.

For sale at the office of the *Church Advocate.* Price 50 cents per bottle. Aug. 1.

AGENTS WANTED.

SUITABLE persons can find employment for the sale of the "*He Pasa Ekklesia*," in this and other States. Apply to the Editor of the Advocate. [May 1.

LIST OF THE GENERAL AGENTS.

WE hereby announce the following brethren General Agents for the Church Advocate, viz:

Elder EMANUEL LOGUE, of Trenton, Iowa, is our General Agent for that State.—All persons, therefore, wishing to subscribe for the Advocate, or to make remittances for the same, will please address him as above.

Brother JOHN SHULER, of Ottawa, Illinois, is our General Agent for that State.—Persons in said State, wishing to order the paper, or to pay for it, are requested to address brother J. SHULER.

Dr. J. BOBBS, of Indianapolis, Indiana, is our Agent for the Southern and Central part of Indiana.

Elder JOHN MARTIN, Marey, Larange county, Indiana, is our Agent for the Northern part of Indiana; him, therefore, the people of that part of the State will address.

Brother JOHN ACHEY, of [illegible]ton, and CHRISTIAN WINEBRENNER, of [illegible]esburg, Montgomery county, Ohio, are our General Agents for the south-western part of Ohio. To them the people of that quarter will apply, who may have business with the Advocate office.

Elder THOMAS HICKERNELL, of Mendon, Mercer county, Ohio, is our General Agent for the North-western part of Ohio.

Mr. JOHN P. WINEBRENNER, of Wooster, Wayne county, Ohio, is our General Agent for Eastern and Southern Ohio. To him payments can be made, or orders sent by sub-agents and others, in that part of the State.

Elder JACOB MYERS, of Pittsburg, Pa., is our general Agent for the West Penn'a Eldership. To him the sub-agents and others will address orders and make payments.

Brother SAMUEL HINNY, of Springville, Lancaster county, Pa., is our agent for Mount Joy, Richland, Springville, and the surrounding neighborhood.

Brother LEVI SLINGLUFF, of Martinsburg, Blair county, Pa., is our general agent for Morrison's Cove.

Brother JOHN K. BUSER, of Highspire, Dauphin county, Pa., is our general agent for Highspire and the neighborhood.

Brother JACOB RIFE, is our Agent for Middletown and vicinity.

Brother JOHN FOREMAN, is our Agent for Fayetteville and neighborhood.

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Brother GEORGE ROSS, is our Agent for Elizabethtown and neighborhood.

Brother FREDERICK MAY, is our Agent for Bainbridge and neighborhood.

Brother JOHN C. LANDIS, is our Agent for Landisville, Lancaster county, and neighborhood.

Brother HENRY ZEARING, is our Agent for Shiremanstown and neighborhood.

Brother LEONARD MARKS, is our Agent for Woodberry and neighborhood.

Brother JAS. R. MACHLIN, in our Agent for Siddensburg and neighborhood.

Brother A. J. KAUFFMAN, is our Agent for Washington and neighborhood.

Brother GEO MARTIN, is our Agent for Lancaster and vicinity.

Brother GEORGE SINGISER, is our Agent for Churchtown and neighborhood.

Brother JACOB HICKERNELL, is our agent for Lisburn and vicinity.

Brother HENRY WINGERT, is our agent for Landisburg and surrounding country.

Brother JOHN GORE, is our general agent for Uniontown, Md., and neighborhood.

Elder THOS. BEAN, is our general agent for the Broad Ford[illegible] neighborhood, Md.

Brother JOHN KIBLER, is our agent for Newport and neighborhood.

☞ In addition to these General Agents, we wish it distinctly understood, that all the accredited ministers of the Church of God, in all the different Elderships, (as stated in our terms,) are our regular and standing agents for the Advocate.

JOB PRINTING

NEATLY EXECUTED AT THIS OFFICE.

J. B. G. KINSLOE, Printer.

THE CHURCH ADVOCATE.

A FAMILY PAPER---Devoted to the Diffusion of Bible Truth, Religious News and General Intelligence.

ONE DOLLAR AND TWENTY-FIVE CENTS A YEAR. "EARNESTLY CONTEND FOR THE FAITH WHICH WAS ONCE DELIVERED TO THE SAINTS." PAYABLE ALWAYS IN ADVANCE.

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THE CHURCH ADVOCATE

Is printed and published in Mulberry street, near the Railroad Bridge, Harrisburg, Pa.,

By JOHN WINEBRENNER, V. D. M., Editor.

TERMS AND REGULATIONS.

The Church Advocate will be printed and published semi-monthly, on a large super-royal sheet, at $1,25 per volume, payable always in advance, or within the first three months of taking the paper.

All persons failing to comply with these terms, shall have their papers stopped at the expiration of the first quarter, from the time the paper is sent, and be held accountable for two quarters; that is to say, for 62½ cents; which sum shall be invariably exacted before the paper will be re-sent.

All the accredited ministers of the Church of God, and such other persons as shall have regular certificates of their appointment from the Editor, shall be the only authorized agents for this paper.

☞ Letters and communications addressed to the Editor, through the Post Office, must be *post-paid*, except those containing remittances.

EDITORIAL DEPARTMENT.

Our Delinquents.

We have a large number of delinquent subscribers on our books, which we hope will pay up arrearages without delay, and without making us any trouble and expense. A large share of our profits are lost annually, by this class of subscribers. Had they all paid up, as was expected, for the two last years, seven hundred dollars would now be in our hands, instead of being in the hands of nearly six hundred delinquents. And were each of them to send us 62½ cents, the amount due us, it would make the snug sum of about $350. This is no inconsiderable sum to us, whilst to each of them, 62½ cents is a mere pittance.

We hope, then, our delinquents will have the goodness to do us justice, by sending us our dues without delay.

General Eldership.

It will be seen from our religious notices that the Executive Committee of the General Eldership, have changed the place of holding its next meeting, from Pittsburg to Martinsburg, Blair county, Pa. This change has been made for several reasons; the principal one's are, that Martinsburg is more central, and better prepared to afford the requisite accommodations. Brother T. Hickernell is the only delegate appointed West of Pittsburg, and his travelling expenses we, from the East, will agree to pay, at least his additional expenses. This we can afford to do, and still save a good deal by the change.

We hope then, that both the Eastern and Western delegation will not only be pleased with the change, but also be full and punctual in attendance.

Our Terms.

The patrons of the Advocate, we presume, are all acquainted with our new and reduced terms. We hope they will be generally approved. We know not how to make them better. They will be rigidly enforced.

Our Agents.

We again request our Agents to be careful in naming the Post Office, County and State, in connection with all the persons' names for whom they make remittances. We wish them to be very particular in this matter.

Our Next Volume.

This number closes the present volume. On the first of May our next, and thirteenth volume will commence. By that time we hope to have a large accession of new subscribers. Who will send us the most?

Cedar Hill Seminary.

The summer session of this excellent institution will commence on the first of May. The claims and facilities for a good education in this Seminary, are second to none in the State. We commend it to all who are disposed to give their daughters a substantial and useful education.

Brother T. Hickernell.

This is to inform brother Hickernell, that the books sent him last August, are still in the hands of brother Payton Short, Jamestown, Greene county, Ohio, where they can be had at any time. Brother S. writes to know why they are not called for. The lot includes Hymn Books, Testaments, Church Views, &c.

Ecclesiastical Reformer.

This is the title of a new periodical, the first number of which has just reached us. It is published at Harrodsburg, Kentucky, every other Saturday, under the editorial supervision of the Rev. C. Kendrick. The specimen before us is a handsome sheet, and from its contents it augurs well for the tact and talent of the Editor.

France more righteous than America.

The Provisional Government of France have issued a decree for the emancipation of the slaves in all the colonies of the Republic. So far they are in advance of our own country. They have made a good beginning, and we pray that civil and religious Liberty and Equality may be permanently established throughout all their borders, without the further effusion of blood.

Winebrennerians.

This sect, formed by the still living eccentric and vain *Winebrenner*, about the year 1825, is in its constitution and spirit baptistic. It includes from 6 to 8,000 members, exclusively in Pennsylvania, and is also a secession from the Reformed Church.

The foregoing is taken from Hengstenberg's briefs or notices of the Germans in America, and especially what he calls the Small German Sects. These notices were published in the *Kirchen-Zeitung*, of which Henstenberg is editor, and translated, we presume, at Mercersburg, and re-published in the Weekly Messenger. Whether Hengstenberg's statements are faithfully englished by the translator, we have no means of ascertaining, (not having the original,) but if these briefs were Anglecized, as we suppose, by the professors at Mercersburg, we take it that they have lost nothing of their caustic character.

As to what the foreign tourist and editor has asserted concerning our "eccentricity and vanity," we have nothing to say, further than that it is a small matter with us to be judged by the rash judgment of an illy informed foreigner. My countrymen and my Maker know me better than the European editor. They know him too. Well for him, if in the things wherein he judges another, he condemns not himself.

As to "this sect," the sage editor knows not whereof he affirms. We would remind him of the proverb, "Physician, heal thyself." Yea more, we would inform him, as the elders of Israel informed "Tatnai, the governor on this side the river, and Shethar-Bosnai, and his companions, the Apharsachites, which were on this side the river," "We are the servants of the God of heaven and earth, and we build the house that was built these many years ago, which a great king of Israel built and set up."

If Mr. Hengstenberg and his companions, on the *other* side of the river, will abandon their sectarianism, and join with us "to build the house which was built these many years ago, and which the great King of Israel built and set up," we shall bid them God speed, notwithstanding the house "in its construction and spirit should be baptistic."

A few things more need correction. The whole article, in fact, is a little budget of falsehoods; and whether it is most attributable to his ignorance or his wickedness, God knoweth.

He asserts that "this sect (the Winebrennerians) is a secession from the German Reformed Church, and that it includes from 6 to 8,000 members, exclusively in Pennsylvania."

This sentence is all false. His first sentence may have a little truth in it, but this last one has none. It is false in toto, without any mixture of truth.

The Church of God is no secession from the Reformed Church. She is not exclusively confined to Pennsylvania, nor does she include only 6 or 8,000 members.

We would advise Mr. Hengstenberg to make another tour through America, if God lets him live, and if he comes this way again to allow himself more time, and above all, to inform himself a little better before he writes the second history of the Germans in America.

Finally, we would commend the following remarks, of the editor of the Weekly Messenger, on "Harsh Judgments," to Mr. Heegstenberg's special attention. They will be found in the same paper containing his hard briefs, viz: Vol. 13, No. 10. They are as follows:

"Most persons are greatly inclined, in speaking of the conduct of others, especially when more or less under the influence of excitement, to indulge in harsh judgments.—Against this inclination, all, and especially those who profess the religion of Jesus Christ, should carefully guard. For the want of this precaution, great injustice is often done to others and many evil consequences produced; yea, to its absence, no doubt, is to be traced many of the hard thoughts and unpleasant feelings which individuals too often indulge towards each other. To prevent harsh judgments, we have heard it recommended as a good rule, to pause a moment whenever we feel ourselves inclined to utter them, look inward and delay the judgment until conscience says it may be pronounced honestly, sincerely ane consistently. Were this rule to be observed, all would save themselves as well as others many unpleasant consequences."

Anti-Sabbath Convention.

The Anti-Sabbath Convention, held in Boston, by Mr. Garrison and his coadjutors, on the 25th ult., turned out to be a small affair. The actors in the farce, few in number, and often interrupted in their harangues by the shrill tones of Abby Folson's voice, adopted resolutions denying any distinction in the days of the week and the existence of a Sabbath! All this impious absurdity is the result of *one* abstract error, enthroned in the heart, and clothed with authority.

Death of John Jacob Astor.

We see it announced in several of our exchanges, that John Jacob Aston, of New York, died at his residence, on the 29th ult., in the 85th year of his age. He has for years been regarded as the richest man in the United States, and is said to have left an estate worth fifty millions of dollars.

Fire.—Ex-Governor Porter's Furnace was consumed by fire, on Sabbath, the 26th ult. So much for Sunday working.

CONTRIBUTORS' DEPART'T.

J. H. Hurley's Reply to A. Holms.

Linglestown, Dauphin county, Pa., March 20, 1848.

Brother Winebrenner:—

In looking over the eighteenth No. of the Church Advocate, I perceive that some where away out towards the going down of the sun, a certain brother Elder, by the name of Abraham Holms, who in a flight of fantasy has erected his throne and seated himself in judgment; and the first thing that he takes cognizance of, is the *Journal of the General Eldership of the Church of God.* In the first place he has mangled, disfigured, and distorted the innocent actions of that *Ecclesiastical convocation*, and then inflicted censure and everlasting condemnation upon it, without any mixture of mercy. Doubtless he arrogates to himself the honor of burying it forever in oblivion, where it shall be left to sleep without hope of a resurrection. But we console ourselves with the consideration that the wounds inflicted are not unto death. Although *vetoed* by him, yet not annihilated, but shall arise and revive again.

I have been waiting for two months for some of my older brethren to lift their pens for the purpose of defending the Journal of the General Eldership against this unprovoked attack of Elder Holms, but as yet they have held their peace. It may be considered presumption in me to stand up in its defence, but brother Paul said, "let no man despise thy youth." For the few years that I have been in the ministry, I have learned to be instant in season and out of season, to reprove and rebuke with all long suffering. I feel it my duty also, to vindicate the plan of co-operation of the different Elderships from the imputation of such misdeeming notions, whether from friend or foe. But let us come to the point.

We see the first cause of our brother's pitiful lamentation is, that the constitution has been the cause of division and contention. This, he says, is a notorious fact. If it is, the scism must all be in the Ohio Eldership, and no where else. If so, these divisions and strifes have been caused by a few individuals of his own stamp, who are trying to make a fuss about it, finding so much fault with it, and railing out against it.

But again, our brother tells us, that his first reason for not adopting it is, because it is a gross departure from original principles.—Well, surely this is a very important accidental discovery. But will brother Holms please show us where, and how it is a deviation from original principles? He has not yet done it.

Another great reason is, because those who framed it were not divinely inspired, or at least, says he, they have never worked miracles as an evidence of the fact that they were, and until this be done, we must consider it only a piece of human invention.

But I would ask our brother, whether he does not think that he has his commission from God to preach the word of life? Most assuredly he does. But has he worked any miracles in proof of it? Verily not. Well Paul, and John, and Peter, and the rest of the Apostles used to work miracles, and it is said that these signs shall follow, &c. So that if this holds good in the case of the framers of the constitution, it will hold good in his case also. Then let us have your miracles as proof of your Divine call to the ministry.

Brother Holms wishes to know, moreover, where the Bible permits any set of men to legislate a single law for the government of God's people, as the members of the General Eldership have proposed to do. Here I would say, if the members of that body have assumed to themselves this prerogative, I must confess that I am ignorant of the fact. But I would ask where the Bible forbids any Ecclesiastical assembly from journalizing and publishing their proceedings? I contend that where there is no law there can be no transgression. Then why inflict a penalty of death, where there has been no violation of law?

But will the western correspondent tell us what he means by a creed. I hope he does not mean the Journal to which he alludes in his letter. I admit with him that creeds make sects, and sects make creeds, but I see no omens of sect making from the influence exerted on society by the constitution referred to. I do not entertain any such fears whatever.

I would recommend to him, in the language of one of old, "strain not at a gnat and swallow a camel." He professes to have a great zeal for God and his house; but if he does not take care, as Christ has said, "the zeal of his house will eat him up." Then he will find himself in about the same predicament that *Haman* found himself after preparing a gallows to hang *Mordecai*, the Jew—to his astonishment he was hanged himself.

Nothing more, but remain yours, &c.

JOSIAH H. HURLEY.

Letter from Elder Henry Murray.

Wayne County, Ohio, March 7, 1848.

Brother Winebrenner:—

I again resume my pen in order to drop a few lines for the columns of the Advocate.

I would say something, in the first place, in reference to the state of things on my circuit. On the 4th of December brother Holms and myself, in connection with brother Beidler, commenced a meeting in Uniontown, which continued about a week. The result of the meeting was as follows: The people of God were much encouraged, sinners convicted, and one professed to find peace with God, through the Lord Jesus Christ. A small church was organized of six members. I hope the Lord will increase the small number at Uniontown, and make them famous for piety.

We next went to Portage county, and commenced a meeting which we kept up a week, but there were no conversions. From there we returned home to see our families.

After this we went to Crooked Run, and commenced a meeting on the 30th of December, which we continued some nine or ten days. The result of this meeting was not as good, I think, as it might have been, had it not been for some difficulties in the church. We tried, and succeeded in settling them, after which there were five professed to find peace in believing. There are a number of fine brethren in the South part of our circuit.

The church in the neighborhood of Snoup's have held several protracted prayer meetings, the result of which was that there were from twelve to twenty conversions. This is what I like to see. It goes to prove that the above church is in her proper element, for when Zion travaileth she bringeth forth.

The brethren on the Stark county circuit also have protracted prayer meetings. The result of their meetings have been the conversion of some precious and immortal souls I would to God that these meetings were more generally practiced amongst us. If they were we would see much better times.

We also commenced a meeting at Berlin on the 20th of January. The result of that meeting was that three or four were converted—three baptized, and two united with the church. A number also were powerfully convicted, yet they were unwilling to yield. I hope the seed sown at that meeting may yet spring up, and bring forth fruit to the glory of God.

I wish also to present a few more things which I trust will prove profitable to us all The first is in reference to the neglect of a due support of the ministry. Some neglect to support the minister because he is, as they suppose, rich. Is this right? I answer, no: unless he utterly refuses to recive anything for his labors. But if he looks for a support, and those among whom he labors refuse to give him his just dues, I consider they are guilty before God: "for the laborer is worthy of his hire." Upon the same ground we might employ a man to perform some temperal labor, and refuse to pay him because he is rich.

But again, another evil I have seen, and of which I would say a word, is partiality. Some will pay a man double the amount, because he is, as they suppose, an able and eloquent speaker, to what they would a man who they consider not so smart. Is this right? I answer, no; for the Bible says, "Give according as the Lord has prospered you." Any thing short of this is a neglect of duty, and of course a violation of the law of God.

Again, there are others who are willing to pay the minister, but are somewhat on the slowish order, so much so that they neglect to pay him till his year is up, and of course the minister has to move without being able to meet the just demands against him, and therefore he is obliged to go his way grieved and mortified, which might all be avoided, if things were in proper order.

Another idea among some of our brethren is, that because the minister has a large circuit they will not give according as the Lord has prospered them, but omit their duty, and so commit sin. But to quiet conscience they will ask how many members are on your circuit? Are there 200 members? If so, then the rich brother hands the preacher 50 cents, and says, if they all give 50 cents you will get along very well. He ought to think, however, perhaps one hundred of the above mentioned members are females, who very seldom give any thing. The other one half young men, who seldom give much. The rich brother ought also to think, if he is justifiable in giving 50 cents, the poor brother is justifiable in giving sixpence; For we must give according as the Lord has prospered us. If the above rule is correct, the preacher will not fare quite as well as the brother thought he would. The Lord help us to prove all things and hold fast to that which is good.

Another thing I have seen and which I consider wrong, is division. First, it is wrong because it is unscriptural. Second, because it is attended with evil consequences. Seeing this is the case, it ought to be avoided. I ask, are there not some symptoms of the above mentioned evil amongst us? Which would be the most profitable; to countenance these things and have a division, or dispense with them and have a union? I think it would be much better to dispense with every thing that tends to division. Or will we eat meat, and be determined to eat, if our brethren should go to hell.

Another thing I have seen under the sun, and which I consider wrong, is instability and insubordination. Here I would remark, that some are so conscientious that they are always wavering. For instance, some are so conscientious that they cannot take an appointment from an Eldership, because it is in the shape of a circuit, and yet at the same time they will form a circuit and call it a mission. Then they are called missionaries. Who can believe such men are called to the ministry, or if they are called, who can have confidence in them, when they make appointments and then lounge about home and neglect them? Such men do more harm than good, and are a continual pest to the community.

My brethren, let us be steadfast and united; for united we stand, but divided we fall.

My post office address, after the first of April, will be Navaar, Stark county, Ohio.

I remain your brother in Christ.

HENRY MURRAY.

Letter from Elder Daniel Wertz.

Green County, Pa., March 13, 1848.

Brother Winebrenner:—

In my former letter I informed you of a meeting appointed at the forks of Fish Creek. I got there in safety, and a goodly number came out on Saturday evening and Sabbath morning for preaching. In the evening I gave my appointment to a Wesleyan Methodist preacher, thinking he would labor for the same object, but to my surprise he got on his hobby of Abolitionism. This was the sum and substance, the bone and life of his sermon. On Monday I baptized one young man. In the evening I preached again. On Tuesday evening we had a good congregation. The man and woman of the house came out to seek religion, and on Wednesday, at half past ten, I gave a short sermon, and both were blessed. One more was aroused at this meeting, and I am informed is at this time a praying man. Thanks be to God that three more, at this place, have got on a better way. May they be faithful and obey the Gospel, is my prayer. I held meetings in different parts of Virginia. In Green county, prospects are good in many places.

I commenced another meeting on the 20th of last month, in the little church near the Ohio river. Preached on Saturday and Sunday at brother Wikert's School-house, and the meetings were well attended. Tuesday and Wednesday at brother Rian's, on the ridge, two miles from my other appointment. On Thursday and Friday at father Smith's, near the shores of the Ohio river. On Saturday and Sunday I preached at father Reynolds's, about eight miles from my place of preaching the Sunday before. The congregations more or less following up the appointment. This house was suitable, as it was of good size. We had a good congregation. On Sunday evening I made an effort to get out mourners, and after sermon gave an invitation, when, thank God, we had a blessed time. Fourteen in number came out to seek the Lord. I preached on Monday and Tuesday evenings at the same place; a number out every night.

On Wednesday evening I preached at Long Run, where another sinner was awakened. On next day I preached on the order and practice of the Church of God, after which an invitation was given for baptism. It was an awful cold and snow stormy day, but this did not stop the believes; fourteen came out to

obey their Lord and master. It was performed in Long Run, near the Ohio river, in the presence of about five hundred persons. In the evening, after sermon, I gave an invitation for church fellowship, when 17 united, and more are ready for our next meeting. May the good Lord bless the young converts, and make them burning and shining lights in his cause! May he save their wicked friends and neighbors, who are yet sinners against God. Many more are awakened on the subject of religion. May they soon turn to God and be saved. Some old fathers and mothers, heads of families, are yet in sin, without repentance, prayer or praise. My soul shall not rest until I see the old grey-headed come in too. I love Jesus, who died to save poor sinners. O may I ever preach him, love him, and labor for the objects of my Saviour's love. May reformation go on,

"Till the Redeemer's name be sung,
In every land, by every tongue."

The brethren and friends of the cause of God, in this place, are awake on the subject of building a meeting house on Long Run, this coming spring. This is a noble undertaking. The Lord bless them in their labor of love and charity.

Yours, in love.

DANIEL WERTZ.

Letter from Sister S. Grove.

March 19th, 1848.

Brother Winebrenner:—

Enclosed I send you one dollar and twenty-five cents, in advance, for another year's subscription to your valuable paper.

I hereby inform you that you need no longer send my paper to West Hanover post office, as I purpose leaving my place of residence, and removing to Berks county, where I shall be deprived of all church privileges, or of assembling with God's children. The paper, therefore, will be a great comfort to me, as it contains many soul-cheering pieces.

Hereafter you will please send my paper to Womelsdorf post office, Berks county, and direct them to Reading Furnace.

Yours, &c. SARAH GROVE.

Letter from Elder William Wagner.

Orwigsburg, March 10, 1848.

Brother Winebrenner:—

I take up my pen to write a few lines to inform you, and the Church in general, about our protracted meeting at Auburn, Schuylkill county, (which was appointed by yourself and brother Strohm, on the 4th of March, but by some means you did not arrive to fill the appointment.)

We commenced our meeting, according to appointment. The preaching brethren present were brothers Colder, an English preacher, Bolig, George Muir, George Kimmel and myself. Brothers Bolig and Colder left us on Monday morning, but we still kept up the meeting until Thursday evening. Every evening the house was crowded with people, and bless the Lord, sinners by scores came flocking home to God. The first evening there were eleven mourners; the second, nine; the third, eleven; the fourth, six; and fifth, three. There were about sixteen souls hopefully converted to God, and the spirit of God poured out powerfully upon his people.

Since our meeting has closed, two letters came to hand, one from yourself and the other from brother Strohm, from which we are willing to forgive you, but hope there will be no disappointment in the appointment made by you for the 21st of April. The church are looking for you, and not the church only, but many persons from a distance will come out to hear preaching. We hope, therefore, we will not be disappointed this time.

Such brethren as visit us on this appointment will be treated with respect. Many persons from a distance have left word to let them know when you are coming; and we will do so according to promise.

The brethren and sisters are well. Give my best respects to all our brethren and sisters, especially to Wm. Bond.

Your brother, respectfully.

WILLIAM WAGNER.

OBITUARY OF MARY M. STRAWBRIDGE.

Died, on the 23d of March, after an illness of nine days, in Orrstown, Franklin county, Mrs. Mary Margaret Strawbrine, wife of brother Joseph Strawbridge, aged 55 years, 11 months and 10 days.

Mother Strawbringe has for a number of years, been a pious and God-fearing woman. She united with the Church of God, at Orrstown, about seven years ago, and in her calling and vocation she remained steadfast, leading an humble, devoted, and consistent life.

She was in feeble health for a number of years past, yet was able to be about and attend to her domestic affairs, till within a few days of her death. She bore her affliction with patience, being resigned to the will of the Lord, and met her dissolution with resignation and Christian fortitude.

She has left a kind husband and five children to mourn and lament the loss of a kind and affectionate wife and mother.

The funeral sermon was preached by Elder J. C. Owens, from the following passage, 2d Timothy 4: 3. "I have fought a good fight, I have finished my course, I have kept the faith." SAM'L. KNISELY.

Orrstown, April 2, 1848.

OBITUARY OF BROTHER THOMAS EVANS.

I would inform you, and your readers, that on last Sunday, at 11 o'clock, I preached the funeral sermon of brother Thomas Evans, in the Aleppo meeting house, from this text:—"Let me die the death of the righteous, and let my last end be like his." Num. 23: 10.

Brother Evans embraced religion two years ago, in that glorious revival which took place there. He was appointed deacon in the church last year. He died of Eyresipelas Fever, on the 22d of January, after a great deal of suffering. He said he was willing to die. He was sensible to his last moments. He asked them to raise him up in bed—they done so, and without a struggle or a groan, he left mortality and fled to immortality.

He was a quiet citizen, and a steadfast member of the church. I have no doubt our loss is his infinite gain.

D. WERTZ.

Green County, March 13, 1848.

Reception of Father Mathew.—A large and respectable Convention of the friends of Temperance has been held in New York, who resolved to make preparation to give Father Mathew a grand reception.

NEWS DEPARTMENT.

Great Movement in Germany.—The London Times publishes the following letter from Germany, under date of *Munich*, March 4th.

"A most serious movement took place here to-day. The people demanded the immediate convocation of the Chambers, the liberty of the press, that judicial trials should be public, that an electoral reform should be granted, and that the army should take an oath to observe the Constitution. The King refused to convoke the Chambers before the end of May. This day a cry of "to arms" was raised at half-past one o'clock, throughout the city. It was announced that the new Minister, Prince Wrede, had called out the troops, and had promised the King that they should fire upon the people. The arsenal was attacked about two o'clock by the people, and captured after a short engagement.—More than 6,000 men, armed with muskets, sabres, hatchets, lances, and halberts, marched against the Royal Palace. Having arrived at the market place, the crowd met the troops. But neither the cuirassiers nor the troops would charge, when commanded so to do. Cries of "The Republique for ever," were raised. At length the King yielded to all the demands of the people. Prince Charles, the King's brother, rode up to the crowd, and assured them, on his word of honor, that the King had consented to convoke the Chambers for the 16th of the present month, and that he granted all that the people desired.—This declaration produced an excellent effect. Cries were heard in every direction, of "Long live Prince Charles."—The people then returned the arms to the Arsenal, and afterwards dispersed quietly. A general arming throughout Bavaria is spoken of. The people demand loudly the convocation of a Parliament for all Germany. A petition to the King to that effect, is being prepared, to which 20,000 signatures are already attached."

Railroads in Ohio.—Laws for the following railroads have passed the Legislature of Ohio:—Cleveland and Pittsburg Railroad, Akron and Pittsburg Railroad, Cleveland and Mahoning Railroad, to terminate at Pittsburg, Ohio and Pennsylvania Railroad, Wellsville and Pittsburg Railroad. All these roads are to terminate at Pittsburg, there forming a connection with the Pennsylvania Railroad.

New York School Fund.—The common school fund of New York is $2,170,514. Its income is $132,554. $1,068,000 was paid last year on account of teachers wages, and $92,899 was paid for books for the District Libraries. The number of children between the ages of 5 and 16 is 700,443, and the number taught in the schools 748,387.

The Baptist Churches.—The New York Recorder says that many of the Baptist churches in that city and vicinity are favored with special manifestations of divine mercy. At the pastors' conference the number of baptisms reported was over two hundred. The state of the churches is very generally delightful and encouraging.

Hydraulic Telegraph.—Mr. Jowett has taken out a patent for a telegraph produced by the action of water. It is simple and ingenious, and may serve for great distances, and do its work accurately. The idea is founded on the well-known incompressibility of water, and is suggested by Lardner.

Effect of the Revolution in France.—The splendid country mansion of Baron Rothschild, at Surennes, has been burnt, under the impression that it was royal property; and the persons who destroyed it, on discovering the mistake, sent a deputation to apologize.

Vermont License Election.—The official returns of the late license election in Vermont, stand as follows: License, 17,268; no license, 17,254. License majority, 14. The vote was very light.

Suffrage of Free Blacks.—The clause in the new constitution of Illinois, giving negroes the right of suffrage, has been adopted by the people, by a vote of 6,313 to 751.

Chicago.—It is expected that six hundred houses will be erected in Chicago during the present year.

☞ The State of Pennsylvania has obtained a verdict of $7,036,83 against the sureties of Frederick Hambright, collector of taxes in 1841, and a defaulter in that amount.

☞ The late violation of secrecy in furnishing the treaty for publication is undergoing a thorough investigation by a committee of the Senate.

☞ The Governor of Vermont has appointed Friday, the 7th of April, to be observed as a day of public humiliation, fasting and prayer.

☞ Shad are selling in Georgetown, D. C., for ten dollars a hundred, and herring for ten dollars a thousand.

☞ It is said that 1200 teams frequently arrive at Milwaukie by two of the principal avenues in one day.

☞ A new street cleaning machine has been invented in Baltimore, Md. It operates by flexible scrapers.

☞ The new constitution of Wisconsin has been adopted by from 10 to 15,000 majority.

Treaty with Mexico.—Senator Sevier, of Arkansas, has been appointed by the President, with the consent of the Senate, Commissioner to Mexico, and R. T. Walsh, secretary. Mr. S. promptly resigned his seat as Senator, and made the necessary arrangements to proceed at once to Mexico, but was prevented by indisposition. Deeming it advisable to lose no time, Attorney-General Clifford was nominated to the Senate as assistant Commissioner, and the nomination being confirmed, he passed through Richmond last week on his way to Mexico, with the ratified copy of the treaty.

The Central Railroad.—The Engineers have commenced locating the proposed route from Greensburg to the Conemaugh, and will, in April, examine a new route through Ligonier Valley, along the base of the Laurel Hill, and interseeting the Greensburg route at the Loyalhanna. It is the intention of the Company to make a thorough examination from Johnstown to Pittsburg, and then select the most practicable route.

Horrible Torture of Americans.—A letter from Mexico, of the 20th February, says: "A horrible affair took place at Talascoya, four days since. Five Americans, captured near Vera Cruz, were taken to Talascoya, tied to stakes in full view of each other, and then the tongue, eyes, nose, ears and hands of one were deliberately cut out! After the first one died, another was treated in the same way, and so on."

Oregon Railroad.—The House of Representatives at Washington has adopted a resolution for the appointment of a Select Committee to take into consideration the proposition of a railroad from Lake Michigan to the Pacific, as proposed by Mr. Asa Whitney. Eighteen States have, through their Legislatures, adopted resolutions approving the project.

A Contrast.—The English Government in 1835, to liberate 780,793 negroes in the West Indies, gave $100,000,000. In 1847 it offers $40,000,000 to feed 5,000,000 of her starving Irish citizens. The freedom of one negro is, therefore, worth more than the lives of five Irishmen.

Singular.—The Peoria Register, Ill., says that there is now in possession of Messrs. J. S. Thompson & Co., of that city, a horse caught on the Rocky Mountains, without mane or tail, and covered with wool. It is said to be extremely swift on foot.

Horrible.—The Cincinnati Chronicle states that a short time since as a man was in the act of removing a dead body from one of the grave yards, he was shot dead. His body was found the following morning, lying by the side of the one he had attempted to move.

MISCELLANEOUS.

THE LOVE OF MONEY.

The love of money, the spirit of accumulation for its own sake, or for the sake of worldly advantages and gratifications, no sooner enters, but it takes possession of the whole heart, and leaves no place for the remembrance of God. The understanding cannot admit even a thought of him, it is so filled with worldly contrivances, the memory is so surcharged with wordly cares, that no trace of God can be either made or found in it, and the heart and affections are so entirely pre-occupied with worldly treasures, that there is no room in them for this pearl of greatest price. Worldly men seldom embrace any distinct form or character of religion; and when they do, they are rather the dupes of an ingenious kind of hypocrisy which deceives themselves, or they artfully assume it for the purpose of deceiving others, their religion and its profession, are the inspiration and the work of Mammon, and no better than disguised atheism.—*Dr. Styles.*

PREACHING ON BAPTISM.

Within a short time we have heard of sermons, or series of sermons on baptism, by ministers of four different pedobaptist denominations. We do not know how many have been convinced by the argumentation that has been presented. Certainly, it does seem as though the members of their churches needed frequently to hear the old arguments reiterated, in order to dispel the doubt which, it seems, will be aroused in their minds. It is much to be regretted, that any member of a Christian church should ever be left to doubt whether he has obeyed the command of Christ. When all come to the Scriptural model of believers' baptism, these doubts will scarcely arise.

LARGE TELESCOPE.

Professor Nichol, when lecturing in New York, stated in the course of one of his evening lectures, that the speculum of Lord Rosse's Telescope is six feet in diameter. The telescope of Sir William Hershel was eighteen inches in diameter, having a power of penetrating space 95 times greater than the natural eye; but Lord Rosse's can penetrate 500 times, at least, further than the naked eye, and is capable of discerning objects so distant as to require 60,000 years for their light to reach the earth.—*Christian Advocate & Journal.*

AUTOBIOGRAPHY.

Biography is the history of one's life, and Autobiography is the Biography of a person, written by himself. The Biographies of religious men, who have been eminent as philanthropists, missionaries, revivalists, and reformers, constitute a very valuable part of the useful reading matter afforded us. Quite a portion of the Bible consists of Biographical accounts of the Patriarchs, Prophets, Apostles, and of our blessed Lord and Saviour Jesus Christ.

To Prevent Suffocation.—A wet silk handkerchief tied without folding over the face, it is said, is a complete security against suffocation from smoke; it permits free breathing, and at the same time excludes the smoke from the lungs.

ASTRONOMICAL DISCOVERY.

It is announced that the astronomers of Pulkova have ascertained the existence of a third satellite of the planet Uranus.—Herschell, the discoverer of this planet, thought to have perceived as many as six satellites revolving around the parent luminary; but astronomers had only succeeded in determining the orbit of two amongst them, and it may even be doubted whether a trace of the other had ever been discovered. The discovery of a planet which only occupies ninety-four hours in effecting its revolution around Uranus, confirms a remarkable fact—amongst the four planets nearest the sun, the earth is the only one that possesses a satellite, whilst the most remote planets all possess several.—*London Times.*

Power of Water in Freezing.—According to the calculations of philosophers, a spherule or little globe of water, only one inch in diameter, expands, in freezing, with a force superior to the resistance of the weight of thirteen and a half tons.—This power, it is said, has been applied with success in Sweden and France, to the splitting of rocks.

Hoarseness.—A writer in the New York World, states that horseradish is an excellent remedy for hoarseness, cough, sore throat, and all diseases of the lungs. The mastication of a small piece, the size of his little finger, the writer says, has restored his voice when he was so hoarse as scarcely to be able to articulate above a whisper.

To make Hens lay perpetually.—Keep no male birds, and leave no nest eggs. As soon as warm weather insects, which form a great part of the hen's subsistence, disappear, feed about half an ounce per day of meat chopped up fine like sausage meat to each hen and continue it until the insects appear again in the spring.

POETRY.

GOING TO CHRIST.

"Him that cometh unto me, I will in no wise cast out." John 6: 37.

Just as I am, without one plea,
But that thy blood was shed for me,
And that thou bidst me come to thee,
O Lamb of God, I come!

Just as I am—and waiting not
To rid my soul of one dark blot,
To thee, whose blood can cleanse each spot,
O Lamb of God, I come!

Just as I am—though tossed about
With many a conflict, many a doubt,
Fightings within, and fears without,
O Lamb of God, I come!

Just as I am—poor, wretched, blind;
Sight, riches, healing of the mind,
Yea, all I need in thee to find,
O Lamb of God, I come!

Just as I am, thou wilt receive,
Wilt welcome, pardon, cleanse, relieve;
Because thy promise I believe,
O Lamb of God, I come!

Just as I am—thy love unknown,
Has broken every barrier down;
Now, to be thine, yea, thine alone,
O Lamb of God, I come!

PROSPECTUS

OF THE

Thirteenth Volume of the "Church Advocate."

The Thirteenth Volume of the Church Advocate will be issued, *Deo volente*, from and after the first day of May next. The character of the Advocate, our general principles, and our manner of conducting the paper, are known to all our patrons; so that we need not amplify on these things. We would merely say, that it is our intention to pursue the even tenure of our way: and those who are true to the cause we have espoused and which we advocate, we hope will stick to us.

As to our terms, they will be somewhat changed. They will be as follows, to wit:

1. One copy paid in advance, - $1 00
2. One copy paid within the first three months, - - - - - 1 25
3. One copy not paid till after the expiration of the first three months, 1 50
4. No subscription will be taken for a less period than six months, and in no case shall the paper be discontinued until all arrearages are paid, except at the option of the editor.
5. All communications and letters addressed to the editor, whether they contain money, contributions for the paper, new subscribers, or any thing else, must be post-paid, in order to receive attention.

JUST PUBLISHED.

SECOND, IMPROVED AND PORTRAIT EDITION

OF THE

History of Religious Denominations in the U. S.

This excellent and interesting work contains original histories of FIFTY different denominations—eight of which are new and additional—four are re-written, and consequently also new—and a number of the old ones are much improved and enlarged.

It is likewise embellished with 24 splendid portraits of prominent and distinguished men, whose names are associated with some of the leading denominations.

In addition to this, it contains an Introduction giving short accounts of some smaller sects and parties, not regularly organized, and therefore not noticed in the body of the work; so that it is considered a full and complete History of ALL the Sects and *Religious Denominations* now existing in the United States.

The work is published and for sale by JOHN WINEBRENNER & Co., *Harrisburg, Pa.*

☞ Editors with whom we exchange will please copy this, and oblige EDITOR.

RELIGIOUS NOTICES.

GENERAL ELDERSHIP.

The General Eldership of the Church of God, will meet in Martinsburg, Pa., *Deo Volente*, on the last Sabbath, being the 28th day of May next. Delegates from the several annual Elderships are requested to be punctual in their attendance.

PROTRACTED MEETINGS.

A protracted meeting will be held by the Church and people at Auburn, Schuylkill county, commencing on Good Friday, being the 28th inst., at 10 o'clock, A. M. Brothers T. STROHM, J. WINEBRENNER, and others, are expected to be in attendance.

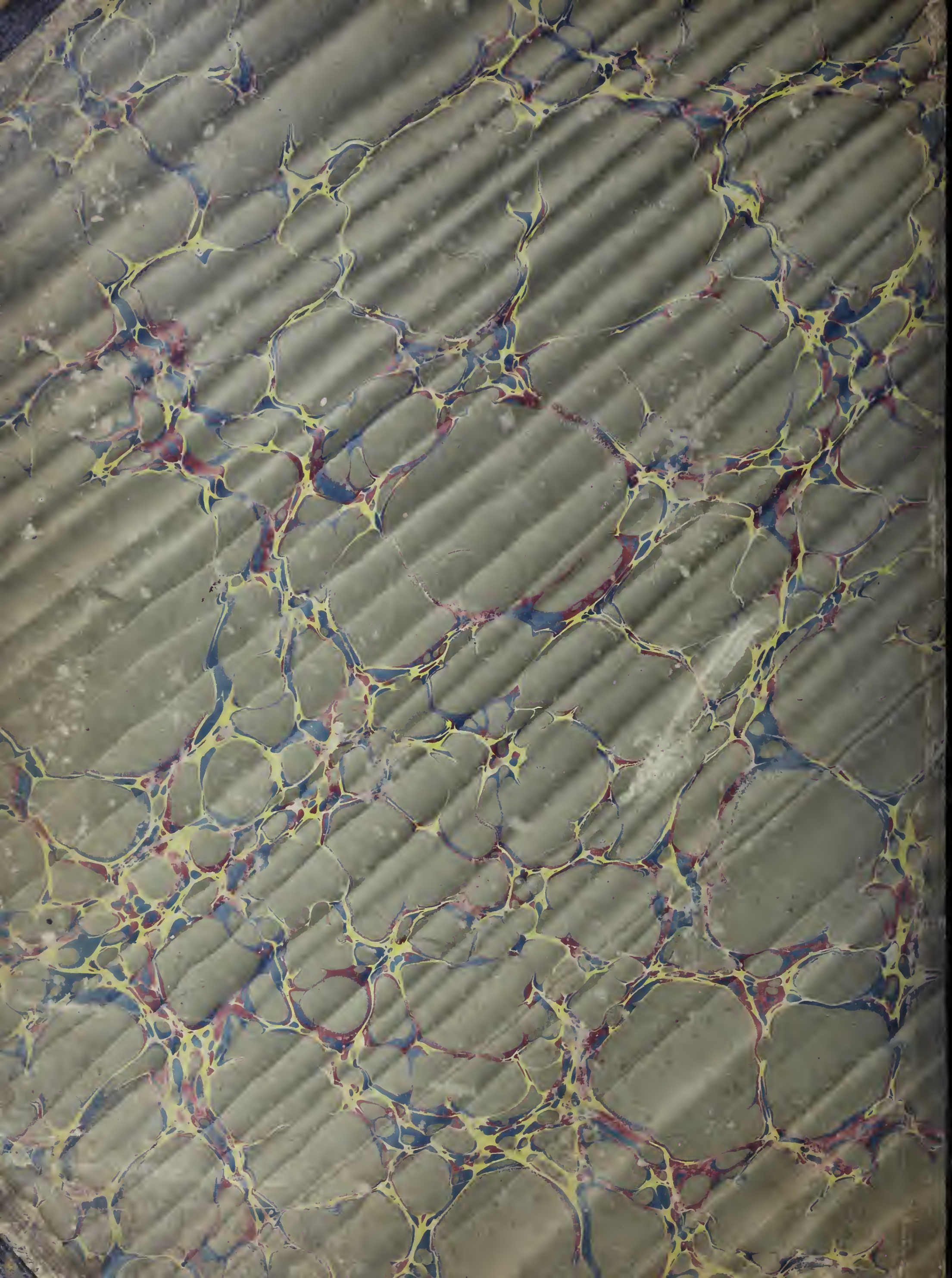
There will also be an extra meeting at MARTINSBURG, Blair county, commencing on Good Friday.

MARRIAGE NOTICES.

"I saw two clouds at morning,
Tinged with the rising sun,
And in the dawn they floated on,
And mingled into one."

MARRIED—On the 25th ult., by the Rev. J. F. Mesick, JOSEPH HARRIS to CHRISTIANA REED, both of Harrisburg.

OBITUARY NOTICES.

"Leaves have their time to fall,
And flowers to wither at the north wind's breath,
And stars to set, but all,
Thou hast all seasons for thine own, O Death!"

DIED—On the 31st ult., Mrs. M. STACKHOUSE, aged about 30 years.